

TRINITY UNIVERSITY REVIEW

Of Literature, University Thought, and Events.

Vol. V.

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Nos. 6 AND 7.

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VOL. V.

TRINITY UNIVERSITY, TORONTO, JUNE-JULY, 1892.

NOS. 6 AND 7.

Trinity University Review.

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Literary contributions or items of personal interest are solicited from the students, alumni, and friends of the University, to be addressed to Mr. Troop, Trinity University, or to the Editors Trinity Medical College, according to their department. The names of the writers must be appended to their communications, but not necessarily for publication.

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Editorial Topics.

OUR NEW PROFESSOR.

THE appointment of Reverend Edward C. Cayley, M.A., to the second Professorship in Divinity, made vacant by the regretted resignation of Professor Symonds, is a most happy choice, and one which has met with great acceptance amongst all Trinity men. While congratulating Mr. Cayley on this recognition of his intellectual force and learning, and the University on securing the services of one so eminently qualified for the position as is the new Professor, we might add that it gives us especial pleasure to note this appointment, for Mr. Cayley is not only a Canadian, but has been educated in Canada, and Trinity University is his Alma Mater.

S. HILDA'S RESIDENCE.

SOME months ago we drew attention in these columns to the fact that the one thing needed for S. Hilda's College was a residence worthy of its reputation and in keeping with its importance and unique position in the educational system of Canada. We pointed out, too, that this residence should be in the Trinity grounds, so that its intimate and living connection with this University might be apparent to the most ill-informed, and that the College might no longer, by the ignorant, be confounded with a school. On the north side of the carriage drive, leading to the western entrance of the University grounds, is an unused piece of land eminently adapted for the purpose. A residence for S. Hilda's here would not only give the College a dignity and importance in the eyes of the world, which its present abode is not fitted to give—it would be beneficial to the University as well, by adding to the number of its buildings. The houses at present forming the habitation of S. Hilda's, are about to be abandoned as entirely inadequate for the present needs and circumstances of the College, and steps should be taken without further delay to provide fitting accommodation. This can only be done by building, and the sooner this fact is recognized and acted upon, the better will it be for all concerned. Procrastination is not only the thief of time: it is often the thief of reputation and success.

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NOTE.—All these Translations are "Copyright," by arrangement with the Authors.

The first volume of Professor Wendt's work is now in the press. The Author—who is an excellent English scholar—is carefully revising the English Translation, and has written a special Preface for it.

Two important reviews of the German original have already appeared in English magazines—one by Prof. Iverach in the *Expositor* (Sept. 1891), the other by Prof. Dickson in the *Critical Review* (Oct. 1891); and Principal Harper gives an excellent summary of the latter in the *Old and New Testament Student* for December. He says:—"It is unfortunate that this highly valuable work is accessible as yet only to readers of German, but it will, no doubt, soon be translated. Prof. Dickson has not over estimated its importance. It is another great contribution to the study of biblical theology." Prof. Iverach's testimony to the worth of the book is that "it is the most important contribution yet made to the biblical theology."

DOMINION DAY.

THE natal day of the Dominion was very generally observed this year from ocean to ocean, and many a flag was raised and many a maple leaf worn. It is very evident that Canadians have no intention of allowing their country to fall into the all-embracing arms of Uncle Sam, however ready they may be to cross the line themselves as individuals. The patriotic Canadian will never admit even the possibility of annexation; and if the national idea is ever to be an energising idea, these views of annexation must be held in common by the whole people. We may doubt if a true national spirit can exist in a colony; we are certain it cannot exist among a people who think their country may some day be swallowed up by another state. We approve of the plans now adopted of teaching school children something of Canada's history and so arousing in them an interest in the deeds of their forefathers and a regard for the welfare of their country. We hope to see each year a more and more hearty celebration of our

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national holiday. As a recent writer remarks:—"The Hebrew people, as we learn from sacred Scripture, were commanded to commemorate by an annual observance their liberation from the bondage of Pharaoh and their entrance into the Promised Land. . . . If holidays are useful to those that are to the manner born, they are still more imperatively demanded for the foreign population constantly flowing into our country, and which consists of persons who are strangers to our civil institutions. The annually recurring holidays will create and develop in their minds a knowledge of our history and admiration for our system of government. It will help, also, to mould our people into unity of political faith. By the young, especially, are holidays welcomed with keen delight; and as there is a natural, though unconscious, association in the mind between the civic festivity and the cause that gave it birth, their attachment to the day will extend to the patriotic event or to the men whose anniversary is celebrated."

CHURCH JOURNALISM. WE have received a letter from a valued correspondent on the subject of Church Journalism. It would perhaps be indiscreet to publish the whole communication, as it is couched in terms calculated to make our esteemed contemporaries feel very uncomfortable indeed, provided they have a tender conscience, which of course they have. Our correspondent begins by observing that he wishes it to be understood that his remarks apply both to High and Low Church papers, "for both classes are equally lacking in tolerance and charity and singleness of heart." He then goes on to say:—

"If the object of the Church newspapers is to minister to the best and highest interests of the Church at large, to encourage and foster the feeling of brotherhood and love amongst her members, to promote the best exercise of skill and knowledge and moral courage in dealing with the religious and social problems of the time—if the object of the Church newspapers is to do these things the object is by no means fulfilled, so far as Canada is concerned. But if the object be—and certainly it sometimes appears to be—to promote misunderstanding, to minister to narrowness, intolerance, and uncharitableness, to separate and estrange the sons of the Church, then the object is altogether fulfilled. Few can read these journals without feeling the urgent need there is for a higher appreciation of the responsibilities and duties of their office by those who control the Church press. A great preacher has said that the last and most difficult lesson of love is to make allowances even for the uncharitable. Can a loving and a candid eye discern zeal for God below the intolerance of the Church newspaper? It were unfair to answer no—I can only regret that their zeal is not according to knowledge. No one who has paid serious attention to the history of the Church in Canada can doubt but that the papers supposed to be published in her interests have done her cause more harm than good." Our correspondent then affirms that the Church party press is quite as bad as the political party press, and that a determined effort must be made by Churchmen to establish a paper "which can command the confidence and respect of all schools of thought in the Church." We may have something further to say about this letter at a later date.

EDITOR—"Well sir, did you interview that woman as I directed?"

REPORTER—"I saw her, but she refused to talk."

EDITOR (startled)—"Was she dead?"—*Detroit Free Press.*

RYLE ON THE CANON.

II.

If the result of the analysis of the Christian and Jewish traditional views of the formation of the Canon be to divest them of any claim upon our acceptance they may have been supposed to possess, it is obvious that we must first of all enquire whether there be any other external evidence on the subject out of which we may frame a consistent and credible account of its formation and failing this fall back upon such internal evidence as the contents of the book may themselves supply.

In this latter case the procedure is analogous to that of the man of science, who, from a few broken fossils of fragments of limbs, together with a wide general acquaintance with the structure of animals, has once and again reconstructed the forms of birds and beasts now no longer found living on the earth. The ability to successfully accomplish this feat is only derived from long and painful study out of which there gradually arises a familiarity with the subject in hand which enables the student to take note of and accurately to value indications which would pass unnoticed by the ordinary observer.

It must be plainly stated at the outset that the external evidence is of the slightest, and so obviously mingled with conjecture as to deprive it of all independent value (Cf. Driver Int. pp. xxx. ff.) On one or two points we may find reason to suppose that we can read between the lines, and extract from the legendary details some tradition representing important facts. Thus, for example, there is not a theologian living who believes what was universally held by the Fathers, that Ezra restored by inspiration all the books of the Canon preceding the Captivity, which had been destroyed in the destruction of Jerusalem. (Cf. Ryle pp. 242 ff.) Yet we may find here a reminiscence of the undoubted fact that Ezra had a great deal to do with the promulgation of the Book of the Law. In like manner the record in II. Maccabees, of the formation of a library by Nehemiah may be simply an embellished tradition of the literary activity of this patriotic and devoted Jew.

The traditional or external evidence being then both scanty and untrustworthy, it is clear that we must fall back upon internal evidence, or allow the whole subject to remain in hopeless obscurity. Prof. Ryle evidently entertains no doubt as to the possibility of constructing a fairly consistent and trustworthy working hypothesis of the formation of the Canon, and as his statement of the question in its main outlines presents a marked harmony with that of almost all authorities in this field, it may not be unworthy of the attention of students here.*

There are two suppositions which would conceivably account for the existence of a canon of Holy Scripture. Either the books of which it was composed might have been *from the first* stamped with indubitable marks of difference from other literature, or attested by some miraculous sign, or by some universally recognized authority, so that one by one as they were written they were included in the category of

*At a recent meeting of the Committee of the Rural Deanery of Toronto on Old Testament study, the remarkable agreement of the results of Ryle and Buhl, was remarked upon by Rev. Canon Cayley, who read a valuable paper on Buhl's Canon and Text of the Old Testament. That this is not the result of dependence of one writer upon the other is evident from the following words taken from Ryle's preface: "Prof. Buhl's important work did not appear until I had almost completed the present volume." (p. x.) So A. B. Davidson says in *The Expositor* for July: "Professor Ryle's investigations into the question of the Canon were to all intents completed and his work written before the appearance of Buhl's book on the same subject, and in the light of this fact the virtual identity of his results with those of Buhl becomes the more significant. A better guarantee of the general trustworthiness of their conclusions, so far as there is evidence to go on, could hardly be got." (p. 79.)

Canonical Scriptures; or, on the other hand, the whole process may have been gradual, arising out of the peculiar circumstances of the people (the people of God), with several preparatory stages, and more or less clearly defined periods, leading at last to the predestined goal of a volume of sacred and authoritative Scripture.

The latter hypothesis accords better with the phenomena of the books, and the evidence in our possession than the former, and as it is now generally accepted we need not occupy our limited space with any lengthened discussion of the point. Let it suffice to draw the reader's attention, on the one hand, to the way in which the compiler of the Books of Kings refers to and makes use of older authorities not themselves Canonical, and on the other to the indications of a gradual growth of the Canonical Scriptures to be found in the description of their contents as the law, the prophets, and the sacred writings.

This being the case, it is clear that the existence of a community professing a common religion must precede the selection of books regarded as containing an authoritative exposition of that religion. We are quite familiar with this idea in connection with the Canon of the New Testament. That the Church is older than the New Testament, is a mere commonplace, and there are few more interesting studies than that of the development of the idea of a New Testament Canon as it unfolded itself during the first four centuries of our era.

There is therefore nothing strange in the adoption of the notion of a similar process in connection with the Old Testament, and consequently our first enquiries must be into the beginning of Hebrew Literature with our eyes continually open for signs of writings acknowledged as authoritative in the community of Israel.

We find embedded in the prose of the Pentateuch and of the Historical Books, a number of literary fragments presenting the usual marks of Hebrew poetry, viz., some kind of parallelism of the verses composing the poem. From their very obscurity we should conjecture that they are extremely ancient, and a knowledge of the records of other peoples, justifies the supposition that it was in songs and ballads that the early traditions of the Israelites were enshrined, and at first orally transmitted, but later on committed to writing and collected into a volume. Two such collections are mentioned in the Old Testament—"The Book of the wars of the Lord," (Num. xxi. 14,) and "The Book of Jasher," (Josh. x. 13; 2 Sam. i. 18), from which extracts have been made by the compilers of the narratives.

That these songs, in some cases at least, had a religious purpose, not only agrees with the genius of the Hebrew race, but is distinctly laid down in the case of the song of Moses. "Now, therefore, write ye this song for you, and teach thou it the children of Israel: put it in their mouths that this song may be a witness for me against the children of Israel,"—Deut. xxxi. 19, and we may, therefore, regard these collections as marking "a step, though it be but a slight one, in the direction of the selection of literature which should more fully and authoritatively reflect the teaching of the spirit of the Lord" (p. 22).

Accepting for the nonce, with Prof. Ryle, the very generally adopted analysis of the Pentateuch, we should next notice the various collections of laws it contains, e. g., the Decalogue, the so-called book of the Covenant, (Ex. xx. 20—xxiii. 33) the Law of Holiness (Levit. xvii.—xxvi), the Book of Deuteronomy, and finally that great body of law known as the Priest's Code. The word by which the whole Pentateuch later on came to be known—Torah,—could be and is used in the Old Testament, for individual decisions in legal matters, or was applied to general instruction, or with even wider application, as in the

opening words of Psalm lxxviii., "Give ear unto my law," or as the R. V. reads in the margin, "teaching"—the Hebrew word being Torah. The point to observe is the notion of authority connected with the word, and so we adduce, in the second place, these collections of laws as preparing the way for the notion of a Canon of sacred writings.

In the third place, we note the very early mention of official historiographers connected with the court. In the list of David's offices given in 2 Sam. viii., we read that Jehoshaphat, the son of Ahilud was recorder, or chronicler, and Seraiah was scribe or secretary. It is again clear from several notices in the Books of Chronicles that the task of preserving the records of the Kingdom of God, was assumed by the prophets, and it is evidently from such official chronicles that the Books of Kings are composed. In fact, compilation enters more largely into the composition of the books of the Old Testament than was formerly supposed, and it is interesting to notice that this result of modern criticism is remarkably corroborated by comparison with the methods of another great Semitic people, the Arabians. In the Arabic histories of Tabary, Ibn el Athir, Abulfeda and others, the same passages occur almost word for word in each. That is, they used the same sources and instead of working them up and re-writing them from some special point of view in the manner of a modern historian, they simply excerpt such passages as are suitable for their work. So Driver says: "The Hebrew historiographer, as we know him, is essentially a compiler or arranger of pre-existing documents, he is not himself an original author" (Driver p. 3).

Having noticed the preparatory steps towards the formation of the Canon, viz., the production of a national literature, mainly composed of the *history* of the Kingdom of God, and the *laws* of the Kingdom of God, our next step will be to follow Prof. Ryle, as he traces out the beginning of the Canon itself.

"It is not till the year 621 B.C., the eighteenth year of the reign of King Josiah, that the history of Israel presents us with the first instance of a 'book,' which was regarded by all—king, priests, prophets, and people alike—as invested not only with sanctity, but also with supreme authority in all matters of religion and conduct." (p. 47). It is not proposed here to enter into the vexed question as to the time when this book, the Book of Deuteronomy, was written. Such an investigation is foreign to our purpose. Whatever conclusion might be arrived at it, would not affect the fact that it is from 621 B.C. that evidence is forthcoming that a book as opposed to a living voice is produced as containing as authoritative rule in matters of religious observance. And so, 'in the authority and sanctity assigned at this juncture, to a book, we recognize the beginning of the Hebrew Canon,' (p. 61). It is entirely consonant with this result that we find Jeremiah repeatedly quoting (without direct citation) from the book of Deuteronomy, whilst in other passages he refers to the existence of a written law. But we are not to suppose that the book of Deuteronomy was in our sense of the word regarded as canonical. The living voice of prophecy was still heard, and, "by comparison with the force of living utterance the authority of written law would appear weak." (p. 68).

What, now, were the next steps in the formation of the Canon. Here for a time we are in the dark, and Professor Ryle's speculations are thrown out rather as a working hypothesis than as a valid theory. He thinks the publication of Deuteronomy, with its references to older laws and to previous history, would lead to a demand for the expansion of authoritative (we can scarcely yet call it canonical) Scripture. Two of the great historical narratives of the Pen-

tateuch, those of the Jehovist and Elohist, were already in existence and probably already combined. "We conjecture, therefore, that the Deuteronomic law having received its definitely historical setting (Chapters i.-iv., xxxii.-xxxiv.), the book of Joshua was added to it, and that then or about the same time, a redaction of the whole Jehovist-Elohist compilation was prefixed to the Deuteronomic laws." (69.) All this was done under the stimulus of the Captivity, and we regret that space forbids the quotation of a very noble passage in which Professor Ryle vividly depicts the feelings of the pious Jew towards the history and faith of his ancestors, leading up to the strong desire for their preservation and perpetuation in authoritative writings.

During the same period, it is generally supposed, that the work of compiling what are known as the Priestly Laws was in progress. In the prophecy of Ezekiel there is found a code of laws bearing a strong resemblance to parts of the Priest's Code. But the remarkable divergencies in many points forbid the supposition that the whole code was in existence in writing in his day. "The book of Ezekiel shows with what freedom a prophet could handle the priestly tradition. It shows that he could not have regarded it as a final code admitting of no substantial alteration." (73)

With the return from captivity we abandon the field of conjecture and stand on the firm ground of history. The work of Ezra in reorganizing the people is described with considerable detail in the books of Ezra and Nehemiah. Ezra is "the scribe of the words of the commandments of the Lord, and of His statutes to Israel." (Ezra vii. 2.) In Nehemiah viii. there is a full description of the gathering of the people to hear the whole book of the law read in their ears. Just as before in the reign of Josiah, the king, priests and people, seem to have been entirely ignorant of some of the important provisions of the book of Deuteronomy, so now are they ignorant in regard to those of the Priest's Code. (viii. 14-17.) Not only was the law read, but it was now received as absolutely binding, and thus was completed by Ezra either as redactor or promulgator, or both, what Ryle calls the first Canon of the Old Testament.

That this first Canon comprised only the Pentateuch is shown by various converging lines of testimony, for, (1) The law is always mentioned as a distinct group in reference to the Old Testament scriptures—the Law, the Prophets, and the other writings. (2) It is implied by the exceptional reverence paid to the Law of Moses in the post-exilic writings of the Old Testament. (3) In the special deference accorded the Pentateuch by Jews of later time in comparison with that paid to the other Scriptures. (4) The Law was first translated into Greek, and probably the only portion carried out upon some definite plan, or executed with something of the accuracy and care that would be demanded for an authoritative edition. So it is to the Pentateuch far more than to any other portion of the Hebrew scriptures that Philo, the great representative of Alexandrine Judaism, ascribes the highest gift of divine inspiration. (5) Still more noteworthy is the fact that from the Law, and from the Law alone, for some considerable time at least, lessons were systematically read in the public services of the synagogue, and the Prophets were *never* read continuously through like the Law. The earlier use, and the earlier liturgical division of the Law, suggest its earlier recognition as scripture. (6) It is implied by the fact, that the title of "the Law," was long afterwards used to designate the whole Hebrew Canon of Scripture. (7) Lastly, there is the remarkable fact that the Samaritan Canon includes the Pentateuch, and the Pentateuch alone. (Cf. Ryle, pp. 89. ff.)

The authoritative publication of the Pentateuch marks "the beginning of the era of the scribes. Under their influence Jewish religion received the legalistic character which ever afterwards clung to it. The power of the prophets had passed into the hands of the scribes. The religion of Israel had now become, and was destined henceforth to remain, the religion of a book; and the nucleus of that book was the Torah." (p. 93).

The remaining divisions of the Canon are those of the Prophets and the sacred writings. The reader is here reminded that just as the word prophecy had a wider significance amongst the Jews than popularly assigned to it amongst ourselves, so the writings of the Prophets include what we should designate as history, viz., the books of Joshua, Judges, I. and II. Samuel, and I. and II. Kings, as well as the familiar major and minor Prophets. The major Prophets, it should be noted, are not four in number, but three, the book of Daniel in the Jewish Canon standing not amongst the Prophets, but as part of the third division, the Hagiographa (sacred writings.)

In regard to the second division, the evidence at our disposal is of the slenderest description. The historical books are, as has been before remarked, compilations, the latest of which, II. Kings, takes us down to the Captivity. The compilers have drawn largely from ancient records now lost, but they have fitted their materials into a framework of their own. (Cf. Driver Int. p. 175.) And from this framework we can clearly see that they selected their materials with a view to setting forth the history of Israel as the history of God's people. Hence the frequent references to the lapses into idolatry, or to the reforms of pious monarchs. Hence, too, the omission of so much that a modern historian would have inserted. The spirit of prophecy, in short, governed the composition of the historical records, and it may, in passing, be remarked, render the history of Israel not only the most interesting but also the most instructive ever written.

Now I think it will be admitted that Professor Ryle makes no unreasonable conjecture, when he remarks, that "it is natural to ascribe the beginning of their separation from other literature to a period, when the work and teaching of the prophets were attracting especial attention, and claiming peculiar veneration" (100). This period he finds toward the close of the exile and during the period immediately succeeding the return. And the conjecture finds some corroboration in a curious tradition found in II. Maccabees ii. 13, which credits Nehemiah with having founded a library and gathered together the books concerning the kings and prophets and the (books) of David and letters of kings about sacred gifts." Here is preserved a record of the activity of Nehemiah directed towards the preservation of public documents, historical records and court memoirs of national interest (100).

Now the latest book of the prophets is that of Malachi, composed about 445-433 B.C. A little reflection will satisfy the enquirer that some time must have elapsed before it was known that the voice of prophecy had ceased. Another point which (although extremely important) can only here be referred to, is the remarkable divergencies between the Hebrew and Greek texts of some books, notably I. Samuel and Jeremiah, pointing to the existence of different recensions of the same books in Hebrew, which can scarcely "have been permitted after the books had once obtained special recognition." (107).

The conclusion which Professor Ryle draws from these facts is that the Canonicity of the Prophets was not recognized before 300 B.C., whilst the evidence of the son of Sirach (Ecclesiasticus) shows that they were canonical some time before 170 B.C. (See also Buhl, Canon and Text pp. 10-11)

In addition to the Law and the Prophets there is a third division of the Canon composed of a number of writings very various in kind and interest. At their head stands the Book of Psalms, and to the right and left of it we may place the Book of Job and the Proverbs. These latter books together with Ecclesiastes are typical productions of a class of Sages, who applied themselves to what is called "Hochma," or wisdom, concerning which the conservative Oehler says, "The Hochma does not in an equal manner (i. e. with the Law and the Prophets) refer its matter to direct Divine causation. It is true that a wise and understanding heart is the gift of God, and the Spirit of man is the Candle of the Lord, but the proverb of the wise is the product of his own experience and thought, as it is so frequently expressed, and not a word of God in the stricter sense of the term (Old Testament Theology. Amer: Trans. p. 537.)"

In addition to these, the "Sacred Writings" include historical works such as I. and II. Chronicles, Ruth, Esther, Ezra and Nehemiah; the Exquisite Dramatic poem, the Song of Songs, the Lamentations of Jeremiah, and the book of Daniel.

Prof. Ryle thinks that the collection of this group was inspired by the persecution of Antiochus Epiphanes and the heroic resistance of the famous Judas Maccabeus and his brethren, but when it was completed is quite uncertain. It was certainly commenced before the prologue to the book of Ecclesiasticus was written (132) and perhaps completed, so that we may provisionally assign 161-100 B.C., as comprising the period of the completion of the Jewish Canon. Its official close is probably to be connected with the Synod of Jamnia, held about the year 90 A.D.

In conclusion one remark may be offered on this exposition of the formation of the Canon. To some it may appear to be entirely subversive of their previous ideas on the subject. If so, let me ask them to analyse those ideas, and trace them up to their original source. In most, if not in all cases, it may safely be predicted that it will be impossible to say what ideas they really possessed, or where the vague conceptions which have hitherto taken the place of scientific enquiry have come from. Further, I would recall to mind the fact that on all sides the publication of Westcott's History of the Canon of the New Testament was hailed as presenting a masterly vindication of the Evangelic records. And yet the history of the Canonization of the books of the New Testament proceeded upon almost exactly similar lines to those of the Old Testament, as described above. For in the case of the New as in that of the Old, there was a time when the living word of an Apostle was of greater weight and value than the written word. Just as in the case of the Old Testament, the process was slow and gradual, by which certain writings were seen to stand out from all others as stamped with the marks of revelation, until the fully developed idea of Canon-icity was reached, so was it in the case of the New.

Once more, just as in the case of the New, the real selection of canonical books was not made by a voice from heaven, or by the inspired utterance of an Apostle, or even by an Ecumenical Council, but as the result of successive generations of the universal Christian experience witnessing to their life-giving powers, united indeed to the testimony to the external facts of authorship of an Irenaeus, an Origen or a Tertullian—so it was in the case of the Old Testament. And surely the lesson we learn from such facts, is that it is the same Spirit dividing unto every man (and, may we not say, unto every age) severally as He will, who inspires one to write, another to compile, a third to collect, who living and abiding in the midst of "the blessed company of all faithful people" gives them the

spiritual insight and power to interpret the self-same "oracles of God" to each successive age, mainly careful of this one thing, that amidst all the changes which progress of necessity involves, the word of God shall be a living word, appealing to the heart, purifying the conscience, enlightening the mind, and reigning supreme over the will of man. There is in Christianity an essential unchanging spirit, so that on the one hand we can appeal to the "faith once for all delivered to the saints," but that unchanging spirit clothes itself in the garments of time, which must be continually changing, as man wears them out, or grows out of them, so that on the other hand Rothe could justly say, "Christianity is the most mutable thing on earth."

The work of distinguishing between the mutable and the immutable is the painful task of the present generation. It is not to be lightly undertaken, but with profound seriousness, an earnest regard for truth, with courage of our convictions, and with a lively faith that what is true must be good, and will in God's own time be manifested as such.

HERBERT SYMONDS.

A COUP D'ÉTAT.

If little seeds by slow degree
Put forth their leaves and flowers unheard,
Our love had grown into a tree,
And bloomed without a single word.

I haply hit on six o'clock,
The hour her father came from town ;
I gave his own peculiar knock,
And waited slyly, like a clown.

The door was open. There she stood,
Lifting her mouth's delicious brim,
How could I waste a thing so good ?
I took the kiss she meant for him.

A moment on an awful brink—
Deep breath, a frown, a smile, a tear ;
And then, "O J****, don't you think
That that was rather—cavalier ?"

J.

GEORGE MEREDITH.

BY W. E. HENLEY.

To read Mr. Meredith's novels with insight is to find them full of the rarest qualities in fiction. If their author has a great capacity for unsatisfactory writing, he has capacities not less great for writing that is satisfactory in the highest degree. He has the tragic instinct and endowment, and he has the comic as well ; he is an ardent student of character and life ; he has wit of the swiftest, the most comprehensive, the most luminous, and humor that can be fantastic or ironical or human at his pleasure ; he has passions and he has imaginations ; he has considered sex—the great subject, the lever of imaginative art—with notable audacity and insight. He is as capable of handling a vice or an emotion as he is of managing an affectation. He can be trivial, or grotesque, or satirical, or splendid ; and whether his *milieu* be romantic or actual, whether his personage be heroic or sordid, he goes about his task with the same assurance and intelligence. In his best work he takes rank with the world's novelists. He is a companion for Balzac and Richardson, an intimate for Fielding and Cervantes. His figures fall into their places beside the greatest of their kind ; and when you think of Lucy Feverel and Mr. Berry, of Evan Harrington's Countess Saldanha and the Lady Charlotte of *Emilia in England*, of the two old men in *Harry Richmond*, and the Sir Everard Romfrey in

Beauchamp's Career, of Renée and Cecilia, of Emilia and Rhoda Fleming, of Rose Jocelyn and Lady Blandish and Ripton Thompson, they have in the mind's eye a value scarce inferior to that of Clarissa and Lovelace, of Bath and Wertens and Booth, of Andrew Fairservice and Elspeth Mucklebucket, of Philippe Birdan and Vantrin and Balthasar Claës. In the world of man's creation, his people are citizens to match the noblest; they are of the aristocracy of the imagination, the peers in their own right of the society of romance. And for all that their state is mostly desolate and lonely and forlorn.

For Mr. Meredith is one of the worst and least attractive of great writers, as well as one of the best and most fascinating. He is a sun that has broken out into innumerable spots. The better half of his genius is always suffering eclipse from the worse half. He writes with the pen of a great artist in his left hand and the razor of a spiritual suicide in his right. He is the master and the victim of a monstrous cleverness which is neither to hold nor to bind, and will not permit him to do things as an honest, simple person of genius would. As Shakespeare, in Johnson's phrase, lost the world for a quibble and was content to lose it, so does Mr. Meredith discrown himself of the sovereignty of contemporary romance to put on the cap and bells of the professional wit. He is not content to be plain Jupiter: his lightnings are less to him than his fireworks; and his pages so teem with fine sayings and magnificent epigrams and gorgeous images and fantastic locutions, that the mind would welcome dulness as a bright relief. He is tediously amusing; he is brilliant to the point of being obscure, his helpfulness is so extravagant as to worry and confound. That is the secret of his unpopularity. His stories are not often good stories and are seldom well told; his ingenuity and intelligence are always misleading him into treating mere episodes as solemnly and elaborately as main incidents; he is ever ready to discuss, to ramble, to theorise, to dogmatize, to indulge in a little irony or a little reflection or a little artistic misdemeanour of some sort. But other novelists have done these things before him, and have been none the less popular, and are actually none the less readable. None, however, has pushed the foppery of style and intellect to such a point as Mr. Meredith. Not infrequently he writes page after page of English as ripe and sound and unaffected as heart could wish; and you can but impute to wantonness and recklessness the splendid impertinences that intrude elsewhere.

On the whole, I think, he does not often say anything not worth hearing. He is too wise for that; and, besides, he is strenuously in earnest about his work. He has a noble sense of the dignity of art and the responsibilities of the artist; he will set down nothing that is to his mind unworthy to be recorded; his treatment of his material is distinguished by the presence of an intellectual passion (as it were) that makes whatever he does considerable and deserving of attention and respect. But unhappily the will is not seldom unequal to the deed: the achievement is often leagues in rear of the inspiration; the attempt at completeness is too labored and too manifest—the feat is done, but by a painful and ungraceful process. There is genius, but there is *not* felicity—that, one is inclined to say, is the distinguishing note of Mr. Meredith's work, in prose and verse alike. There are magnificent exceptions, of course, but they prove the rule, and broken though it be, there is no gainsaying its existence. To be concentrated in form, to be suggestive in material, to say nothing that is not of permanent value, and only to say it in such terms as are charged to the fullest with significance—this would seem to be the aim and end of Mr. Meredith's ambition. Of

simplicity in his own person he appears incapable. The texture of his experience must be stiff with allusion, or he deems it ill-spun; there must be something of antic in his speech, or he cannot believe he is addressing himself to the Immortals; he has praised with perfect understanding the lucidity, the elegance, the ease, of Molière, and yet his aim in art (it would appear) is to be Molière's antipodes, and to vanquish by congestion, clottedness, an anxious and determined dandyism of form and style. There is something *bourgeois* in his intolerance of the commonplace, something fanatical in his intemperance of his regard for artifice. "Le dandy," says Baudelaire, "doit aspirer à être sublime sans interruption il doit vivre et dormir devant un miroir." That, you are tempted to believe, is Mr. Meredith's theory of expression. "Ce qu'il y a dans le mauvais gout," is elsewhere the opinion of the same unamiable artist in paradox, "c'est le plaisir aristocratique de déplaire." Is that, you ask yourself, the reason why Mr. Meredith is so contemptuous of the general public?—why he will stoop to no sort of concession nor permit himself a mite of patience with the herd whose intellect is content with such poor fodder as Scott and Dickens and Dumas? Be it as it may, the effect is the same. Our author is bent upon being "uninterruptedly sublime"; and we must take him as he wills and as we find him. He loses, of course; and we suffer. But none the less do we cherish his society, and none the less are we interested in his processes, and enchanted (when we are clever enough) by his results.

CHURCH AND COLLEGE.

THE question of the supply of candidates for the ministry of the Church in Canada, like that of Christian union, must be the subject of prayer, but prayer accompanied by all reasonable human effort to attain the object sought for. When our Lord prayed that "they may be one," He at the same time set machinery at work in His Church, which, we believe, will in due course bring about the desired end. So when we are told to pray that labourers may be sent into His harvest, we are not to suppose we have done our duty if we listen to an ember collect once or twice a year, then fold our hands and wait for the labourers to appear.

There ought to be sufficient spiritual life in the Canadian Church to cause such action to be taken as may be reasonably expected to result not only in supplying the requisite number of suitable candidates for Holy Orders, but also in drawing them mainly from the young men of Canada.

It is simply avoiding a duty to look for our spiritual pastors and masters to the Motherland instead of training them at home, and it is at least doubtful whether the maximum of progress will ever be reached until we are provided with a strong, well-trained, native ministry.

In earlier days when a large proportion of the Church population were immigrants, an imported ministry was an advantage. But we are no longer at the beginning of things. The majority of our people are native-born Canadians, and they require leaders from among themselves. I do not in any way depreciate the work of others. On the contrary, I think all must acknowledge the debt of gratitude this country owes to the able, earnest and faithful men who have come from England and Ireland, and I am quite sure that such men will always be gladly welcomed whenever they come. But that does not alter the fact that the Church now needs the devotion to her service of a larger number of the most talented of her own sons, ready to spend and be spent in the Master's cause, in thorough sympathy with the wants and aspirations of the people, and imbued with a patriotic desire to lift their native land to the highest

plane of spiritual life. If that can be brought about, then I do not think it requires much of a prophet to predict that the first census of the twentieth century will show a more satisfactory proportion of increase in the Church than has been revealed of the past decade. But it will not be brought about by idly linking arms with some religious Micawber, and going on our way rejoicing in the mortgage we are supposed to hold on the machinery of the Mother Church.

Time was when our educational facilities were poor. Now it is the boast of a Canadian that the national system of education is unsurpassed. But in this very strength lies the difficulty, for it has been gained by eliminating religious instruction.

No institution could be better adapted than Trinity, according to its original foundation, for providing the true form of higher education, and almost every year shows a still further development of the germ from which it is growing. The fault is not in it, but in the trend given to a boy's life in his primary education.

Port Hope, of course, has been a leaven of the greatest value, but the vast lump of the community has been rising under other influences. The practically secular—or, if religious at all, the decidedly Calvinistic—atmosphere of our High and Public schools brings up a boy with few thoughts of the Church. To get on in the world is the great aim of a young Canadian. To win honours for his school is the great aim of a schoolmaster. This is not a fault in either, but anyone can see that such aims combine in pushing the majority of clever boys along the prize-strewn path which leads to the secular professions. To enlist the masters, whether naturally friendly or not, in directing the thoughts of their pupils to spiritual matters would be a legitimate work for Churchmen. It is at least worthy of earnest consideration—if not of an immediate practical test—whether this may not be done by offering prizes in the shape of scholarships to those who enter Trinity with a view to Holy Orders.

It may be said that such students might change their minds before their course was completed, and after graduation enter other professions. Granting the possibility of this, would there not still have been a substantial gain in having brought under the influence of Church teaching those who would otherwise have gone from a secular school to a secular university, and thence into the world as nominal Churchmen, if Churchmen at all?

The benefit of such a system lies in this, that secular surroundings would not entirely obscure the claims of religion, and studying for the Church would be one of the factors for consideration by bright young men preparing for college, instead of being a sort of remote possibility or last resort.

Free grants to students in Divinity have a directly opposite effect, and are really one more of the many means so carefully taken to make the study for Holy Orders distasteful to high-spirited and independent young men. Free grants, however, are not altogether without a place. They may be useful in some cases where circumstances would otherwise preclude a worthy candidate from a proper education. But such cases are becoming fewer every year, and while twenty years ago it may have been absolutely necessary to give such aid, now, with a High school at nearly every man's door, the necessity is only occasional.

If indeed men are to be helped to enter the ministry, except, as in other professions, by prizes, much may be said in favour of the plan employed by other religious bodies, of making loans at regular bank interest. Synod funds must be invested in some way. No better investment could be made than properly secured loans to those who would afterwards repay them with more than money.

To meet the wants of the Church, therefore, her prayers must be supplemented by the united action of diocese and college. Trinity, as the Church University, ought to be supported by the strong hand of Church authority, and in every diocese an "Education Sunday" appointed, when the claims it makes and the advantages it offers should be placed clearly before the people. Education Sunday should also be a day for special intercession to the Great Lord of the harvest to send forth the needed labourers. The collection might go towards founding scholarships to be offered in the different years of the Arts and Divinity course, care being taken to reserve a sufficient amount from which to offer a free grant if necessary.

If it be thought that such a plan would not aid poor students, then a condition of holding the scholarship might be that the winner give proof of his need. A rich winner could be presented with a certificate of honour, the money being given to the next best candidate who needs it.

Trinity itself could add to the inducements thus given, and at the same time greatly popularize itself, by offering free studentships to each diocese, in proportion to the number of candidates sent to the University by diocesan means—such free studentships exempting the holders from tuition fees.

The University would be further strengthened if a branch of Convocation were established in every diocese, with a managing committee of its own, working under the direction of the central executive, and, if possible, with the authority and supervision of the Bishop. This Committee would meet at the same time as the other Synod Committee meetings, and as these are held regularly twice a year, there would be no danger of losing any opportunity which might arise for pushing the University throughout the diocese.

The Branch Convocation would hold its annual meeting during Synod week, when the chief Churchmen of the diocese, lay and clerical, are gathered. Much valuable information in regard to the University would be thus sent throughout the diocese in the best and surest way. The many erroneous ideas in regard to it could be publicly corrected; it would be brought down from its Toronto pedestal to have a more living touch with the extremities of the Province; and perhaps before long it might dawn on the minds of Churchmen that the best way of strengthening and extending the Church is by rallying round Trinity as the Church University of the Province, and looking to it as the centre of Church thought, Church work, and Church life.

CLARE L. WORRELL.

ROYAL MILITARY COLLEGE, KINGSTON,

June 15, 1892.

THE ANNUAL CONVOCATION.

THE service held in the Chapel on Monday evening, June 27th, with which the great annual function of the University began, was of more than usual interest owing to the very able sermon preached on the occasion by the Reverend Arthur Lloyd, M.A., Head Master of Trinity College School, Port Hope, and recently Professor of Classics at Trinity University. The following is a verbatim report of the sermon:—

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."
—I Corinthians xiii. 1.

Himself a distinguished graduate of the Cilician University of Tarsus,—St. Paul is here, unconsciously perhaps, describing the functions of a Christian University. And we, gathered together here, to offer up to God our thanksgiving for the successful termination of another year of Academic work, may well trace out St. Paul's thoughts in detail to learn what we may from them both for retrospect and prospect.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

The gift of tongues, given on the day of Pentecost—tongues of men whereby Parthians and Medes and Elamites were all able in their own languages to hear the *μεγαλεια θεου*—the wonderful deeds of God—tongues of angels unknown to the hearers, and not tending to edification unless there were also some one who could interpret—it was to these no doubt that St. Paul was alluding.

It is to them that I would fain direct your attention now—but alas!—the gift of tongues is now withdrawn, or rather I would say, not withdrawn—for the gifts and callings of God are without repentance—but not discerned in full manifestation by a generation whose spiritual insight is not sufficient to gaze at the arcana fidei—the mysteries of the faith.

No longer manifested in their supernatural beauty are these tongues given by the liberal hand of the spirit of God, yet there is the same need that Parthian and Mede and Elamite should be told today and in their own tongue, the story of the marvellous works of God.

Yet there is need to-day that the tongues of angels—the message of the Incarnation, the message of the Nativity, the news of the Resurrection—the mysteries of the future, all conveyed first to man by angel-lips, should be interpreted, illustrated, applied.

It is to-day the function of the Christian University to do that indirectly for the Church which the Holy Spirit would have enabled her to do directly—It is a place where men learn, for the greater glory of God to speak with the tongues of men and of angels.

"Would you enter," said Goethe, "into the innermost sanctuary of a people, you must learn their language."

Those seemingly beggarly elements of Greek and Latin, that time wasted, it would almost seem, over books of ancient philosophy which after all we but half comprehend, those intricate conjugations of Hebrew verbs, those fascinating excursions into unknown realms of higher criticism—with what new light are they not illumined, with what new meanings are they not invested when we consider that they are the substitutes—the necessary substitutes of the marvellous gifts of tongues.

If the Church is to make disciples of all nations; if by the Church there is to be displayed before angels and men the manifold wisdom of God, then assuredly it is our duty to see that she be enabled to speak with tongues human and divine for the edification of men and of angels.

But listen again to St. Paul.

"Though I have the gift of prophecy, and understand all mysteries and all knowledge"

It is a further function of a Christian University to prophecy—Let us see what that means.

He that in later times was called a prophet, was as we learn from the book of Samuel, in earlier days called a seer. To prophecy implies to see—to see further than other men, to gaze upon things not revealed to ordinary mortals—to penetrate into the region of the absolute, one might almost say the Unknowable.

When Heaven has thus been opened to the seer—when Moses has stood face to face with God—when Isaiah has seen the cherubs and seraphs engaged in Divine worship—when Daniel has seen the great vision of the future, when St. John has seen the Son of Man standing in the midst of the Seven golden candlesticks—then the seer can become the prophet—that which we have seen and heard declare we unto you that ye may have fellowship with us, and through us with the Father.

But—it is with us now as it was with Israel in the days of Eli, there is no more open vision. It is as with the Psalmist—"we see not our tokens, there is not one prophet more—not one is there that knoweth or that understandeth any more."

And therefore when the gift of prophecy is withheld it becomes the function of the Christian University to supply that which is lacking in the body—till more grace is given—and to penetrate into all mysteries and knowledge.

And how great are the mysteries and the knowledge into which the prophetic eye may not penetrate!

We stand appalled at the vastness of scientific possibilities.

We have the vast discoveries of medical science—the multiplication of diseases on the one hand, the vast increase of knowledge to cope with them on the other. We have the immense possibilities of electricity, the practical annihilation of time and space as obstacles to human intercommunication. We sit humbly at the feet of Astronomy and learn lessons in Infinite Space and Unlimited Power.

Is not Science now the Eye of the Seer—and is not being given to man to understand all mysteries and all knowledge?

And so the Christian University, the home of scientific research, is supplying for the time being the place of the prophetic gift, and enabling her scholars, and through them the world at large, to understand and more than that, to revere the mysteries and the knowledge of God and of Nature.

But listen again—"though I have all faith, so that I could remove mountains."

It has been given to seats of learning, and more especially to seat of religious learning to give the impulse to great movements.

There is a little village in Normandy with an ancient monastery, now used by the French Government as a military stable, standing in a secluded valley by the side of a clear stream from which the village gets its name of Bec. In the eleventh century of our era it was a famous school of divinity and philosophy from which came forth two of the most famous Archbishops of Canterbury—Lanfranc and St. Anselm.

Think of the work done by Oxford in the days of Wycliffe, of Wesley, of Newman; by the University of Paris in the days of Abelard, of the great men and great deeds that have gone forth from the Universities of Padua and Bologna; of the immense influence upon national and patriotic sentiment exercised by the universities of Germany.

A university is the natural abode of the faith which removes mountains. When a reformer seeks for men full of enthusiasm to be his followers in some good and noble work, it is to the seats of learning that he naturally addresses himself. And it is very seldom that he appeals in vain.

When God gives his call to Trinity to lead in some great work, may she respond to the call and send forth men full of the holy enthusiasm and stimulating faith that can remove the mountains that obstruct the way of God's commandments.

But again listen—"And though I bestow all my goods to feed the poor, and though I give my body to be burned."

It does not seem at first sight as though this were one of the functions of a University. And yet, consider.

In bestowing our goods to feed the poor—in offering our bodies to be martyred, there is no doubt that St. Paul would have men observe a method of carrying out what a selfish world would perhaps call their madness.

To study social problems scientifically and yet sympathetically—to learn how best to dispose of our goods so as to aid without pauperizing, to stimulate without enervating those for whom we labour—to observe that divine economy in self-sacrifice whereby when we give our body to be burned we are not throwing away our life in reckless foolhardiness—these are lessons that are taught here—Political Economy and Social Science, History and Moral Philosophy are but the handmaidens of the Church, enabling her in this, the hour of her weakness, wisely, prudently, and yet when need is, liberally to bestow her goods to feed the poor and to offer her body to be burned for Christ's sake.

I have sketched an ideal outline of the functions of a Christian University.

Now, in the hour of the Church's humiliation and weakness—when the manifestation of the Spirit is withdrawn, and with it has gone the bond of the Spirit which sees that there be no schism in the body,—it becomes the privilege of seats of learning like ours to step into the gap, and to supply as far as can be the necessary gifts for carrying on the work that Christ has given us,—until the time when the restoration of higher gifts shall enable us more fully to accomplish the task imposed upon us.

We are now to learn, painfully it may be by the aid of grammars and dictionaries, the tongues of angels and men, that we may be Christ's heralds unto all the world.

We are now to penetrate by crucible and test tube, by research and experiment into the mysteries of the universe, material, intellectual and spiritual, in order that we may be witnesses of the manifold wisdom of God.

We are to study those humanities which are to make us more human,—more capable of a divine enthusiasm—more able to help our brethren even if need be by the path of sacrifice.

It is a great task—but I would not have you be satisfied with it. No human linguistic skill, no human research, no human system of philanthropy, can take the place of the spiritual gifts as manifested in the Church.

It is to the restoration of these gifts that I would direct your thoughts and your prayers. The Church is now facing difficulties which are greater and more momentous than any which have beset her for centuries. Who can settle, authoritatively and definitely, the momentous issues involved in what is called the Higher Criticism? We cannot shut our eyes to its claims, we cannot blindly accept its propositions. We stand and wait praying for more light.

Who shall supply us with the answer we are to give to the spiritual system like Buddhism, which invades our periodical literature in the assumed guise of Western research? If this false spirit is to be cast out it must be by the manifestation of the finger of God.

Who shall intervene in the struggle between labor and capital and heal the widening breach? The Church, yes, but the Church manifesting the indwelling Spirit, the very bond of peace, and of all perfection.

To restore those marvellous gifts is the work of the Holy Spirit of God, giving when, where, and how he chooses. We scarcely know why these gifts were suspended, much less can we tell when or in

answer to what merits of the Church their operations shall again be manifested.

But so much we do know, only one path can lead us to the obtaining of those gifts, and that is the path that St. Paul sketches for us. "Though I speak with the tongues of men and of angels and have not charity, I am become as a sounding brass or a tinkling cymbal."

The path of charity is within man's reach, it is the highest path that man can tread, it is the especial path which lies before a Christian university.

Here, if there be love (*ἀγάπη*) there will be liberty, liberty of research and investigation, liberty to state results with the utmost openness, because whilst on the one hand perfect love casteth out fear, on the other hand that is no true love that is not allied with reverence.

Here again, if there be love there will be patience and perseverance, patience in waiting upon God, though His promises are long delayed, because though we see not His hand in action we know that the pulsation of His heart is love, patience in our dealings with men, patience which springs from love, the love which suffereth long and is kind and is not easily provoked by ignorance and prejudice.

And above all, if there be love there must be truth, for love and falsehood repel each other, and our love to God and man will never lead us to cut off anything from the whole counsel of God with which we are entrusted. It is only by "speaking the truth in love" that we can "grow up into Him in all things."

Let us, my brethren, as members of a Christian university, definitely established on Church principles, lay the foundation of our work on charity, the greatest of the three abiding principles of religious life, and the one now within our reach.

To love will be given faith, faith which we cannot get for or by ourselves, because it is the gift of God.

From faith joined to love will spring forth eternal hope, the anchor of our soul.

And it may be that to Faith, Hope and Charity combined, will be granted the new manifestation of those manifold energizings of the Holy Spirit, that are the most convincing proofs of the Resurrection of Jesus Christ, and of the Divine Mission of Christ's Holy Catholic Church.

CONFERRING DEGREES.

On Tuesday afternoon by four o'clock Convocation Hall was filled to overflowing with the friends of Trinity from far and near. The large number of people from other parts of the Province was a conspicuous feature of the occasion, and is significant of the spreading influence and increasing popularity of the University. As more than half of the students had left for home the gallery did not play so prominent and entertaining a part in the proceedings as usual—a fact regretted not only by the audience but even by the dignitaries and authorities assembled on the dais,—who are not supposed especially to appreciate the withering wit and searching sarcasm of the giddy gallery. Without the stirring songs and jolly jokes and peculiar pranks of the students, Convocation would be a wondrous dull affair. We hope that next year the occupants of the gallery will again take the proceedings under their control and be masters of the situation as in the good old days gone by.

After the reading and passing by Convocation of the applicats for the various Degrees to be conferred, the fortunate recipients were called up in the following order:—

- Lic. Th.*—Walter Creswick, Robert Orr, Vincent Price.
- B. A.*—C. S. McInnes, F. G. Wallbridge, Miss C. Laing, A. R. Martin, D. L. McCarthy, Miss E. M. Mairs, C. W. Hedley, A. W. Mackenzie, J. N. Hunter, J. F. E. Patterson, A. W. H. Francis, F. DuMoulin, S. F. Sloane.
- Mus. Bac.*—Miss B. Smith, *Gold Medal*, 1892; Miss E. Whitfield, *Silver Medal*, 1892; Miss C. A. Chaplin, W. Parkham, Miss R. Preston, Albert Whipp, Miss A. M. M. Graham, W. C. Tregarthen.
- B. C. L.*—F. C. Snider, B. M. Jones, W. T. J. Lee, C. McIntosh, A. J. J. Thibaudeau.
- M. A.*—A. J. Gammack, Rev. G. H. P. Grout, Rev. G. F. Hibbard, J. H. MacGill, E. V. Stevenson, C. B. B. Wright.
- M. D., C. M.*—R. E. Cooper, W. A. H. Oronhyatekha.
- B. D.*—Rev. T. B. Angell.

D. C. L.—J. F. Kirkland.

D. C. L. (ad eundem.)—The Rev. J. Langtry, Prolocutor of the Provincial Synod of Canada.

D. C. L. (pro honoris causa.)—The Ven. A. Dixon, Archdeacon of Niagara; The Hon. Mr. Justice Osler.

The Public Orator, Reverend Arthur Lloyd, M.A., in introducing the Archdeacon and Mr. Justice Osler, did so in Latin according to custom, and in very happy terms.

In addition to these Degrees the following were conferred at Convocation held during the Academical Year:—

B. A., 4; *M. B.*, 2; *M. A.*, 3; *M. D., C. M.*, 63; *B. D.*, 2; *Mus. Doc.*, 1.

The Medallists, Scholars, and Prizemen, were then presented to the Chancellor by the Provost, and came up as follows:—

Miss B. Smith, Gold Medallist in Final Examination in Music.

Miss A. Whitfield, Silver Medallist in Final Examination in Music.

P. J. Illsley, Gold Medallist in Second Examination in Music.

F. G. Wallbridge, His Excellency the Governor General's Medal for Honours in Physical and Natural Science.

C. S. McInnes, Prize for Honours in Mental and Moral Philosophy, Prize for Latin Essay.

Miss C. Laing, Prize for Honours in Modern Languages.

A. N. Myer, Wellington Scholarship in Mathematics.

Rev. J. Senior, Pettit Scholarship in Theology.

E. B. Robinson, Scholarship in Mental and Moral Philosophy.

E. A. Beckett, Scholarship in Physical and Natural Science.

H. Sanders, Burnside Scholarship in Classics, Prize for Latin Poem.

R. Fletcher, Burnside Scholarship in Mathematics.

H. M. Little, Scholarship in Physical and Natural Science.

J. H. H. Coleman, B.A., Divinity Class General Proficiency Prize.

H. A. Dwyer, B.A., Divinity Class Prize for Greek Testament.

E. C. Trenholme, B.A., Divinity Class Prize for Church History, Pastoral, Apologetic, and Dogmatic Theology.

W. F. Webb, B.A., Hamilton Memorial Prize.

C. W. Hedley, A. L. MacTear, T. W. Powell, and W. F. Webb, Reading Prizes.

After these meritorious maidens and brave but blushing bachelors had retired from the dais with their honours thick upon them, the Chancellor rose and delivered his annual interesting and instructive address. He remarked on the large number of students who now took Honour Courses, and drew attention to the fact that the Divinity Course had been extended from two to three years, though the number of Terms remained the same. He spoke with pride of our affiliated institutions, Trinity Medical and St. Hilda's Colleges, and referred hopefully to the University Extension Movement, and to the good it may do the country at large. In reviewing the work of the students for the year, however, all mention of their efforts in the journalistic way to promote the welfare of the University was as usual omitted. But journalistic work cannot win "marks," and what does not win marks at an university is of course without either interest or significance.

At the conclusion of the Chancellor's speech Venerable Archdeacon Dixon and Mr. Justice Osler, in brief but effective speeches, expressed their sense of the honour conferred upon them that day by the University. The leading spirits in the gallery now called for Mr. Goldwin Smith, who, on rising to acknowledge the "call," was received with loud applause.

Trinity, he said, was in a measure the daughter of

Oxford and Cambridge. She must conform to some extent to her environments, and possibly modify her curriculum to suit the more commercial surroundings in which she was placed. He asked them to remember that the work of a University should be a high and broad work. He had witnessed with pleasure that day a counterpart of the system in vogue at the great English Colleges of presenting Degrees. Trinity occupied about the same position in this country as Oxford and Cambridge in England, except that it had not the ancient associations. He had every faith in the future of the University, and it was his ardent desire that it should continue to meet with a deserved success.

When Mr. Goldwin Smith sat down, the students called loud and long for Professor Symonds, and were about to give him a fine ovation when the proceedings were suddenly cut short by the Bishop pronouncing the benediction.

Refreshments were served in the main hall, as in these days of almost constant rain, it was considered risky to spread the tables on the lawn.

ROMULUS AND REMUS.

ROMULUS and Remus sat upon the wall,
Watching mighty meteors through the æther fall
(Though the vestal virgins tailored for the twins,
Very little clothing decked their manly shins.
Scanty styles prevailed in those early moons,
Kilts were not in favour, nor were pantaloons.
This is a digression—just a hint outthrown
That the current costume was but flesh and bone ;
Here and there a feather and a stroke of paint
Showed the native Latin in an aspect quaint.
Here and there the nobles, like the kingly pair,
Decked themselves in sunshades when they took the air.)
Rapt in contemplation gazed they on the stars,
Remus gaped at Venus, Romulus at Mars.
"Hither bring the Vates, prophet of the Clan,"
Thus the noble Remus suddenly began.
"Romulus, my brother, seest thou up there
Stars of purest lustre, two, beyond compare?"
Straight the regal hero to his knees uprose,
'Gainst his brother's finger placed his Roman nose,
Gazed to where he pointed in the azure vault,
Lost his kingly balance—turned a somersault !
Ere he had arisen in his grief and shame,
To the dual presence, lo ! the Vates came.
"Welcome," then said Remus, "may your fame redound,
Yonder stars that glitter, are they to be found
In your Book of Wisdom? "Sire !" the prophet said,
"May all earthly triumphs rest upon your head !
Yonder stars that glitter in the arching dome
Are the mighty brothers, Sidera Cullome.
In the distant ages shall their triumph be,
Clothing heads of mortals most resplendently.
Hats of every colour—hats of every size
That the heart can gladden, that—" the prophet lies !"
Thus exclaimed the monarch in fierce ecstasy,
"One was meant for Rommy—t'other one for me !"
Picture the commotion, reader, if you can ;
How the brothers chastened—how the prophet ran !

College Chronicle.

A MEETING of the Committee of the Trinity University Amateur Athletic Association was held, for the transaction of different business, on Tuesday, 21st ult., in the president's room. The choice of a captain of the cricket team for '93 resulted in the unanimous election of Mr. M. S. McCarthy.

THE question of a new football uniform for the first fifteen for next season was then introduced with a motion in favour of all red jerseys ; this suggestion aroused some considerable discussion, but was eventually adopted, and the committee decided on the following uniform : red stockings,

black shorts, red jersey and black cap with college crest in red, with a recommendation in favour of canvas jackets. This will be emphasizing the college colours without the use of the somewhat played-out stripes, though, no doubt, there will be suggestions from our opponents that we adopt "Hallelujah" as our war cry. Other matters of minor importance were attended to.

TENNIS.—The season has been rather a slack one for the tennis men, partly, no doubt, owing to the abundance of rain and of exams. The tournament doubles were finished on Tuesday, 21st ult., when Heward and Hedley beat Courtney and Stevenson, 3-6, 6-4, 6-0, 8-6. Singles are not yet finished, and on account of the absence of many of the men it is questionable whether they will ever reach a final round. We hope to see some levelling done during the coming vacation on the eastern court, which is all it requires to make it next year a first class lawn.

THE annual May meeting for the election of officers of the newly-formed athletic association was well attended and went off with a degree of enthusiasm that augurs well for the Association's future success. Competition for the different offices was not as keen as might have been, and some of the nominees were elected unanimously, but this was not surprising under the circumstances. The following is the result of the elections :—Honorary President, The Rev. the Provost ; Honorary Vice-Presidents, 1st, Rev. Prof. Jones ; 2nd, Rev. Prof. Huntingford ; 3rd, Rev. Prof. Rigby ; President, Mr. Alexis Martin ; Vice-President, Mr. C. W. Hedley ; Secretary, Mr. M. S. McCarthy ; Treasurer, Mr. T. Chappell ; Committee, Messrs. Baynes-Reed, Wragge, Vernon, Robertson and Nelles.

THE annual meeting of the Science Association for the election of officers for the following year took place on May 26th, 1892. A large attendance was expected, but the number present surprised even the most sanguine. The Secretary-Treasurer, Mr. Wallbridge, read a most satisfactory report of the Association, and showed that after paying all the debts of the preceding year, as well as the current expenses for this year, that a considerable balance was still on hand. This shows a most satisfactory state of affairs for which the energetic officers must be given credit. The following officers were then elected for the coming academic year :—President, Prof. T. H. Smyth ; 1st Vice-President, Dr. O'Connor ; 2nd Vice-President, Dean Rigby ; Committee, Messrs. Hunter, Pottinger and McCallum ; Secretary-Treasurer, Mr. Beckett.

WE must mention here, though it is now somewhat late to do so, the most delightful party given by Mrs. Body in Convocation Hall, on Thursday evening, May 19th. The evening began with some songs by Professor Huntingford and Mr. Stevenson, B.A., and some part songs rendered by the College Glee Club, which were followed by some impromptu dances on the slippery and inviting floor. Convocation Hall looked its very best, and hardly knew itself in its festive attire. A most recherché supper was served in the Provost's lecture room, and the guests did not leave until after the witching hour. We have not space to give a list, nor to describe the dresses of the bevy of fair ones who were present. The Provost and Mrs. Body are to be heartily thanked and congratulated on the success of their entertainment, and if we might venture to do so, we would whisper, encore.

WELL NAMED.

TUTOR—"There's a reason for all things, Mr. Scrabble. Why was Sidonius called Apollinaris?"

SCRABBLE '95—"I suppose it was because he was a poet of the first water."—Puck.

CRICKET.

We regret to say that, on account of the large number of matches to be noticed in this number, we will be unable to give any accounts of the games themselves, but only some account of the season. As usual it has been a most successful one. Our annual match with Toronto University turned out, unexpectedly, to be quite exciting; Mr. D. L. McCarthy's batting in our second innings deserves great praise, runs were badly needed then; bad fielding lost our second game with Toronto. Hamilton is the lucky team whom we defeated worst, though Parkdale is a good second. Our games with East Toronto were as close as any one could wish, being lost and won by 8 and 4 runs respectively. But the most important event of the season was the tour, including games with London Asylum, Chatham, D.A.C. and M.A.A., the two latter at Detroit. No one who went on the trip will ever forget it. Every one of us will remember the treatment we received, that of the London Asylum and the D.A.C. men being especially kind and hospitable. And who can forget "Tiny," and the "Irrepressible Kid" and the fine lines of bluff he was always discovering (till this chestnut was sat on), and the "banenos" he was wanting to "put 'em in a bag for you." It will be surprising if this trip or one like it is not made next year. The only thing we regret is that we couldn't bring our strongest team, and certainly the absence of Messrs. G. H. P. Grout, W. H. Cooper, J. M. Laing, and Fleet (pro.), not to mention others, would weaken any team.

THE SECOND ELEVEN.

About the formation and doings of the second eleven we are unable to say very much, but that little is all in their praise. They won every match they played, but as the first eleven played so many home matches they were unable to have as many as they wanted. We can only give them our best wishes in the work they are doing for cricket at Trinity.

TRINITY UNIVERSITY VS. NATIONALS.

Played on Wednesday, May 4th, on Trinity Campus.

Trinity.				Nationals.				
R.	H.	E.	R.	H.	E.	R.	H.	E.
McCarthy, s.s.	1	1	2	Snyder, p.	2	1	0	
Grout, c.f.	0	0	0	Benson, c.	3	0	2	
Martin, c.	1	1	1	Downs, 2b.	2	1	2	
Myer, i.f.	1	1	1	Thompson, 1b.	4	0	0	
Pringle, 1b.	1	1	3	Riley, c.f.	0	0	0	
Chadwick, 2b.	1	0	1	Tracey, 3b.	2	0	0	
Laing, 3b.	1	1	3	Dempster, i.f.	2	1	0	
Wadsworth, p.	1	1	0	Holden, s.s.	1	0	1	
Boddy, r.f.	1	2	1	Williamson, r.f.	2	2	0	
Total	8	8	12	Total	18	5	5	

SCORE BY INNINGS.

Nationals.	R.	H.	E.
Nationals	6	0	6
Trinity	0	3	0

Batteries:—Snyder, Thompson and Benson; Wadsworth and Martin. Umpire—Mr. Kelly.

TRINITY UNIVERSITY VS. ROSEDALE.

Played on May 14th, on the Trinity Campus.

Trinity University.		Rosedale.	
A. F. R. Martin b. Pegley	18	Ledger b. Fleet	4
M. S. McCarthy c. Stokes b. R. Montgomery	3	Jones b. Grout	8
J. M. Laing b. H. W. Montgomery	18	Clement c. and b. Grout	0
Fleet (pro.) b. Ledger	11	Lyon b. Grout	5
D. L. McCarthy (Capt.) b. R. Montgomery	39	Stokes c. Chappell b. Grout	5

G. H. P. Grout c. Ledger b. Pegley	0	Anderson b. Fleet	2
Rev. J. S. Broughall c. Stokes b. Pegley	2	Pegley c. and b. Laing	1
J. Chappell b. R. Montgomery	3	R. Montgomery b. Grout	11
K. H. Cameron, not out	2	Howard c. Martin b. Grout	2
W. R. Wadsworth, did not bat		Martin, not out	3
H. B. Robertson, did not bat		H. W. Montgomery c. McCarthy b. Laing	0
Extras	5	Extras	1
Total (for 8 wickets)	101	Total	42

BOWLING ANALYSIS.

Rosedale.				Trinity.			
O.	M.	R.	W.	O.	M.	R.	W.
Lyon	10	3	24	0	Grout	14	4
R. Montgomery	14	6	12	3	Fleet	10	2
Clement	6	1	10	0	Laing	4	1
H. W. Montgomery	4	1	10	1			
Martin	4	1	6	0			
Jones	4	2	4	0			
Ledger	4	0	11	1			
Pegley	6	1	19	3			

TRINITY UNIVERSITY VS. TORONTO.

Played on May 24th, on the Trinity Campus.

TORONTO.

1st Innings.		2nd Innings.	
D. W. Saunders (Capt.) c. Hamilton b. Grout	12	D. W. Saunders b. Fleet	31
H. J. Bethune b. Grout	0	H. J. Bethune c. Grout b. Fleet	19
C. R. Hamilton b. Grout	0	C. R. Hamilton ht. wicket b. Fleet	0
F. M. De la Fosse, run out	9	F. M. De la Fosse b. Broughall	2
T. Alison c. Martin b. Fleet	0	W. Alton c. Grout b. Cameron	5
E. C. Rykert b. Grout	1	T. Alison b. Fleet	1
W. F. W. Creelman b. Grout	2	W. F. W. Creelman c. Robertson b. Cameron	0
Biggar b. Grout	0	E. C. Rykert, run out	5
Bayly, not out	0	Bayly, not out	0
W. Alton b. Fleet	8	H. Montizambert b. Grout	0
H. Montizambert, run out	0	Biggar c. Little b. Grout	0
Extras	2	Extras	7
Total	34	Total	70

TRINITY UNIVERSITY.

1st Innings.		2nd Innings.	
A. F. R. Martin, run out	5	A. F. R. Martin b. Rykert	1
Fleet (pro.) b. Bethune	1	D. L. McCarthy, not out	14
D. L. McCarthy (capt.) st. Saunders b. Alison	9	M. S. McCarthy, run out	3
M. S. McCarthy, b. Alison	10	K. H. Cameron, run out	5
G. H. P. Grout b. Alison	5	G. H. P. Grout, not out	10
K. H. Cameron c. Rykert b. Alison	9		
Rev. J. S. Broughall b. Hamilton	11		
W. R. Wadsworth b. Alison	0		
H. B. Robertson, run out	8		
H. V. Hamilton, b. Hamilton	1		
H. M. Little, not out	1		
Extras	9	Extras	7
Total	69	Total (for 3 wickets)	40

BOWLING ANALYSIS.

Toronto.				Trinity.			
O.	M.	R.	W.	O.	M.	R.	W.
Alison	17	6	24	5	Alison	5	0
Bethune	14	3	28	2	Rykert	5	0
Hamilton	3	0	7	1	Bethune	2	0

1st Innings.				2nd Innings.			
O.	M.	R.	W.	O.	M.	R.	W.
Grout	10	2	19	5	Grout	9	3
Fleet	10	4	13	2	Wadsworth	7	1
					Fleet	12	5
					Broughall	5	3
					Cameron	5	0

TRINITY UNIVERSITY VS. HAMILTON.

Played on May 28th, on Trinity Campus.

HAMILTON.		HAMILTON.	
1st Innings.		2nd Innings.	
F. R. Martin c. Martin b. Fleet	4	A. H. Hope c. Fleet b. Broughall	10
A. H. Hope b. Grout	0	W. C. Johnston b. Wadsworth	3
K. Martin c. and b. Fleet	16	M. Hamilton c. Courtney (sub.) b. Broughall	2
A. E. Ferrie c. Cameron b. Grout	6	A. E. Ferrie, run out	0
W. C. Johnston, run out	0	K. Martin c. Martin b. Broughall	1
H. B. McGivern c. M. S. Mc- Carthy b. Fleet	0	F. R. Martin b. Broughall	2
M. Hamilton b. Grout	0	H. J. Minhinick b. Wadsworth	1
H. J. Minhinick b. Grout	3	H. S. Southam c. Wadsworth b. Broughall	0
H. S. Southam c. and b. Fleet	0	J. N. Briggs b. Wadsworth	2
J. N. Briggs, not out	0	M. A. Secord, not out	0
M. A. Secord b. Grout	0	Extras	4
Extras	5	Extras	4
Total	34	Total	25

TRINITY UNIVERSITY.

A. F. R. Martin b. Southam	45
H. V. Hamilton b. McGivern	0
M. S. McCarthy b. Martin	24
K. H. Cameron b. Southam	0
Fleet (pro.) b. Martin	8
G. H. P. Grout b. Ferrie	3
D. L. McCarthy b. Martin	7
Rev. J. S. Broughall c. Hamilton b. Johnston	4
H. B. Robertson, not out	6
W. R. Wadsworth c. Briggs b. Johnston	6
H. M. Little l.b.w. b. Martin	2
Extras	14
Total	119

BOWLING ANALYSIS.

Hamilton.				
	O.	M.	R.	W.
Martin	28	12	36	4
McGivern	8	2	14	1
Johnston	10	2	20	2
Ferrie	10	4	15	1
Hamilton	4	1	9	0
Southam	3	1	8	2

Trinity.				
1st Innings.				
	O.	M.	R.	W.
Grout	16	6	17	5
Fleet	15	7	12	4

Trinity.				
2nd Innings.				
	O.	M.	R.	W.
Broughall	9	1	13	5
Wadsworth	9	3	6	4

TRINITY UNIVERSITY VS. TORONTO.

Played on Wednesday, June 1st, on the Bloor Street Grounds.

Trinity University.

1st Innings.		2nd Innings.	
A. F. R. Martin c. and b. Leigh	7	A. F. R. Martin c. and b. Leigh	0
H. B. Robertson b. Leigh	1	D. L. McCarthy b. and c. Leigh	5
M. S. McCarthy c. Collins b. Leigh	12	M. S. McCarthy b. Wood	6
D. L. McCarthy (Capt.) c. Collins b. Wood	9	G. H. P. Grout c. and b. Leigh	0
K. H. Cameron thrown out	2	K. H. Cameron c. and b. Leigh	0
G. H. P. Grout c. Leigh b. Wood	12	H. B. Robertson run out	1
Rev. J. S. Broughall b. Wood	1	Rev. J. S. Broughall run out	0
W. R. Wadsworth c. and b. Wood	0	W. R. Wadsworth c. Alton b. Wood	3
H. M. Little b. Leigh	0	H. M. Little b. Wood	4
J. Chappell, not out	0	J. Chappell, not out	4
G. C. Heward b. Leigh	2	G. C. Heward b. Wood	2
Extras	12	Extras	3
Total	58	Total	28

Toronto.

1st Innings.		2nd Innings.	
W. Alton c. Broughall b. Grout	6	P. C. Goldingham c. Broughall b. Wadsworth	3
W. W. Reeve b. Grout	4	J. Eyert b. Grout	9
P. C. Goldingham c. Martin b. Grout	2	W. H. Jewell b. Wadsworth	0
Leigh (pro.) c. Cameron b. Wadsworth	0	W. W. Reeve b. Wadsworth	9
W. J. Fleury c. Heward b. Cameron	24	W. Alton, run out	3
A. H. Collins, not out	18	A. Eiloart b. Wadsworth	0
S. C. Wood b. Broughall	0	Extras	7
W. H. Sewell c. Wadsworth b. Broughall	0	Extras	7
A. Elloard, run out	0		
J. Eyer b. Grout	6		
W. H. Ketchum c. and b. Grout	0		
Extras	2		
Total	62	Total (for six wickets)	31

BOWLING ANALYSIS.

Trinity.				
1st Innings.				
	O.	M.	R.	W.
Grout	15	2	28	5
Wadsworth	11	3	16	1
Broughall	4	0	7	2
Cameron	4	0	10	1

Trinity.				
2nd Innings.				
	O.	M.	R.	W.
Grout	8	2	9	1
Wadsworth	7	3	15	4

Toronto.				
1st Innings.				
	O.	M.	R.	W.
Wood	18	10	15	4
Leigh (pro.)	17	4	31	5

Toronto.				
2nd Innings.				
	O.	M.	R.	W.
Leigh	7	3	12	4
Wood	7	1	13	4

TRINITY UNIVERSITY VS. TORONTO UNIVERSITY.

Played on Friday, June 3rd, on the Trinity Campus.

Trinity University.

1st Innings.		2nd Innings.	
A. F. R. Martin b. Bunting	31	A. F. R. Martin b. Alison	2
D. L. McCarthy (Capt.) b. Alison	0	H. M. Little b. Wood	1
M. S. McCarthy c. Kingstone b. Alison	1	J. M. Laing b. Wood	0
G. H. P. Grout b. Alison	2	M. S. McCarthy b. Wood	1
J. M. Laing c. Wood b. Alison	3	K. H. Cameron, run out	1
K. H. Cameron c. Edgar b. Wood	32	D. L. McCarthy, not out	20
Rev. J. S. Broughall c. and b. Alison	2	G. H. P. Grout b. Alison	0
H. B. Robertson b. Alison	0	Rev. J. S. Broughall b. Wood	6
J. Chappell b. Alison	7	H. B. Robertson c. Kingstone b. Wood	0
W. R. Wadsworth b. Alison	1	J. Chappell b. Wood	3
H. M. Little, not out	1	W. R. Wadsworth c. Bunting b. Wood	3
Extras	6	Extras	3
Total	86	Total	45

Toronto University.

1st Innings.		2nd Innings.	
A. E. McLaughlin, thrown out	6	A. E. McLaughlin b. Grout	1
S. C. Wood b. Grout	1	J. D. McLean b. Grout	0
J. D. McLean c. Broughall b. Laing	1	W. H. Bunting b. Broughall	17
P. Edgar (Capt.) b. Laing	0	S. C. Wood b. Grout	0
W. H. Bunting, run out	1	P. Edgar b. Broughall	8
T. Alison b. Grout	0	J. Bain b. Broughall	0
H. G. Kingstone, run out	2	H. C. Pope c. Chappell, b. Grout	0
H. Pope b. Grout	15	T. Allison, not out	24
J. Bain, not out	10	H. G. Kingstone, run out	0
Ferris b. Wadsworth	5	T. Coleman c. Cameron b. Wadsworth	11
T. Coleman c. Wadsworth b. Grout	8	Ferris b. Cameron	0
Extras	6	Extras	6
Total	55	Total	66

BOWLING ANALYSIS.

Trinity University.

1st Innings.				2nd Innings.						
O.	M.	R.	W.	O.	M.	R.	W.			
Grout.....	14	1	5	18	4	Grout.....	14	2	27	4
Laing.....	11	2	20	2	Laing.....	3	0	11	0	
Wadsworth..	3	1	11	1	Broughall...	7	2	11	3	
					Cameron.....	4	1	12	1	
					Wadsworth...	1	0	0	1	

Toronto University.

1st Innings				2nd Innings						
O.	M.	R.	W.	O.	M.	R.	W.			
Wood.....	12	3	29	1	Alison.....	9	0	24	2	
Alison.....	15	0	28	8	Wood.....	13	3	7	13	7
Pope.....	5	0	17	0	Bunting....	4	2	3	0	
Bunting....	6	3	7	2	Pope.....	1	0	2	0	

TRINITY UNIVERSITY VS. UPPER CANADA COLLEGE.

Played on Saturday, June 4th, on Trinity Campus.

Upper Canada College. Trinity University.

1st Innings.		Trinity University.	
J. Counsell, not out.....	14	A. F. R. Martin, b. Crerar...	17
T. Crerar b. Cooper.....	0	D. L. McCarthy (capt.), run out.	25
L. Cosby, c. Martin b. Grout.....	16	M. S. McCarthy, c. W. White	3
		b. Hoskin.....	2
W. W. Terry, c. and b. Grout.	2	G. H. P. Grout, c. McMaster	3
		b. Hoskin.....	2
Mockridge, c. Robinson b.	1	W. H. Cooper b. McMaster...	3
Cooper.....	4	Rev. J. S. Broughall, c. White	9
Bowbanks (pro.) b. Cooper....	4	b. McMaster.....	9
White (capt.), c. Broughall b.	5	K. H. Cameron b. Waldie....	5
Wadsworth.....	1	J. Chappel b. Waldie.....	1
Hoskin b. Wadsworth.....	3	W. R. Wadsworth, c. White	9
McMaster b. Cooper.....	0	b. Hoskin.....	4
N. Cosby, c. Broughall b. Cooper	0	H. B. Robertson, run out....	4
Waldie b. Wadsworth.....	1	G. C. Heward, not out.....	4
Extras.....	2	Extras.....	6
Total.....	49	Total.....	88

Upper Canada College—2nd Innings.

In Upper Canada Colleges second innings, nine wickets were down for 27 runs when play was stopped by the call of time, just saving U. C. C. from an innings defeat.

BOWLING ANALYSIS.

Trinity.

1st Innings.

	O.	M.	R.	W.
Grout.....	19	8	21	2
Cooper.....	25	11	23	5
Wadsworth.....	64	4	3	3

Upper Canada College.

	O.	M.	R.	W.
Waldie.....	12	3	28	2
Hoskin.....	19	10	25	3
Crerar.....	7	3	10	1
McMaster.....	8	1	19	2

Trinity.

2nd Innings.

	O.	M.	R.	W.
Broughall.....	7	3	6	3
Cameron.....	9	2	13	2
Cooper.....	7	5	4	2
Grout.....	4	2	1	2

TRINITY UNIVERSITY VS. EAST TORONTO.

Played on Thursday, June 23rd, on the Trinity Campus.

Trinity University. East Toronto.

D. L. McCarthy (capt.) b. Har-	10	Pentland b. Wadsworth.....	13
rison.....			
H. V. Hamilton, l. b. w. b.	1	Maddocks b. Wadsworth....	4
Sadler.....			

J. M. Laing b. Vandyke.....	15	Harrison, c. Robertson b. Laing	4
K. H. Cameron, c. Howard b.			
Harrison.....	1	Forrester, c. Robertson b.	1
		Wadsworth.....	1
W. R. Wadsworth b. Sadler...	6	Sadler (pro.) b. Wadsworth...	7
H. B. Robertson b. Vandyke...	12	Clement, c. Chappell b. Wads-	2
		worth.....	
Rev. J. S. Broughall, c. Sadler		S. H. Smith b. Laing.....	9
b. Vandyke.....	14	G. B. Smith b. Wadsworth...	0
F. M. De La Fosse b. Clement.	0	Vandyke, c. Robertson b. Wads-	9
J. Chappell b. Vandyke.....	1	worth.....	
G. C. Howard b. Clement....	0	Heward, c. Howard b. Wads-	5
		worth.....	
C. H. Courtney, not out....	0	Cap. Chandler, not out.....	1
Extras.....	2	Extras.....	3
Total.....	62	Total.....	58

BOWLING ANALYSIS.

East Toronto.

Trinity.

East Toronto.				Trinity.						
O.	M.	R.	W.	O.	M.	R.	W.			
Sadler.....	14	1	23	2	Laing.....	17	3	9	16	2
Harrison.....	15	5	12	2	Wadsworth...	24	10	26	8	0
Vandyke.....	5	2	11	4	Broughall...	5	1	8	0	0
Clement.....	3	1	0	13	2	Cameron.....	2	0	7	0

TRINITY UNIVERSITY VS. PARKDALE.

Played on Friday, June 24th, on the Trinity Campus.

Trinity University.

Parkdale.

H. V. Hamilton b. Digmun...	3	A. G. Black b. Wadsworth...	2
H. B. Robertson, run out...	27	J. Chinye, hit wicket b. Wads-	1
		worth.....	
D. L. McCarthy (capt.) b.		F. M. DeLaFosse ct. Cameron b.	2
Hadden.....	16	Hadden b. Grout.....	6
M. S. McCarthy b. Dignum...	5	Lyall b. Grout.....	4
W. R. Wadsworth b. Hadden	0	Fawk b. Grout.....	0
Rev. G. H. P. Grout, c. S. W.			
Black b. De La Fosse.....	72	S. Black b. Grout.....	2
Rev. J. S. Broughall, c. Lyall		Dignum b. Wadsworth.....	0
b. De La Fosse.....	18	Chambers A. not out.....	0
J. M. Laing, not out.....	41	Chambers J. b. Grout.....	0
R. H. Cameron, ct. Chamber A.		Murdock b. Grout.....	0
b. Black.....	13	Extras.....	0
C. H. Courtney, not out.....	1		
J. Chappell did not bat.....	5		
Extras.....	5		
Total (for 8 wickets)...	201	Total.....	11

BOWLING ANALYSIS.

Parkdale.

Trinity.

Parkdale.				Trinity.					
O.	M.	R.	W.	O.	M.	R.	W.		
Dignum.....	19	4	56	2	Grout.....	10	7	4	6
J. Chambers.....	9	2	21	0	Wadsworth...	9	4	7	4
S. W. Black.....	8	0	22	1					
Hadden.....	10	1	43	2					
De La Fosse.....	14	4	34	2					
Chambers A.....	2	0	20	0					

TRINITY COLLEGE VS. LONDON ASYLUM.

Played on Wednesday, June 29th, on the London Asylum Grounds.

London Asylum.

Trinity University.

M. A. Walker, c. McCarthy, b		A. F. R. Martin, not out.....	59
Ferguson.....	80	H. B. Robertson, b Smith....	24
Dr. Beemer (capt), b Fleet...	8	M. S. McCarthy, not out....	4
Dr. Williams, b Fleet.....	8		
S. D. Smith, b Cameron.....	34		
D. J. Bacon, c Howard, b Fleet	22		
Dr. Ross, b Cameron.....	0		
S. Gilhan, b Cameron.....	1		
F. Pollock, c Howard, b Cam-			
eron.....	3		
J. H. Pepe, b Cameron.....	8		
G. Hurling, not out.....	3		
S. England, c Robertson, b Cam-			
eron.....	0		
Extras.....	9	Extras.....	1
Total.....	176	Total (for 1 wicket)....	88

BOWLING ANALYSIS.

Trinity.				London.					
O.	M.	R.	W.	O.	M.	R.	W.		
Fleet	36	3	76	3	S. D. Smith	24	5	27	1
Ferguson	16	4	35	1	Gilhan	10	2	19	0
Chappell	5	0	16	0	Pollock	17	7	18	0
Cameron	22.2	7	37	6	Bacon	7	3	15	0
					Pope	3	1	5	0

TRINITY UNIVERSITY VS. CHATHAM.

Played on Thursday, June 30th, on the Chatham Grounds.

Chatham.				Trinity University.			
S. S. Kolfage, b Bacon	14	A. F. R. Martin, b Atkinson	11				
G. J. Kenny, c Robertson, b Cameron	23	H. B. Robertson, b Ireland	3				
W. B. Wells, c Cameron, b Bacon	2	D. J. Bacon, c Kenny, b Ireland	14				
J. H. Horsted, c Bacon, b Cameron	3	M. S. McCarthy, run out	17				
J. A. W. Ireland, c and b Bacon	5	Dr. Ross, c Wells, b Atkinson	8				
C. R. Atkinson, b Ferguson	22	R. H. Cameron, c and b Ireland	19				
J. L. Nicholl, c Martin, b Bacon	2	D. L. McCarthy, b Kenny	1				
J. Reeve, run out	11	T. Ferguson, run out	0				
W. S. Richards, b Cameron	11	K. I. D. Hamilton, not out	3				
J. N. Gordon, not out	3	J. Chappell, b Ireland	0				
W. O. Hern, b Cameron	2	S. C. Howard, b Ireland	4				
Extras	7	Extras	6				
Total	105	Total	86				

BOWLING ANALYSIS.

Trinity.				Chatham.					
O.	M.	R.	W.	O.	M.	R.	W.		
Cameron	14.3	2	37	4	Atkinson	14	6	21	2
Bacon	17	0	44	4	Ireland	17	3	38	5
Ferguson	7	2	14	1	Horsted	3	0	10	0
					Kolfage	3	0	11	0
					Kenny	11	9	3	1

TRINITY UNIVERSITY VS. DETROIT ATHLETIC CLUB.

Played on July 1st, on the D. A. C. Grounds, Detroit.

Detroit Athletic Club.				Trinity University.			
Pickering (prof.), b Bacon	20	A. F. R. Martin, c and b Lascelles	39				
J. Jenner, b Bacon	27	H. B. Robertson, b Lascelles	23				
H. R. Lascelles, c Bacon, b Cameron	35	D. J. Bacon, l b w Jossell	4				
F. Bamford, b Cameron	17	M. S. McCarthy, b Jenner	16				
H. J. M. Grylls, b Martin	10	K. H. Cameron, b Jenner	2				
F. G. Marcon, c Ross, b Bacon	8	Dr. Ross, b Jenner	1				
A. G. Jossell, b Bacon	1	D. L. McCarthy, b Lascelles	8				
F. S. Bamford, b Cameron	4	K. I. D. Hamilton, b Lascelles	0				
F. H. Holt, c Cameron, b Bacon	1	T. Ferguson, b Lascelles	1				
C. A. Bathbone, run out	0	J. Chappell, b Lascelles	0				
J. J. Dodds (capt.), not out	0	G. C. Heward, not out	0				
Extras	8	Extras	9				
Total	131	Total	110				

BOWLING ANALYSIS.

Trinity.				Detroit Athletic Club.					
O.	M.	R.	W.	O.	M.	R.	W.		
Bacon	16	4	32	5	Bamford	6	1	12	0
Cameron	19	4	45	3	Pickering	10	2	15	0
Ferguson	11	1	25	0	Lascelles	16	6	24	6
Martin	8	0	19	1	Jenner	11	4	18	3
					Jossell	7	1	14	1
					Marcon	4	0	18	0

TRINITY UNIVERSITY VS. MICHIGAN ATHLETIC ASSOCIATION.

Played on July 2nd, on the M. A. A. Grounds, Detroit.

M. A. A.				Trinity University.			
Smith, c and b Cameron	4	A. F. R. Martin, c Hibbard, b Stuart	37				
Hibbard, c Ross, b Bacon	9	H. B. Robertson, b Dale	0				
Canston, c and b Cameron	10	K. H. Cameron, c Rohns, b Fleming	3				
Neville, b Bacon	4	D. J. Bacon, b Dale	0				
Dale, c Martin, b Bacon	3	M. S. McCarthy, b Fleming	4				
Blank, b Cameron	0	Dr. Ross, b Dale	0				
		D. L. McCarthy (capt.), c					

Stuart, b Bacon	27	Dale, b Fleming	4
Fleming, c and b Bacon	7	G. C. Heward, not out	29
Malcomonne (capt.), b Ferguson	4	P. W. E. Ferguson, b Dale	13
Rohns, b Ferguson	0	K. I. D. Hamilton	0
Bunce, not out	0	J. Chappell, b Dale	1
Extras	3	Extras	20
Total	71	Total	111

BOWLING ANALYSIS.

Trinity.				M. A. A.					
O.	M.	R.	W.	O.	M.	R.	W.		
Bacon	16	5	31	5	Dale	26.1	12	36	6
Cameron	13	5	25	3	Canston	2	0	9	0
Ferguson	21	0	12	2	Fleming	13	7	14	3
					Stuart	11	4	17	1
					Malcomonne	1	0	14	0

RESULT OF THE SEASON.

Matches played, 13. Won 8, (Rosedale, Toronto, Hamilton, Toronto University, Upper Canada College, East Toronto, Parkdale, Michigan Athletic Association). Lost 4, (East Toronto, Toronto, Chatham, Detroit Athletic Club). Drawn 1, (London Asylum). SECOND ELEVEN.—Matches played, 3. Won 3, (C. School of Infantry, Toronto Church School, St. Thomas).

BATTING AVERAGES FOR 1892.

	Runs.	Number of Innings.	Times not out.	Most in an Innings.	Average.
A. F. R. Martin	278	14	1	59*	21.5
J. M. Laing	87	6	1	41*	17.4
D. L. McCarthy	171	15	2	39	13.1
G. C. Heward	48	7	3	29*	12.0
Rev. G. H. P. Grout	110	11	1	72	11.0
H. B. Robertson	109	13	1	27	9.08
M. S. McCarthy	109	15	1	24	7.7
K. H. Cameron	102	15	1	32	7.3
Fleet (pro.)	28	4	0	8	7.0
Rev. J. S. Broughall	73	11	0	18	6.6
W. R. Wadsworth	39	10	0	9	3.9
J. Chappell	26	11	3	7	3.2
H. M. Little	9	6	2	4	2.2
H. V. Hamilton	8	8	1	3*	1.1
W. R. Ferguson	14	3	0	13	4.6

BOWLING ANALYSIS.

	Overs.	Maidens.	Runs.	Wickets.	Average.
Rev. G. H. P. Grout	134	46	191	43	4.44
W. R. Wadsworth	77	30	102	26	3.92
Rev. J. S. Broughall	42	11	65	15	4.33
J. M. Laing	48	18	43	9	4.77
Fleet (pro.)	97	23	149	18	8.27
K. H. Cameron	103	23	228	22	10.36

Personal.

THE editorial staff of THE REVIEW loses the valuable services, after this number, of Mr. C. S. MacInnes, B.A., and Mr. Alexis Martin, B.A., sporting editor.

MR. W. F. WEBB, B.A., was ordained deacon at the Cathedral, Hamilton, on Friday, June 24th, and leaves shortly for Calgary, where he has been appointed curate at the Cathedral.

THE Rev. Professor Clark will act as Rector of Brockville, during the absence of Archdeacon Bedford-Jones in Ireland, as our representative at the Tercentenary of Dublin University.

REV. E. V. STEVENSON, M.A., has accepted the curacy of S. Stephen's church, Toronto, and will begin his work there next month. We are glad to know that Mr. Stevenson is to remain in town.

MR. A. W. MACKENZIE, B.A., intends to have a grand summer's canoeing, previous to assuming his position as assistant master at T.C.S., Port Hope. We congratulate both him and the school on the appointment.

WE must congratulate S. Hilda's on its graduates, Miss Edith Mairs and Miss Constance Lang, who both did so brilliantly in the recent final examinations for B.A. Very greatly will they be missed here next year.

MR. V. PRICE, who has been appointed curate at St. Paul's church, Kingston, sailed for England by S.S. *Parisian*, with the best wishes of his former fellow-students for a pleasant and profitable holiday and a happy return.

THE Reverend Professor Huntingford sailed for England in the *Circassian* on July 2nd, and will probably be shortly followed by the Rev. the Dean. We can have no doubt as to the pleasure which they will both derive from their summer vacation.

MESSRS. J. PATTERSON, B.A., W. R. Wadsworth, and J. W. Lang (Trin. Med. Coll.), left on the 1st July for a five weeks' canoe trip. It is their intention to explore the sources of the River Severn. With fine loyalty they have called their canoe *Episcopon*.

MR. J. RAMSAY MONTIZAMBERT, M.A., is staying at Trinity at present, having charge of the Port Hope contingent up for the Matriculation Examination. Mr. Montizambert is a frequent visitor at the editorial sanctum of THE REVIEW. Even editors are sometimes smiled upon by fortune.

THE Queen's Birthday was celebrated at Trinity with great *eclat*, the annual cricket match with the Toronto team proving a most interesting one, and the afternoon dance in Convocation Hall a brilliant success. Glionna's Italian string band supplied the music, which was exceptionally good.

MR. C. W. HEDLEY, B.A., who returns next year to complete his post-graduate Divinity course, has decided not to exhibit his well-known proficiency in modern languages abroad, this year, but will have charge of Professor Symond's parish at Ashburnham during the summer months.

MR. A. F. R. MARTIN, B.A., is to spend some weeks in a pleasant tour out west, going by the C.P.R., and returning home through the States, after visiting some California fruit farms. By Mr. Martin's departure the Trinity cricket and football teams lose one of the best men they ever had.

MR. LALLY MCCARTHY, B.A., our excellent cricket captain, will spend some time in Toronto, where he will continue his cricket with the Toronto Club, and will then adjourn to his summer residence at Barrie, in which place he will soon commence his career as a lawyer in his father's footsteps.

MANY old friends and graduates from among the clergy of the diocese, paid Trinity a visit during Synod week, recalling past years both to themselves and to those of their former fellow-residents still remaining within our walls. Among these visitors were: Reverends G. Warren, Wm. Loucks, F. C. Heathcote, and H. V. Thompson.

S HILDA's College gave a charming picnic up the Humber on Friday, 24th ult., which was greatly enjoyed by the large party that had the privilege of being invited. The skies were compelled to weep at the thought that two of the fairest were leaving the college so soon, but the ardour and good spirits of the party were not to be dampened by rain.

THE ordination in the diocese of Toronto was held on July 10th, when the following Trinity men were ordained:—Mr. E. Vicars Stevenson, M.A., Mr. E. C. Trenholm, B.A., and Mr. Walter Creswick, deacons; and Rev. F. C. Heathcote and Mr. Sheppard, priests. In the evening Mr. Trenholm preached at St. Matthias and Mr. Creswick at St. Mark's.

TOWARD the end of last month, the members of the Divinity class and others had the pleasure of listening to an address to students, in the Divinity class lecture room, from Bishop Garrett, of Northern Texas, who was in Toronto for a few days. His lordship was clear and forcible in his advice, and essentially practical, having learned, as he said, from his own college experience the lessons he would teach us.

THE following graduating members of the Divinity class were ordained in Christ church, Kingston, on Sunday, June 12th, by His Lordship the Bishop of Ontario:—G. H. P. Grout, B.A., Vincent Price and Robt. Orr. We heartily wish all of them Godspeed in their future work. Mr. Grout has been appointed curate at Prescott, Ont. The Trinity Campus will long mourn his loss, for in sport Mr. Grout has ever held a chief place. Very sorry are we to lose him.

THE best wishes of THE REVIEW and their Alma Mater are with those who are departing as graduates of 1892, and full assurance is felt that they will realize the expectations which have been formed of them by their varied and excellent performances at Trinity. They have indeed been a "remarkable year," and it is to be hoped that succeeding years will avoid their errors, such as they have been, and emulate their good example.

THE Reverend the Provost left town on the 28th ult., to attend the annual Convocation of Bishop's College, Lennoxville. The Provost preached the University sermon at the morning service of the 30th; and at the meeting of Convocation which followed, the degree of D.C.L., *honoris causa*, was conferred upon him. The *Montreal Herald*, in its report of the Provost's sermon, said that it was an "able and suggestive discourse from the text, 'My kingdom is not of this world.' The historical allusions of the sermon were remarkably forcible, showing, as they did, how in various ages the Church had failed through forgetting this saying of the divine Master."

MR. J. A. LEIGHTON, B.A., who is taking the post-graduate course in Philosophy at Cornell University, paid his Alma Mater a visit recently when passing through Toronto. As we all expected, he has greatly distinguished himself at Cornell, reflecting the highest credit on old Trinity, and particularly on Professor Clark, who directed his philosophical studies whilst here. Mr. Leighton was one—and the youngest—of forty-one candidates, graduates of Harvard, Cornell, and other American Universities, competing for nine scholarships. He was not only awarded a scholarship, but received the special congratulations of the Faculty on his excellent work. During the summer Mr. Leighton takes duty under the Rev. Dr. Huntington, Rector of Grace church, New York.

MR. C. S. MACINNES, fulfilling the promise of former exams., has come out first of his year in both his honour courses—classics and philosophy. Variety may be "the spice of life," but we cannot help feeling, more or less, admiration for the invariable monotony with which Mr. MacInnes has persistently headed the lists in all his subjects ever since his entrance into Trinity. As a result of the June exams., he is awarded the prizes for honours in Mental and Moral Philosophy and for Latin Essay, with a good promise of the Prince of Wales prize for honours in Classics, on completion of the exam. in October. He intends, we hear, spending a year abroad in France and Germany, after completion of the aforesaid classical honour exam. in October. That Mr. MacInnes will be greatly missed in every way in Trinity we need hardly add, but hope there may be truth in the rumour, that we are to have him amongst us again in a new capacity.

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A WORD IN SEASON.

BY ANDREW LANG.

A WORD in season, how good it is! I was traveling northwards from Dundee, of which only the situation is "bonnie," while the other conditions do not encourage exhilaration. The train passes up Tay side. On one hand is a sheer cliff shining in the sun, feathered with firs, and comforted with the first signs of spring; on the other hand is the lordly river which the Romans saluted as the Tiber—

And where's the Scot who would the vaunt repay,
And hail the puny Tiber for the Tay?

as the patriotic poet cries. Beyond the Tay, on a height among trees, were the grey old towers of Elcho Castle, and there we stopped at a little station called Kinfauns, which reminds one of Sir Patrick Charteris and "The Fair Maid of Perth." The March sun was shining, people were ploughing, the gulls were flocking and floating over the wet riverbanks; boats were passing: all was fresh and vernal. At this moment my eyes fell on the word in season: it was printed in blue letters on a white ground of enamel:

CHEER UP!
TRY (SOMETHING) SOAP.

I do not mention the exact name of the soap, though it was pleasing and appropriate, because a censorious world, and even the editor of this periodical, might suspect an arrangement between the enthusiastic writer and the enterprising manufacturer. No, of the soap and its qualities as a detergent I know nothing, but it was the advice so energetically given in the advertisement that appealed to me. My heart beat in union with the advertiser, and, like the Ancient Mariner, I thought of that soap-boiler, "and blessed him unawares."

Why have I not the pen of Mr. William Wordsworth or of Mr. William Watson? Then I could treat this simple yet grand and ennobling topic in appropriately lyric verse. It is just the kind of thing that Wordsworth would have enjoyed doing with a diamond on the window-pane of the railway carriage.

Lines written on the window-pane of a railway carriage after reading an advertisement of Something Soap:

I passed upon the wings of Steam
Along the valley fair;
The book I read had such a theme
As bids the soul despair.

A tale of miserable men,
Of hearts with doubt distraught,
Wherein a melancholy pen
With helpless problems fought.

Where many a life was brought to dust
And many a heart laid low,
And many a love was smirched with lust—
I raised mine eyes, and, oh!

I marked, upon a common wall,
These simple words of hope,
That meek appeal to one and all.
CHEER UP! USE SOMETHING SOAP!

"Behold," I cried, "the wiser touch
That lifts the souls through cares!"
I loved that soap-boiler so much
"I blessed him unawares."

Perchance he is some vulgar man,
Engrossed in £ s. d.
But, ah! through Nature's holy plan
He whispered hope to me!

NO CHANCE.

RURAL EDITOR—"What sort of an opening is there for a paper in this town?"

NATIVE—"None at all, stranger. We've got a grocery, two dressmakers and a tavern, and what news they leave over ain't worth mentioning."—*N. Y. Truth.*

AT THE AMATEUR PERFORMANCE.

MISS HAWKINS—"I have enjoyed your play very much Mr. Scribbler."

THE AMATEUR AUTHOR—"Thank you, Miss Hawkins. Praise from you is worth striving for."

MISS HAWKINS—"Oh, not at all, Mr. Scribbler. My judgment is invariably bad."—*Harper's Bazar.*

THE editor of the *Republican* at Burlington, Kan., thus makes an important announcement: "The editor of this paper, Grover Cleveland and Prince Henry of Battenburg, the husband of Queen Victoria's youngest daughter, have had additions to their families within the last few weeks. It is a great year for the aristocracy."

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THE WORM TURNS.

EDITOR—"There are not enough feet in this line, sir."
POET—"Feet, sir! Feet! I don't sell it by the foot. It's a poem—not a cord of wood."—*Life.*

ONE of the Hampton pupils, a young negro, wrote to request the editor of a local paper to publish an account of an address he had made, and began his address as follows: "Knowing your mediocrity to be of the most distinguished calibre, I respectfully solicit," etc.—*Harper's Bazar.*

WE shall never smile again until we exchange photographs with the young man that put shoemaker's wax on the benches of the front portico of this office.—*Eastern Free Press.*

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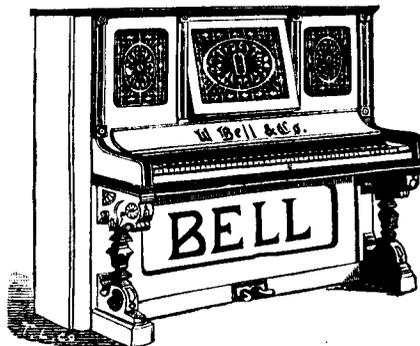
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