

TRINITY UNIVERSITY REVIEW

Of Literature, University Thought, and Events.

Vol. XI.

TRINITY UNIVERSITY, TORONTO, JUNE, 1898.

No. 6.

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Trinity University Review

A Journal of Literature, University Thought, and Events.

Vol. XI.

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No. 6.

Trinity University Review.

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

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

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Editorial Topics.

AS OTHERS SEE US. It may seem egotistical to speak so frequently about our College and its reputation, yet it is pardonable when it is in self-defence. For some weeks past in the Church papers, our friends and others have been treated to a number of letters on Trinity and Trinity teaching, from persons, who wisely perhaps (for themselves) withhold their names. Where those gentlemen obtained their information it is difficult to say. In fact, we are almost forced to the conclusion that they drew largely on their imagination. At any rate it is not too much to say that they have not studied our system here sufficiently to pass an unerring judgment upon it. Our good Faculty will hardly thank us perhaps for taking up the cudgels in our own behalf and theirs; and no doubt it would be as well to let such criticisms pass unnoticed. Yet, as the student body, who may be expected to know as much of our inner life as any vague outsider, we may be pardoned for contradicting statements, which, though not reflecting very badly on us—or our Faculty—still give an erroneous impression of us, and might lead to no small injury. With no wish to enter into controversy, we may say we have failed to find anything here “new-fangled” or unorthodox. With all charity towards our friends, who no doubt make their statements conscientiously, we cannot refrain from saying that if they study our curriculum and our methods for a short time they will be convinced that their previous conceptions were hardly justifiable. Further, too, we may add that Trinity is, as regards her teaching, her student body, or, if we may say it, her Faculty, by no means partizan or exclusive.

THE STUDY OF ENGLISH. The changes that are from time to time made by the Education Department in the different High School curricula, are always an interesting study. For the past several years the tendency has been to raise the standard in the different departments, and increase the efficiency of the system wherever possible. We cannot but approve of every change conducive to this end, however much we may congratulate ourselves on having passed that period of our course before such regulations came into force. But

while heartily agreeing in this with the learned heads of the Department, we cannot agree so heartily with the methods used. For one thing, a course that is now very general, and probably soon to be more so, possesses doubtful superiority over one that is less general, but more thorough along its special lines. One method, among others, of specializing to advantage would be to curtail the English on the curriculum. To say that we learn too much English would no doubt raise a protest, and a just one. Yet we are in a way “taught” too much of this subject, so much so that sometimes a naturally fluent and forcible writer is, during his school days, warped and cramped into a stilted artificial style, which loses of course along with its naturalness, all its redeeming qualities. Or on the other hand the student comes to look on the study of his mother tongue with as much dislike as on the other less interesting subjects of his course. It is after all doubtful whether good English style can be artificially developed where natural talent in that direction is defective. It is true at the same time that a naturally good style can be spoiled by injurious processes of development. English should not be taught as a separate and distinct subject, but as part and parcel of all the other branches. Good English depends very largely on our knowledge of other topics. The mind must be enlarged and broadened before we can hope to attain a thorough and practical use of our mother tongue. To this end we should strive, rather than to attempt to master the art of writing good English by methods which are largely mechanical. Of course we must have adequate instruction also: we must become acquainted with the fundamental rules of our language; we must read good writers, and practise our own powers of composition. But teaching beyond this should be rather guidance than anything else, guidance not only in subjects technically classified as “English” but in all the others as well. The boy at school or the student at university should never be made to think that “English” is a “subject” of instruction, in which he must become proficient, and that outside of his English subjects he may use any style whatever. The latter will very soon spoil whatever proficiency he might otherwise attain. Here, happily, we have this principle in practice. Whatever course he is taking, the student finds English inseparably connected with it. He finds it expedient to make his course a means of attaining thorough knowledge of his special subject together with a correct English style, whether in classical translation, philosophic argument, or scientific research. Knowledge of any sort is useless without means of expressing it, and whatever knowledge a man is seeking, he should acquire it in such a way that in practical use, he may reproduce it in pure and natural English style.

THE GOOD-NIGHT PIPE.

Faint clouds of smoke floated lazily from the second step of the stone flight leading up the terrace; the same fragrant mists, regardless of fines and with a buoyancy born of freedom from rules and regulations, sailed triumphantly over the tulip beds and toward the sacred precincts of the Dean's window.

Were it not for the exams how intensified would be the enjoyment of Trinity term! But that inevitable prospect hangs ever about us, with another equally distasteful and equally inevitable—the breaking up of another college year.

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Few realize how great is this change until the return in the autumn, when the absence of old-time faces and familiar voices cannot but impress us strongly. We see rooms changing hands—rooms that abound in associations connected with their former occupant; we behold a transformation of these dens, new furniture, new pictures, new tastes displayed, and then, perhaps for the first time, the dread reality forces itself upon us and makes us fully aware of the many changes, and that another year has passed from Trinity's portals and the enfolding arms of the dear old alma mater.

This is probably the saddest feature of our life here; friendships cemented by a continuous residence under the same roof are severed; affections warmed by mutual happiness and mutual aims are subjected to the trials of separation and circumstances that may prevent a sustaining of the bonds thus formed. Our ways, of necessity, diverge; the various members of each year become scattered; outside interests engross our minds and the sterner realities of life are comprehended probably as never before. But with all the changes that must creep one by one into our lives, we shall ever realize how much we have derived from the association of these three years—some of us from more—of almost constant intercourse. We cannot help seeing the benefits of such a life; the foibles overcome or at least diminished; the sentiments imbibed from many sources; the affection engendered in our hearts by the love of the truest friendships; and in after years, in looking back we shall see those friendships hallowed by time, made sacred by association, and strengthened by the remembrance of how much was given us in them.

Friendship is the sweetest of all sentiments, and many do not realize the depth of such a relationship until a separation has come—such a separation as is now imminent for many of us.

* * *

"For each life we lose is a sun in our lives that would be dark if there were no love in them, and when it goes down to its setting in our hearts, the last light of love's day is very deep and tender, as no other is after it, and the passionate, sad twilight of regret deepens to a darkness of great loneliness over all, until our tears are wept, and our souls take of our mortal selves memories of love undying."

* * *

To those who have read and enjoyed the works of Mr. Gilbert Parker, the pleasure of meeting him on June the first was more than gratifying.

His charming personality and genial manner won the hearts of all, and every Trinity man could not but feel a thrill of pride in claiming the clever novelist as part and parcel of the alma mater; that he is still a factor with us was evidenced by his warmly expressed sentiments relative to Trinity and his life here. His lecture, so beautifully expressed, came up to the fondest expectations of the most sanguine.

Another source of (shall I say it?) gratification to some of us, a solace in much and deep misery, is a calm, deliberative contemplation of the fact that one of Canada's most distinguished sons left College without taking his degree—but it may be a tender point!

* * *

"With aching heart and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day and wish 'twere done.
Not till the hours of light return
All we have built do we discern."

MATTHEW ARNOLD.

* * *

"Nature ever faithful is
To such as trust her faithfulness."

GILBERT PARKER.

On Wednesday, June the first, Mr. Gilbert Parker delivered his lecture, "The Art of Fiction," in Convocation Hall. The lecture was in aid of S. Hilda's building fund, and was under the auspices of the University. A large audience was present, and upon the platform, in addition to the members of the Faculty, were Mr. Goldwin Smith, Hon. G. W. Ross, Dr. G. R. Parkin and others.

Mr. Parker is a son of Trinity, and was a member of the College between '82 and '89, but it is not only as Trinity men, but also as Canadians that we are proud to claim this clever author.

The Provost introduced Mr. Parker to the audience with a few neatly turned remarks. After a few happy remarks in opening, Mr. Parker referred to the origin of the art of fiction, pointing out that as an art it does not go further back than the time of Louis XIV. of France, while Anglo-Saxons cannot point to great writers of novels anterior to Thomas Nash, Defoe, Swift, Fielding, Richardson, Smollett, and Sterne. Nevertheless, the novelist still is the oldest artist of all, existing and potential in the musician, the painter and the architect, all of whom were tellers of stories. "Language was then in its infancy, unformed and limited, and the sensuous, passionate intellect of man seeking to record its impressions, its memories and its deeds, and to fashion the beauty of imagination into concrete forms had recourse to these other arts—these outward and visible signs of an inward grace, these ciphers or symbols of the expanding soul. Centuries passed, language grew. Then came the story-teller out of the scarlet distance—the simple story-teller as we find him in Egypt still, in Syria, in Transylvania, in India, Turkestan, Cairo, Damascus, Bokhara, Lahore and Samarcand—who told his stories by word of mouth, without pay or reward, to those who listened, even as the parochial story-teller of Quebec tells you stories now on the front stoop of his house, in the sitting room of the little tavern, or round his camp fire by the river and in the woods. And after all there is little difference between Beauce and Bokhara."

Mr. Parker then traced the development from the story-teller of the bazaars into the poet and up to the days when the Elizabethans composed fiction in verse and the Spanish picturesque novel had its period of influence before Cervantes laughed it away. He noticed the present universal fashion of writing novels, and drew attention to the ephemeral nature of many much-lauded works, and from this passed to a consideration of the elements of success. He touched first on popularity, pointing out that the feeling of the world seldom is entirely wrong and that the great thing which a novelist must do is to tell a story. Emphasis was laid on the need for a grasp of the facts of life. "A man must know truth to write fable. To write a successful burlesque you must know thoroughly that which you burlesque. To write a successful parody curiously enough you must have the feeling of the great work which you parody, and to write a fantasy you must be possessed of real life."

Discussing the subject of schools of the art of fiction, the lecturer observed that literature cannot be reduced to an exact convention. In addition to the sensuous temperament or feeling for nature necessary for painting or music or sculpture, a purely logical intelligence is inevitable. The art of fiction may be learned, but cannot be bought. A "school of fiction" means simply that some writers have seen fit to imitate another writer. He protested against labels such as "romantic," or "realistic" or "symbolistic," "certainly no great book can be so arbitrarily labelled." Further on, Mr. Parker said:—"To my mind, the writer, the novelist with the true instinct, does not stop to think whether he shall write a book which is realistic or a book which is romantical. If he does so much the worse for him and for his readers. So soon as he sets out to follow a

specific academical purpose of drawing lines and limits with the calmness of the carpenter, you shall have the work of the carpenter, the photographer and the conventional story-teller or the especial pleader, the feverish partizan of a method. Project human life and character within the precise limits of a system and you get a cinematograph and Punch and Judy show."

The foundation thus laid, Mr. Parker told of the making of a novel. He laid stress on the fact that a novel is not a mere transcript of life, and that it is the human significance of facts which concerns the writer. Next he discussed the varying methods adopted by great masters and the choice of subjects, uttering a plea in this connection for exact knowledge of places and periods utilized at the same time insisting on the universality of the fundamental human emotions. After alluding to the need for earnestness and for reserve, Mr. Parker concluded as follows:—"Notoriety, applause, the incense burnt to intellect and achievement, these are not greatness. Greatness is to move simply among the common things of life, neither despising nor unduly exalting them, but living through them with dignity and sincerity. Indifference to small things is no proof of capacity for great things, and accidents of fortune are not the founts of fame and honour. Gifts are indestructible, the fire of them will make a light no matter how narrow the environment, how small the opportunity. Character is searching, it is far-reaching, it is permanent and to it belongs the faithful work upon the thing nearest to the hand, obeying the command, 'Whatsoever thy hand findeth to do, do it with thy might.' What better epitaph can you wish, writer of fiction, statesman, merchant, scientist, farmer, mechanic, hewer of wood and drawer of water, than this which closes Thomas Hardy's exquisite Woodlanders:—"He was a good man and he done good things."

Rev. Professor Clark moved a vote of thanks, and the motion was seconded by Mr. Goldwin Smith, who dwelt upon the fact that Mr. Parker's fame reflects lustre upon Canada. His career was being followed by Canadians with deep interest as they watched him climb higher and higher on the ladder of fame, and the distinguished speaker expressed his own confidence that Mr. Parker was destined to achieve very high results indeed in his chosen field in literature. Hon. Geo. W. Ross also spoke briefly, expressing the delight with which he had listened to the lecture, and remarking on the finished literary form in which it was cast. The motion was carried amid hearty applause. Mr. Parker in reply modestly disclaimed the compliments that had been showered upon him, and added that he hoped that he was only at the beginning of any good work he might be able to do.

After the lecture there was tea in the Don's garden and many had the opportunity of meeting Mr. Parker.

SERMON.

"Study to shew thyself approved unto God a workman that needeth not to be ashamed."—2 TIM. : ii., 15.

"If a man desires the office of a Bishop," says St. Paul, "he desires a good work,"—meaning by Bishop evidently what we nowadays call Priest, since he commends and encourages the desire, whereas no one is ever encouraged to desire to be Bishop in the higher sense. He also desires any important work, and one which must not be undertaken lightly and without the most serious thought.

It is indeed a profession, just as law or medicine are, but it differs from other professions in that it demands the whole man; it absorbs not only his intellect, his bodily presence and his tongue, but his soul and spirit, the intentions and thoughts of his heart.

When the hands of the Bishop are laid upon him, and he becomes a deacon, and when he is ordained priest, there is

no *charm* in this ordination to make him a different man from what he was before, as though by the magical arts of some Medea's cauldron, but what he is before, that he will be after, only, by the laying on of hands the grace of God is given him, and with that he may do what he could not do before, with that he may change his life. But the grace of God is free, it is given, it is not thrust upon any man so that he cannot avoid it; if he chooses to go on without laying hold of it by prayer, without using it, the name and the dress can make no difference to him. If he does not "stir up the gift which is in him," he is as though he had not got it, and yet in the sight of God and of man he is responsible for it.

These are serious thoughts which we who have already entered the ministry must always take to heart, and to which also those who are purposing to do so should give their most serious attention.

This topic is suggested by the collection to be made this morning for the Divinity Students' Fund. I imagine that not a few of you, who are here now, are intending to enter the Divinity class at no distant period, and then to take Holy Orders. You are proposing to undertake the duty of teaching the Gospel to other men, and of influencing their lives, to follow in the steps of our Lord and Master. You will be like a city set on a hill. What sort of an influence you will be able to exercise is a question of the deepest importance, and that not only to you, but to this College, and to the whole church.

In the Church of Rome the priest rules his people with greater authority. His influence is that of the whole church with its wide-reaching organization and discipline. He has powers of compulsion at his command and is backed by denunciations, for this world and the next. But with the greater personal freedom and religious liberty of the Church of England, her priests must rely not upon compulsion, but upon their own personal influence and character to affect their people, and if their personal influence goes, their people, generally speaking, go, too.

This, therefore, ought to be one of the principal objects in view with those who are looking forward to taking Holy Orders, to try and educate themselves in every way, by the help of God, to make themselves into workmen that need not be ashamed, that they may be as fit as possible for any work which the Master has for them to do.

Although this University is not, and never was intended to be, mainly a Divinity school, yet it is the whole College, and not merely those who are engaged in theological studies, whose duty it is to turn out men for the ministry of the stamp and character which they ought to have; and indeed, we do not want the character and tone of the Divinity student to be different from the character and tone of the others; no, the same, differing only in degree, in the nature of their studies. And it is most obvious what this tone should be.

I.—He who desires some day to be able to influence men, must make himself a *man*. Ah, how important it is to get hold of the men! they seem so much inclined to leave all church going and religion to the women: young men particularly are so easily and so foolishly ashamed of doing what is right and being seen to do it, unless they are really in earnest about what they do,—and it takes a *man* to get hold of them. You know what a *man* means. It does not necessarily mean a man who can play cricket and football, and run and fight, though such accomplishments will in many cases be an assistance to him; but it does mean one who can look you straight in the face, who you can feel has sympathy with you, and on whom you can depend to do what he undertakes, one who can endure without whining, and succeed without shouting. A man who has met his own soul face to face, and found himself, and got a character of his own. Conceit won't do it, nature may give it, to some extent, to start with, but Christ can always give it. I have known people who were

feble of disposition, as mild as can be, who through the sheer force of unassuming goodness, by living with Christ and for Christ, have made themselves *powers* for good, to do Christ's work like men.

Our Divinity men should be the pick of the College. They should, if possible be men with a good degree, who know something, and therefore who are able to learn something. An illeducated ministry is the disgrace of a church. Our priests should be, as the Prayer Book says "learned and discreet."

II.—And besides being *men*, they should be gentlemen. This does not mean something different to being a *man*, but it includes it and adds a refinement to it; and those whose ideal stops short of this, or who even applaud themselves for their lack of cultivation, make a great mistake when they imagine that an absence of the gentlemen makes more of the manliness.

True, there is a kind of gentlemanliness which consists only in acquaintance with the usages and shibboleths of society, and in a veneer of imitation virtues. But put one who is a gentleman right through, among totally unfamiliar circumstances and usages, and you will have no doubt of what he is.

It is not the usages of society which make the true gentleman, but the Christian life which gives refinement to character. If any one carries out in the details of daily intercourse the precept of the Prayer Book "to hurt nobody by word or deed," which is considerateness, which springs from "charity," and with that, knows his own place, with self-respect which preserves him from ostentation and self-assertiveness—and this comes from humility—he has not much more to add in this respect.

But though this is the most important, the outward signs of refinement are by no means to be neglected or despised, I mean particularly the speaking and reading of the English language. There are various modes of pronunciation for instance, on both sides of the Atlantic, used by the uneducated, but educated men on both sides, in England, Canada, and the States, speak in comparatively the same way, and it is no merit for anyone to stick to an inferior way, especially in reading the Scriptures in church which is a great test both of intelligence and culture; nor is it a merit for a man to say that a rustic way of speaking is good enough for him, when, from his position, his people look to him as a standard of what is right.

III.—But far and away the most important thing for a minister of God's word, or one who is preparing to become one, is to cultivate a spirit of humility. When one is entering upon a great work, untried, without being able to realize its difficulties, what can be more fatal than to be puffed up with the very greatness of the work. "Here I am, send me," is a noble answer, but with it we must combine the spirit with which the prophet Jeremiah began his ministry: "Ah, Lord God, behold I cannot speak for I am a child," and God said to him, "I will put my words into thy mouth." It is God's work to be done, and thoughts of self-importance in it must surely spoil it.

And yet the danger is so great, it is perhaps the greatest danger to which people are exposed. St. Paul recognizes it—"not a novice," says he, "lest, being lifted up with pride, he fall into the condemnation of the devil," for it was pride which made him fall. It is so fatally easy for a young man, put into a position where he has to direct and lead, to fall into this fault. He is like a ship that is top-heavy in a gale, and people say he needs ballast; there is only one kind of ballast which he can take on board, and that is humility, distrust of his own untried powers, a feeling of the greatness of the responsibility laid upon him. This fault shuts the gates of knowledge; even of the knowledge of the head, for what will a man learn when he thinks he knows? and still more of the spirit, for his eyes are blinded so that he cannot see beyond himself. How little influence in any walk of life has the man who is

"wise in his own conceit!" He may give you the best possible advice, but he also gives offence along with it, because he manages to convey the impression that he is thrusting his own self, his own views, upon you, rather than what is independently the right and true thing. But in the Church the effect is worse. That he makes himself ridiculous without knowing it, is a small thing compared with the bad effect on his work. How easy it is for such a man to establish strained relations with people! They become antagonized, and take the opposite side to him even when he is clearly in the right. He can see that *they* are conceited and obstinate, but is unable to detect the same failing in himself. If he had begun in a different spirit, the trouble would not have occurred. "Take my yoke upon you and learn of me," says our Lord, "for I am meek and lowly of heart." But did that keep Him from denouncing iniquity in the severest language? Does that keep His servants who most follow His steps from standing up most vigorously against what they know to be wrong? No, indeed, but it makes them fight for the right because it is right, and because it is God's will, not as though it was something for their own personal advantage.

We all make mistakes, we don't always live peaceably with all men, any of us, but when trouble does occur do not let us keep it up and perpetuate ill feelings, but let us have—*first*, the humility to see how far it is due to ourselves, and *then* the honesty to own up where we are wrong. I have known of parishes where a feud has been kept up continuously for years between the clergyman and his people, when neither side had the power to compel and neither would own that they were wrong.

I have been speaking primarily of those who are meaning to devote themselves to the ministry, but after all, hardly anything could be said which would not equally apply to all. There is not *one* character for the layman and *another* for the clergyman; their work is different, other responsibilities are different, but if anyone imagines that, because he is going to be a layman all his life, he is absolved from the responsibility of doing God's work in the world, he is making a grievous mistake. Christ calls us all alike to follow him, to master our instincts and passions, and by His help to make ourselves ready to meet Him when the end shall come; He has some work, great or small as it may appear to us, for each to do in his generation; He is ready to give all the help we choose to ask for,—help without which all we can do is of no avail;—and with that help He is looking to see us make ourselves into workmen that need not be ashamed, for Him.

MINNE-LIED.

[From the old German of Franc Friederich Graf von Leinigen Minne-singer and crusader, A.D., 1189.]

HE SINGS.

"Whose soul in nature beauty sees,
Look now upon the forest trees,
And how the green buds start;
'Tis now the tender King of May
Has decked his own in garments gay
And loosed the songster's heart.
A thousand songs from very joy
Burst into melody;
The nightingale now tunes his note
And to us from his silver throat
Floats down his song from high.

"And yet with reason must I grieve,
And joy from out my heart take leave
Because I lack her greeting.
Oh thou who hast my heart in chain,
Oh leave me not to suffer pain,
My love is never-fleeting.
Thou'rt fairly framed in wond'rous wise;

My love is overflowing,
Thy lovely beauty, lady mine,
Will ever, ever make me thine,
With bitter pleasure glowing.

“ Oh counsel me great love I bear,
And smoothen thou my path of care,
Sweet Sovereign, hear me calling.
Advise me and assistance lend
And for my loneliness balsam send,
Oh great one, never-failing,
A chain and band art thou to me,
My heart to thee upturning ;
So counsel me from day to day,
My leader and my trust away,
In thy sweet presence burning.

“ Myself away I needs must tear,
Oh will thy sweet help follow there,
The weary way beguiling ?
To south Apulia I ride
Be gracious, oh my spirit's bride,
And on me ever smiling,
Softener thy memory unto me ;
And in thy red lips parting,
Thus be the gracious accents heard,
If framed in but a single word,
' Oh happy be thy starting.' ”

SHE ANSWERS.

“ Oh may thy journey happy be
And soul and body company
And honour never-failing.
I cannot change by prayer or plea
The fate which drives thee far from me,
God knows 'tis unavailing.
Because the journey fateful is
It brings two hearts agrieving ;
With thine in mine and mine in thine,
Oh now we must forever pine.
And unto Christ be cleaving.”

HEIDELBERG.

W. F. H.

Book Reviews.

THE VICTORIAN ERA SERIES. *The Free Trade Movement*,
by G. Armitage-Smith.

The above is the sixth volume in this series. Mr. Smith is Principal of the Birkbeck Institution, and lecturer on Economics for the London Society for the extension of University teaching. The subject here handled with learning and skill is always of interest because it deals with living questions. Has England benefitted by Free Trade? Will she continue to do so? Would the United States have done better under such a system? Or if not that would it be well for the United States to begin now to move in such a direction? The aim of the present work is to give in brief compass an historic account of the origin of Protection, and of the prolonged agitation by which it was overcome in England; to state the economic advantages of the Free-trade doctrine, and to estimate the effect of the change upon the well-being of Great Britain; and to discuss the chief grounds on which Protection is still upheld in other countries, and still finds some support even in England.

The author of course believes in the “open door” policy on many grounds but the subject is handled in the spirit of scientific inquiry.

These questions are burning ones in our own country and as this is just the sort of book that everybody needs it ought to have a very large sale. It is published in this country by the Copp, Clark Company, of Toronto, in a very cheap and attractive form.

The Translation of a Savage by Gilbert Parker. Toronto: Copp, Clark Co., 1898. pp. 240, price, cloth \$1.25; paper 75 cents.

The Translation of a Savage is a little masterpiece. Its only fault is that it is too short. The plot is soon told. Nor will the telling interfere with the pleasure of those who have still to read this altogether charming story. Frank Armour, the son of General Armour, of Greyhope, Hertfordshire, and a popular man in London and in the County, leaves England for the Hudson Bay country, an engaged man. His family had desired for him a better match. Presently he hears that his fiancée is married to another. He suspects, not altogether incorrectly, that his family has not helped to avoid this catastrophe, and he plans revenge. He forthwith marries an Indian chieftainess, Lali, the daughter of Eye-of-the-Moon. Mrs. Frank Armour is then despatched, in her native costume, to his English home. All this is told in the first chapter. The consternation in the English county family is inimitably described. They receive her. The title of the story describes the rest. Lali at last discovers her husband's malice. But presently fired with pride and ambition she sets herself to become a woman worthy of her position, partly for her son's sake, of whose birth her husband is kept in ignorance, partly that when he returns home he may be met with a pride and manner equal to his own. Her revenge is perfect. Her natural grace, beauty, and intelligence make her more than a success. On the night of the last ball of the season, her husband returning meets the greatest surprise of his life. Enough perhaps has been said to reveal the tragic pathos of this strange group of circumstances. We think that this pathos might have been indefinitely increased by allowing the reader to know and love Lali, while she was still only the daughter of Eye-of-the-Moon and lived on her native plains. But perhaps, as it is, the feelings of the reader are sufficiently harrowed by this tale of manifold wrong. The minor characters are well done, Frank's brother, Richard, craving the tribute of a tear.

The Girl at Cobhurst, by Frank R. Stockton. Toronto: Copp, Clark Co., 1898, pp. 400.

Frank Stockton's admirers—and he has many—will be delighted with this story. *The Great Stone of Sardis* was a disappointment. It is not given to everybody to be able to rival Jules Verne in making the marvellous seem natural. Certainly Stockton's gift lies rather in the direction of the delineation of ordinary everyday life. Round this his quiet but delightful humour has its freest play and the result leaves little to be desired. If we must criticize, we think it a little hard to have our sympathies enlisted on behalf of one charming girl and then have to execute a rapid flank movement in favour of another. But nothing can detract from the pleasure of meeting and knowing Miss Pauney. Nor must we omit to mention La Fleur, who through having been the wife of first an Italian and then a French chef, plays so important a part in the evolution of events. La Fleur vs. Miss Pauney is an altogether interesting encounter, to say nothing of the unconventional life of the young people at Cobhurst. This story is breezy, healthy and humorous, and cannot fail to give pleasure to its readers.

When Dalmond Came to Pontiac, by Gilbert Parker. Toronto: Copp, Clark Co., 1898. pp. 312, price, cloth, \$1.25; paper, 75c.

In execution, this story of a lost Napoleon is a work of art, and this in spite of the tremendous task which is here undertaken by this gifted author. A French-Canadian village, the sudden appearance of a stranger, a song with

the refrain *Vive Napoleon*, an inspiration born—*how?* and lo! Dalmond dares to dream of starting in Pontiac a wave of feeling which eventually is to bring him to the Tuileries these peasant folks to Paris. Is Dalmond a mere vulgar adventurer? Ah! that is the question. He asks it himself, the Curé asks it, Madame Chalice asks it, the reader of the story asks it. The last page tells us.

There are scenes in this wonderfully written tale which live in the mind. There are characters which we cannot easily forget. To Parfrou, the dwarf, among the minor characters, must be awarded the palm, and who could forget the burial of Caliban at dead of night, high up among the hills of Dalgrothe Mountain? Great skill is shown in the working out of an almost impossible plot. The witchery of style working in with the weirdness given to the story by the introduction of the mad Madame Dégardy and her sons is powerful and effective. Nor must we omit to mention beautiful and faithful Elise. In pathos this story far surpasses even that of *The Translation of a Savage*. And we incline, because of the beauty of the workmanship, the skillfulness of the art displayed, and the unity of the story, to give *Dalmond*, slight as it is, the first place among this author's works.

We make bold to think that this story affords greater enjoyment on the second reading; that is to say when we have the key to Dalmond's enthusiasm. If this be granted it seems to follow that a greater sense of verisimilitude would be given to the reader if the key to Dalmond's strange ambition were given in a prefatory note instead of in a postscript. Why not; the interest of the story does not lie in Dalmond's *idea*, but in the *development* of it. And if there is a fault in the book it is that the reader feels a certain lack of *truth*. It seems so impossible—the whole conception. The story lacks the saving grace of verisimilitude. It need not have been so.

MR. GLADSTONE.

No death has ever moved the whole civilized world as has that of Mr. Gladstone. It is remarkable in reading the English papers, which have just arrived, to see how universal have been the tributes of reverence and admiration which have been paid. From the heads of all the States in Europe and America, from almost every Parliament within or without the Empire, from associations of men of every kind, telegrams and resolutions of sympathy poured in to Hawarden within a few hours of his death. For him the whole world mourned, while the nation which he had served so loyally and well, paid him the highest honour in its power by placing his remains among her greatest in Westminster Abbey.

Since his death the papers have been full of the record of his life, and there is no need to repeat what they have told. Everywhere men have pointed out that the real secret of the marvellous hold he had on the affections of his fellow-citizens lay in the lofty moral purpose and deep religious conviction which marked the whole of his career. "A great Christian Statesman" the leader of the party opposed to him in politics called him, and that is truly his highest title to fame.

It is with sad but justifiable pride that we, as representatives of this University, put forward a special claim to a share in the general mourning. Mr. Gladstone was one of our earliest benefactors, nay, in a sense he may be counted among our founders, as the following extract will show. It is taken from a circular issued in connection with Archdeacon McMurray's visit to England in 1864 on behalf of Trinity.

"When the aged Bishop of Toronto was in England in 1850, some of his friends formed themselves into a committee for the purpose of raising a fund towards the permanent endowment of this College, which he is still pleased to call the child of his old age.

"Of those who thus rallied round the Bishop only eight remain. We, the survivors, at the Bishop's special request, willingly come forward to assist Dr. McMurray in his endeavours, and would again commend to the Christian sympathy of the Church of England the justice and importance of this appeal."

Third in the list of signatures comes Mr. Gladstone's name. Thus it will be seen that Mr. Gladstone had served on the first English Committee to assist in the foundation of Trinity. He also served on the second in 1864, and twice gave liberally to the support of the work.

As therefore we pay our humble tribute to his memory, let us resolve to make the University such as he would have wished it to be—a training ground for those who will live, as he did, for the service of men in the service of God.

A TRIBUTE TO MR. GLADSTONE.

After the service in chapel on the Sunday following the death of Mr. Gladstone, the Dead March in Saul was played in his memory. The Provost, in his sermon, after referring to the unique details of honour and respect paid to him in the arrangements for the funeral, and remarking that, besides being perhaps the greatest Englishman of this century, Mr. Gladstone was also certainly among the best and noblest, proceeded:—"With powers of a kind that often tempted those entrusted with them to speak and act as if they were not dependent upon God, he consciously submitted himself to the guidance of the Holy Spirit from the early boyhood, of which his contemporaries at Eton have told us, to the last whispered Amen on the morning of Ascension Day. 'I know,' said one who had a right to speak, 'that he always went from communion with God to the affairs of State.' For ourselves, as members of the Church of England, and as members, too, of the Church's University in this province, his departure has a special and peculiar interest. He was ever a most loyal and devoted son of his mother Church, and as a member, to quote his own recent words, of 'the ancient University of Oxford, the God-fearing and God-sustaining University of Oxford,' he took a deep and practical interest in Bishop Strachan's noble determination to found a God-fearing and God-sustaining university for the churchmen of Ontario, and twice over did he become a benefactor to this college. On the morning of Ascension Day, English-speaking people over one-half of the world read in their newspapers that he was at length at rest, and then Christians of our own communion, when they went to morning prayer, found these words in one of the proper psalms for the festival:—'Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill?

"'Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.'"

Theological and Missionary.

At one of the meetings of the Society last term it was decided to set on foot the formation of a library of works on Missions. It is most desirable that men who think at all about the missionary work of the Church should have the opportunity of making themselves acquainted with what is being done to overcome the great forces of heathenism. The main reason for the general lack of interest in missions among Church people is want of knowledge. To be fully alive to the importance of this branch of the Church's work one must know the *condition* of the heathen, what is being done to uplift them, and the vast amount of work there still remains to be done.

A library of works on missions, such as is proposed, would not only prove a great acquisition to the Society, but also afford us the means of obtaining that knowledge which will enliven our interest in missionary work.

The Secretary would like to take this opportunity of making it known that the Society would be very thankful to receive any contributions in the way of books or magazines anyone would like to make.

We would most urgently impress upon the men in College the serious responsibility resting upon them in regard to Trinity, Nagano, Japan. The work there is almost at a standstill, and we are in a great measure responsible for this. \$1,000 was asked for at the end of last term, and now at the end of this the Treasurer has \$9.50 on hand.

We ask everyone to make this fund a subject of real and earnest work during ensuing vacation.

Mr. D. T. Owen, Trinity College, is Treasurer of the Nagano Building Fund.

College Chronicle.

CRICKET.

Our cricket season this year has not been as successful as usual in regard to the number of matches won, but more cricket was played in college than for some years past, and the prospects for next season are exceedingly bright. The team is quite up to the average, but luck has certainly not been a feature of the season.

Our first match, with Woodbine, we won easily. Trinity made 162 for 5 wickets—innings declared—and Woodbine was disposed of for 36. Cooper batted excellently, making 72 not out; Broughall and Mr. White 28 and 21 respectively.

The match with St. Albans resulted in a draw. Garrett 40 and Edwards 25, did the best batting for St. Alban's. For Trinity, Campbell made 33 in very good style, and Mr. Bedford-Jones 19.

Parkdale defeated us by 81 runs, they piling up 129 runs, while we could only make 48. A. S. Chambers 33, and Gregory 31 showed good form, and our runs were chiefly made by Mockridge (17) Broughall (13) and Cooper (11). F. S. Chambers bowling was particularly good, he getting 7 wickets for 17 runs.

On the Queen's birthday we suffered defeat at the hands of the Toronto Rosedale C.C. Toronto won the toss and ran up 118 runs, Boyd making a well-played 40. Trinity made only 54, thus necessitating a follow-on. In our second innings we did better, making an even century. Mr. White with 32 and Campbell and Mockridge with 17 and 14 not out, were the chief contributors. The match was decided on the first innings, Trinity thus losing by 64 runs.

The match with Hamilton was also decided on the first innings, Hamilton made 74 and 109, Trinity 47. Marshall 22 and Fritz Martin 24 were Hamilton's top scores, while Wadsworth 10, was the only one to reach doubles for Trinity.

On May 28th we went to Port Hope, and had a most enjoyable time. The school in their first innings put on 41 runs, Duggan making 14. In the second innings they added 36 runs, Patterson batting well for 16. Trinity made 60 in their first innings, and made the 18 necessary to win for the loss of 2 wickets, thus winning the match by 8 wickets. Broughall bowled very well, in the second innings getting 6 wickets for 12 runs.

Our next match with Upper Canada College, was played on the home grounds and resulted in a draw. Trinity went first to bat and obtained 137 for the loss of 7 wickets, Cooper being responsible for a well-played 59, while Mr.

White and Mr. Bedford-Jones contributed 24 and 20 respectively. Morrison took 6 wickets for 36 runs. U.C.C. then went to bat, and at the drawing of stumps had got 114 for 8 wickets. The game was one of the best we have seen on the campus this year, the College boys batting and fielding in fine form.

Our last and most important match was played on June 4th, when we met and defeated Varsity by an innings and one run on their own grounds. No match has been played with Varsity since 1895, and this fact coupled with the anxiety of the individual members of the team to acquit themselves creditably on this occasion above all others, made this match looked forward to with greater interest than any other this season.

Varsity won the toss and elected to bat first, but they were unable to do anything with the bowling of Cooper, whose analysis showed 8 wickets for 8 runs. The whole side was dismissed for 44 runs. It was then Trinity's turn. With four of our best wickets down for 24, things were beginning to look blue, but a stand by Mr. Bedford-Jones and G. B. Strathy put the result of the match beyond a doubt, and thanks to Griffith and Broughall the score was advanced to 80 before the last man was put out. Varsity then went to bat again, but the bowling of Cooper and Broughall again proved too much for them, 35 being the total score, just one run wanting to save them from an innings defeat. A fine catch by Griffith which disposed of Mackenzie was the feature of this innings. Cooper's analysis for the two innings, 12 wickets for 18 runs, and Broughall 6 for 17.

The score was as follows:—

TORONTO UNIVERSITY'S FIRST INNINGS.

A. Anderson	b. Campbell	4	
M. C. Cameron	b. Cooper	7	
A. W. Mackenzie	b. Campbell	6	
R. W. Coulthard	c. Bedford-Jones	b. Cooper	1
R. Waldie	c. Broughall	b. Cooper	6
P. Edgar	c. Strathy	b. Cooper	2
E. P. Brown	c. Campbell	b. Cooper	9
S. Thorne	c. Bedford-Jones	b. Cooper	0
J. Meredith	not out	3	
J. R. Howitt	c. Bedford-Jones	b. Cooper	1
H. F. Gooderham	c. N. C. Jones	b. Cooper	0
Extras		5	
		—	

SECOND INNINGS.

A. Anderson	b. Cooper	0	
M. C. Cameron	c. and b. Broughall	2	
A. W. Mackenzie	c. Griffith	b. Broughall	5
R. W. Coulthard	b. Broughall	1	
R. Waldie	c. and b. Cooper	9	
P. Edgar	c. Parmenter	b. Broughall	0
E. P. Brown	b. Cooper	6	
S. Thorne	stpd. Strathy	b. Cooper	6
T. Meredith	" " b. Broughall	0	
J. R. Howitt	b. Broughall	2	
H. F. Gooderham	not out	0	
Extras		4	
		—	

TRINITY.

W. H. White	c. Coulthard	b. Mackenzie	4
W. H. Cooper	c. Edgar	b. Waldie	2
T. C. Campbell	b. Mackenzie	0	
H. H. Bedford-Jones	c. Waldie	b. Mackenzie	24
E. Dean	c. and b. Waldie	1	
G. B. Strathy	b. Cameron	11	
H. Mockridge	c. Mackenzie	b. Anderson	1
L. W. B. Broughall	c. Coulthard	b. Anderson	9
H. C. Griffith	b. Mackenzie	13	
N. C. Jones	b. Mackenzie	2	
R. H. Parmenter	not out	0	
Extras		13	
		—	
		80	

The innings-defeat has only been accomplished twice before, once in '84 and once in '87. Altogether sixteen matches have been played with Varsity, with the following results:—

DATE.	WINNER.	AMOUNT WON BY.
1880.....	Varsity	6 wickets.
1881.....	Drawn	
1882.....	Trinity	5 wickets.
1883.....	Drawn	
1884.....	Trinity	Innings and 15 runs.
1885.....	"	20 runs.
1886.....	"	28 runs.
1887.....	"	Innings and 15 runs.
1888.....	"	45 runs.
1889.....	Varsity	8 runs.
1890.....	Trinity	6 wickets.
1891.....	"	21 runs.
1892.....	"	10 runs.
1893.....	"	9 wickets.
1894.....	"	94 runs.
1895.....	"	54 runs.
1896.....	} No matches played.	
1897.....		
1898.....	Trinity	Innings and 1 run.

It will be seen that out of seventeen matches, Trinity has won thirteen, Varsity two, and two drawn.

All credit is due to Mr. Broughall, who has shown himself to be not only an able captain, but a hard and conscientious worker who has succeeded in imparting his enthusiasm to the rest of the team.

* * *

As yet only one match has been played by the 2nd XI., with Hamilton 2nd XI., at Hamilton, May 28th, Trinity losing by 59 runs on both innings. For Trinity, Macdonald and Boddy did the best work with the bat, while the bowling honours were divided by Mackenzie and Goode. It is hoped that a return match can be arranged after the exams.

* * *

The twenty-fourth passed off very successfully, beginning as usual with the singing of the National Anthem on the terrace after breakfast.

The customary match with the Toronto Cricket Club was of course the main feature of the day's attractions, it being an all-day match. Luncheon was served in the dining hall about one o'clock. In the afternoon Glionna's orchestra played on the terrace and afterward adjourned to Convocation Hall where a jolly but informal dance was held.

Refreshments were served in the vestibule instead of on the lawn as it looked somewhat like rain.

Quite a large number came out to see the match and altogether the day was a thoroughly enjoyable one.

* * *

The many friends of S. Hilda's College will be glad to know that there is, at last, every hope that the building will be put up in Trinity grounds this summer, and be ready for occupation in October.

Personal.

Mr. A. B. Colville '96, was in town during the races.

Mr. D. F. Campbell has arrived from England, where he has been taking a six months' course of training preparatory to entering the Imperial service in September. We are all glad to see him again, and hope that he will be able to spend a good deal of his time with us at Trinity.

Once more honour has been done to the Reverend Dr. Clark, our widely known Professor of Metaphysics, and through him, to the University itself, by his election to the office of Vice-President of the Royal Society of Canada, in which he has taken a warm interest from the time of its formation.

Among the names of those who qualified in the law examinations are several graduates of Trinity. In the

first year examinations were the names of E. S. Senkles, R. H. M. Temple, and F. J. S. Martin; in the final examinations, E. T. Bucke, E. G. Osler and J. D. McMurrich were successful.

E. Johnston, B.A., '97, is at present supplying Rev. J. H. MacGill's place at Bowling Green, (Diocese of Niagara). We are very sorry to learn that owing to ill health Mr. MacGill has been obliged to suspend all work for the present, but earnestly hope that the trip which he proposes to take to the Old Land will thoroughly refit him for work on his return.

All Trinity men will be glad to hear that Mr. Leonard McLaughlin, '99, has now almost completely recovered from his severe attack of typhoid fever. Mr. McLaughlin has been very much missed, as he takes an active part in everything connected with Trinity and its institutions and we will be very glad to welcome him back again when his health is entirely restored.

Among the birthday honours conferred by Her Majesty were a knighthood for Sir John Bourinot, whom we are ever proud to call a Trinity man, and a C.M.G. for Dr. Parkin, of Upper Canada College, whom, after the next general Convocation, we shall be able to call a Trinity man because corporation has voted him an honorary degree which he has accepted.

From over the sea comes the news, that at the championship athletic meeting at Frankfort-on-Main, in Germany the quarter-mile championship of Germany was won by W. F. Hubbard. We are indeed proud of him and are quite confident that if the opportunity is given him, he will make a reputation as a runner which will bring honour to himself and credit to his college.

On Sunday, May 1st, the following graduates of Trinity were ordained to the Diaconate by His Grace, the Archbishop of Ontario, in St. George's Cathedral, Kingston: B. F. Byers, B.A., '96, to the curacy of St. Peter's Church, Brockville; J. deP. Wright, B.A., '96, to the incumbency of Flinton; C. P. Sparling, M.A., '95, to the curacy of St. Paul's Church, Kingston; G. A. Field, B.A., '97, to the incumbency of Parham; F. G. Kirkpatrick, M.A., to the incumbency of Wellington. All these places are in the Diocese of Ontario. THE REVIEW heartily congratulates these gentlemen and looks for bright things from them in the near future.

College Cuts.

Now is Trinity looking her best. Other colleges may copy us in everything else, but the beauty of our buildings and surroundings at least, they can only admire without trying to imitate.

* * *

We are glad to see the good old custom of celebrating the 24th of May by singing "God Save the Queen" on the front terrace has been revived. Trinity has always been most loyal, so why not show our patriotism at least once in the year?

LOST PROPERTY.

I had a little surplice,
Sometimes clean and nice;
Very often borrowed
By them of "Paradise";
Fastened by a button,
It nearly touched the ground—
I grieve to say, that surplice
Nowhere can be found.

Once a little handbag
 Certainly was mine ;
 Labels stuck upon it
 Of the "Allan Line".
 Someone, in the autumn,
 Borrowed it, alack !
 But my little handbag
 Never has come back.

This is not intended
 Simply as a jest ;
 Rather as a simple
 Serious request.
 Have you "gentle reader,"
 Seen my property ?
 If so, I beseech you,
 Send it back to me.

Room 54.

E. W. H.

Convocation Notes.

EDITORS.

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

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

During the lecture season of 1897-8, a large number of the cities and towns throughout the Province availed themselves of the opportunity offered to them to listen to lectures given by members of the staff of this University, and by other friends of Trinity. Altogether there have been seventy applications made for these lectures, though it has not been possible to accept all of the invitations. About fifty lectures have been delivered under the auspices of Collegiate Institutes, High Schools, Literary Clubs, Public Libraries, and Churches; and in almost every instance the attendance has been good and the audience appreciative. The following are the names of the places visited:—Bowmanville, St. Catharines, Arthur, Port Hope, Brockville, Prescott, Aylmer, Stratford, Simcoe, Bradford, Guelph, Oakville, Niagara Falls, Dundas, Galt, Dunnville, Brantford, Peterborough, and Walkerton.

The Provost has lectured in some fourteen or fifteen places, and keen appreciation of his lectures has been expressed in the local papers wherever he has been. "George Eliot" and "John Bunyan" appear to have been his most popular lectures; but those upon "Religious Revivals" and "Cambridge" have likewise been in demand.

Professor Rigby's lecture on "Sheridan" has elicited much praise from the press, and Professor Mackenzie's "Rudyard Kipling" has delighted all his audiences in more than half a dozen towns.

By delivering several lectures, Surgeon-Major Keefer has most kindly and ably contributed to this good work, which has been carried on under the direction of the Executive Committee of Convocation. Those who heard his "Eastern Types" felt that they had a treat, his style being lucid, his manner pleasing, and his matter highly instructive.

Professor Montgomery's lime-light views of extinct creatures attracted much attention and proved a revelation to many.

The lectures on the Oxford Movement and Matthew Arnold were enjoyed by Professor Cayley's auditors in Stratford and Simcoe; and Mr. Young's "Faust" and "King Arthur" were much appreciated, especially his lecture on the former subject in Galt, where a crowded house listened to the lecturer.

The Reverend H. Bedford-Jones, the Reverend J. C. Farthing, and His Honour Judge McDonald also gave valuable lectures in Walkerton, Prescott, and Brockville; and one of the most popular and entertaining of all was that given by the Reverend W. H. White upon "Charles Dickens."

Of the Provost's lecture in Peterborough, the *Daily Examiner* says:—"The lecture generally was a summary of the recent history of the Church of England presented in a series of life-like pictures of the successive movements within it, and was characterized throughout by the kindly spirit and breadth of charity in which the different religious opinions were referred to."

The *Brantford Courier* states that:—"The Provost's graceful and scholarly language and tolerant, sympathetic spirit were very refreshing, and have deepened the warm feeling which he had already inspired in Brantford hearts."

From a somewhat detailed account of his lecture contained in the *Galt Daily Reporter*, the following extract is taken:—"The reputation of the lecturer as the head of one of Ontario's educational institutions had preceded him, and those who had the pleasure of hearing the Provost in his last winter's talk on 'George Eliot' had preserved kindly memories of the treat then afforded them. As a consequence it is not surprising that a large audience greeted the lecturer last night on this his second appearance in Galt. Doctor Welch possesses in a very high degree the qualifications of the ideal lecturer, the ability to compass his subject comprehensively and exhaustively, and to express himself in simple, clear, direct, and chaste English, and in a voice resonant and well-modulated,—this last feature being particularly noticeable in his reading, for it is doubtful if any one coming to Galt distinctively in the capacity of a lecturer has shown such admirable skill in reading as Doctor Welch."

The *Brockville Recorder* has the following:—"The Collegiate Institute lecture course closed last night with a brilliant lecture by Professor Rigby, of Trinity University, on 'Richard Brinsley Sheridan.' Sheridan's magnificent

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speech against Warren Hastings and its effect were described in a masterly manner. His patriotism and generosity, his struggle against self, against debt, against ingratitude, were all given with splendid force and wit."

The following extract is from the *Bowmanville Statesman* :—"Professor Mackenzie displayed excellent taste and splendid descriptive power in the reproduction of many of Kipling's characters, which together with his pleasing manner and clear and distinct voice held the undivided attention of the large audience for over an hour. . . . Few lecturers have created a more favourable impression on first appearance here than Professor Mackenzie."

From the *West Durham News* :—"Professor Mackenzie is not only an able lecturer but also a very entertaining reader, his selections being much enjoyed."

From the *Galt Reporter* :—"Professor Mackenzie's lecture last evening was a genuine treat."

The following is taken from the *Arthur Enterprise* :—"There was a large and a highly appreciative audience present, the church being crowded to its utmost capacity, to hear the lecture delivered, under the auspices of the High School Board, on Friday evening last by Professor Montgomery, of Trinity University, Toronto. . . . The lecturer appears to have acquired not only much more than an ordinary share of geological lore, but he also appears to possess in an eminent degree the somewhat rare faculty of being capable of imparting knowledge to others in a pleasing and interesting manner."

The *Brantford Expositor* has this :—"The schoolhouse of Grace Church was crowded by an appreciative and interested audience last evening when Professor Montgomery lectured on *The Story of Creation*." . . . "Professor Montgomery is a pleasing speaker, and he soon demonstrated the fact that he was well up in his subject, and had

given it much time and study." . . . "The chairman, Mr. Waterous, voiced the sentiments of all present by stating that he had just listened to one of the most interesting and instructive lectures ever given in the city."

* * *

The regular meeting of the Executive Committee for May was held in the library on 17th. There were present Messrs. Cumberland, (Chairman of Convocation), Worrell, Martin, Davidson, Symonds, Heaven, the Provost, the Registrar, Professor Cayley, Rev. W. H. White and the clerk. Mr. G. L. Smith, who has been appointed to fill the vacancy caused by Mr. A. F. Martin's resignation, also took his seat on the committee.

* * *

Professor Mackenzie stated that the current Year Book would pay its way if all subscribers would send in the amounts due for the copies they had ordered and received, but that in many cases he had hitherto been unable to get the sums paid in. There was a long discussion on the question of issuing a Year Book for 1898-9, and it was finally decided to publish a University Year Book, the terms of publication to be left to a sub-committee to discuss with Professor Mackenzie, and report at the next meeting of the Executive.

* * *

The Provost reported that arrangements had been made for an education sermon at the following places in addition to those already published: St. James' and St. Alban's, Toronto; St. George's, Guelph; Cobourg and Oakville.

* * *

The Provost was requested to act as a delegation to meetings on behalf of Trinity in connection with the Synods of Ontario and Ottawa Dioceses this month.

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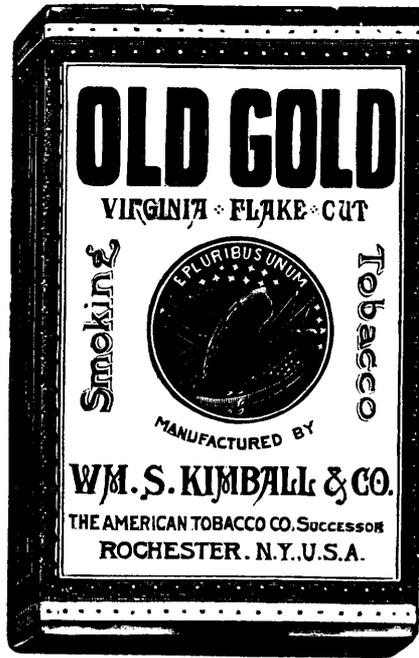
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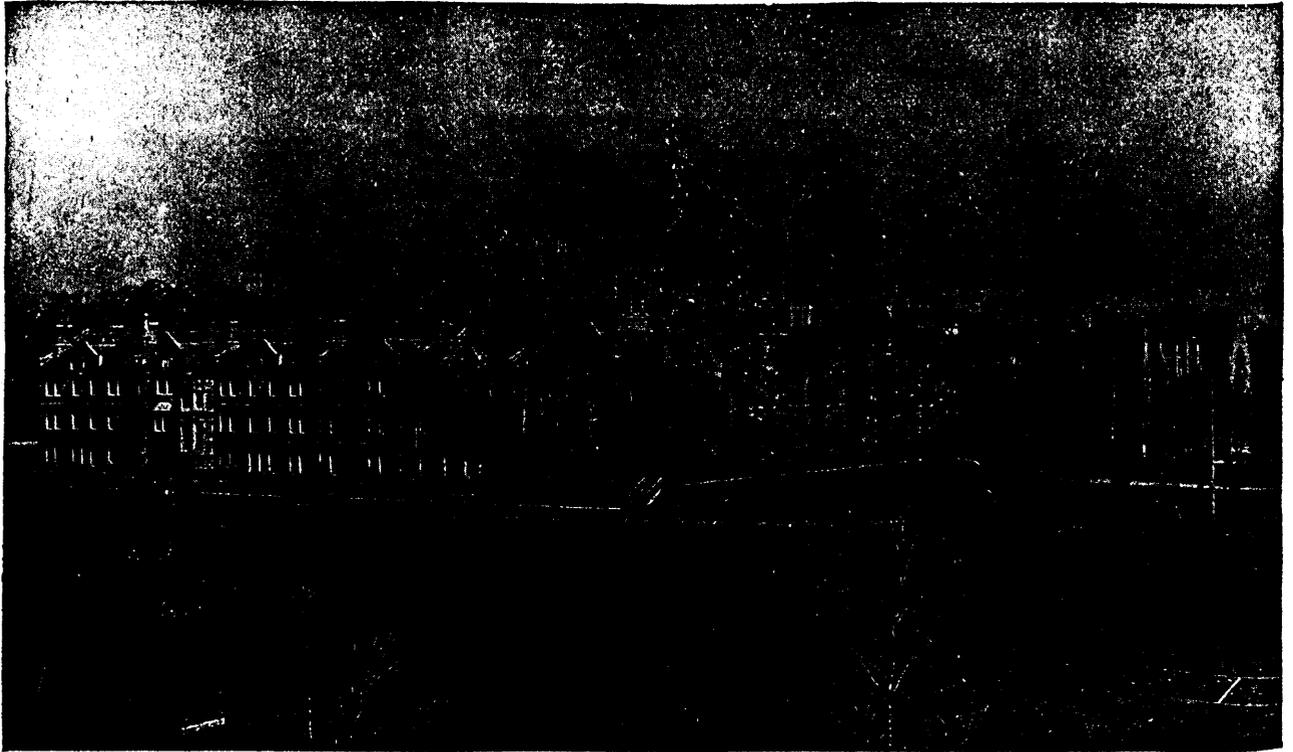
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Matriculation Examination At this examination, held in July, nine Scholarships are awarded on the result of the Pass and Honour Examinations:—

The Wellington Scholarship in Classics of \$275 (\$80 and three years' tuition free).
 The Wellington Scholarship in Mathematics of \$275 (\$80 and three years' tuition free).
 The Bishop Strachan Scholarship in Classics of \$235 (\$40 and three years' tuition free).
 The Burnside Scholarship in Mathematics of \$235 (\$40 and three years' tuition free).

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

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

The Matriculation Examination may be taken at the various High Schools and Collegiate Institutes in the Province, or in the Convocation Hall of the University. A Supplemental Examination is held in October, in the Convocation Hall only. Pass Candidates must take Latin, Greek (or its substitutes—see Calendar), Mathematics, History, Geography, and English.

S. HILDA'S ARTS COLLEGE FOR WOMEN IS IN AFFILIATION.

Faculty of Medicine The Examinations in the Faculty for the Degree of M.D., C.M., are held in March. The following Medical Colleges are affiliated: Trinity Medical College, Toronto; Women's Medical College, Toronto; The Royal College of Physicians and Surgeons, Kingston.

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

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

Library of Parliament l. In