

VOL. II

NO. 1

UNIVERSITY OF
WESLEYAN

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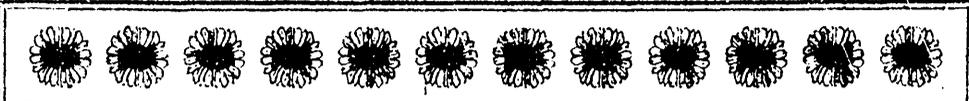
WESLEYANA

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.. OCTOBER, 1897 ..

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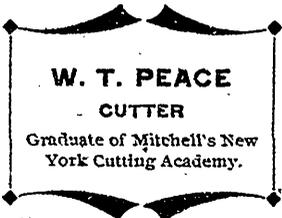
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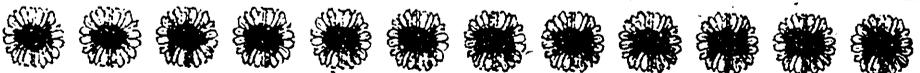
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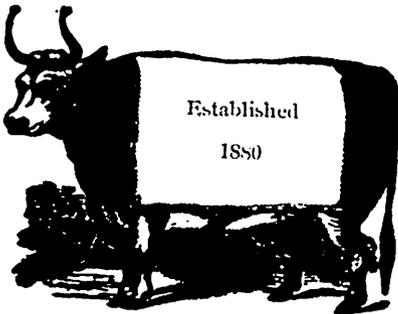
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VOX WESLEYANA

VOL. II.

WESLEY COLLEGE, OCTOBER, 1897.

No. 1.

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I note with pleasure the success which attended the oratorical efforts of Professor Riddell at the great Epworth League convention in Toronto last summer.

The marriage of Professor Osborne to Miss Maud Somerset, a young lady held in the highest esteem by all the students of the college who have the privilege of her acquaintance, is an event of the vacation that gives the management of "Vox" the greatest pleasure to chronicle.

Wesley's victory in the football arena over the Dragoons by the magnificent score of 17-4 was unexpected in all quarters. Whatever reverses the club may meet with during the season, there will always be the satisfaction of knowing that it is not an unbroken series of defeats.

The kind note of welcome sent by the St. John's club to Wesley on the organization of the Rugby club is another evidence of what gentlemanly sportsmen the St. John's men are. Such courtesy will do much to increase the good will between the two institutions.

That the question, "What course shall I take?" has dropped out of sight for the present is not conclusive evidence it will not crop up again next year.

Wesley is a theological college, and the many young men in attendance who are fitting themselves for work in the Home and Foreign Mission field gives the institution a reputation as a fountainhead of religious zeal. The religious societies in connection might then well be taken as models of the most advanced Christian activity in the Methodist church. The adoption of several practical branches to the work of the Y. M. C. A. is not at all surprising, considering how closely the best modern thought tends to bring the physical, mental, social and moral sides of a man's nature. The establishment of a baggage transfer under the auspices of the association, by means of which the new student finds himself helped on his arrival by meeting members of the society, is a step in the right direction. The opening of the gymnasium will give the association another field for practical work. It may not be in the constitution, and it may be passed off with the remark that the boys will take exercise enough, but is this the right view to take of the matter? A little systematic and judicious exercise may mean an examination to some student, and it no doubt means increased spiritual power to all who engage in it. No organization in the college is more interested in this than the Y. M. C. A., and none better fitted to take the matter up.

The gift of Mr. M. Bull, of the Royal Crown Soap Works, of a splendid set of apparatus for the college gymnasium is more appreciated by the students than I could well describe in words. Nothing

could be more acceptable than the present donation. What amount of good it will do to the students physically, and thus mentally and spiritually is beyond computation. Thanks, Mr. Bull. That you may ever enjoy a large portion of the happiness you so unselfishly covet for others is the wish of your Wesley college admirers.

—

In deciding to take up the game of Rugby football, Wesley has taken a step which will never be regretted by those who esteem the college welfare. Adopting a new game is not at all an easy matter, and would scarcely be possible after a few years, when college traditions and habits become more fixed. Even at present there has been considerable agitation against the innovation, and many of the students still withhold their approbation of the scheme. There are many reasons why Rugby will help Wesley. It will form a link between the old boys and the new, and though the present team contains a number of outsiders, we should feel grateful for their assistance, knowing that when players begin to develop in the college, and many of them locate in the city, it will gradually become an all-Wesley team, composed of past and present students. In addition to forming a means of social relation between graduate and undergraduates, it will give college men who come to the city for the winter a chance to meet the boys of the city, which has been previously wanting. It will also act as an assistant to Association, the training required for the fall Rugby games being an excellent preparation for the Association games which follow. One thing the students should remember. Being a young team, you cannot expect to win, but just as the cardinal principle of the game is "Never give up," let that also be your watchword, and follow defeat or victory with the determination to do better in the next contest.

—

The Swedish paper, Canada, has an editorial on the letter of Rev. Fred G. Stevens, Methodist missionary at Oxford House, in the Keewatin district, in reference to the hopeless outlook of the In-

dians in that territory, owing to the game upon which they have so long depended, rapidly disappearing and the country not being adapted to agriculture. Canada says: "If the Indian has no other means of support to speak of which in those regions can save him from want and ruin, it appears to us that with the assistance of the government a new industry can be created for these, the oldest inhabitants of our country. We are hereby reminded of the position of Lappander, the "red man" in Scandinavia. Crowded and harassed by the advance of new settlers, he withdraws further and further to the cold and inhospitable north, but leads there a free and unconcerned existence, for he has a source of income which does not dry up—his reindeer. The reindeer is indeed the Laplander's all in all and gives him, in a word, all that he needs for the support of life and relief of want. If, then, the reindeer were introduced here and delivered to the Indians in the northerly districts, it would be as great a blessing here as in its native land. Sir John Schultz, the former governor of Manitoba, was warmly in favor of this plan of introducing reindeer from Sweden and teaching the Indians the rearing of reindeer; but his decease occurring, broke off its further development.

"The government of the United States has experimented successfully with reindeer raising in Alaska. Dr. Sheldon's report thereon is specially interesting and readable. The reindeer thrives well, and are strongly developed, and the Eskimo have no difficulty in taking care of him.

"We are not acquainted with the climatic conditions in the northern districts, but we have every ground to assume that they must be as favorable as in Alaska, and that accordingly the raising of reindeer can be carried on."

This is only one of the various comments Mr. Stevens' report has caused among the newspapers. In conversation with the land authorities on the subject of a change of location for the tribe in question, the editor of Vox was informed that what prevented any change was the Indian Act, which stipulates that Indians

shall continue to reside on the reserves allotted to them. But as there are large tracts of unoccupied land on the shores of Lake Winnipeg, and if the Indians are willing to farm, the Indian authorities might make a transfer of land. That Mr. Stevens' scheme is a good one is shown by the following report of some of the Indians already settled on Lake Winnipeg :—

“Mr. H. Martineau, Indian agent at the Narrows, Lake Manitoba, reports that his Indians have enjoyed a prosper-

ous season. There are about 1,000 in my district, and all are engaged in raising wheat and barley, cattle and horses, and in fishing. The latter industry has been good. They have sold about \$600 worth of cattle to traders from Portage and Westbourne. The market has been a paying one.” Mr. Martineau's band is at Manitowapah.

Should it be found impossible to move the authorities to this extent, the reindeer scheme of “Canada” might well be accepted.

FROM THE FAR NORTH

The following letter received from Fred G. Stevens, Methodist missionary at Oxford House, in the far north country between Lake Winnipeg and the Hudson's Bay, gives a graphic description of missionary life there and of the condition of the people. The letter is dated Aug. 20th, and reads as follows :—

“I left Oxford House in a bark canoe, accompanied by two Indians, on July 29. Leaving Oxford Lake, we passed down a shallow but rapid river into Knee Lake. This is a beautiful lake, full of islands, and here we camped for the night. Next day we paddled across the lake, and, entering Wolf river, paddled up stream for many miles. In the afternoon we reached the camp of some women from God's Lake. We landed and had a visit and a short service. Embarking again, we paddled along in the midst of a swamp, where no camping place could be found, and it was not till the shades of evening were falling that we found a camping place. Next morning we started early and followed the river until it would no longer float the canoe. Then we took the canoe and our baggage on our backs and carried them through some miles of muskeg, where we plunged knee-deep in soft mud, and finally launched our canoe in the waters of God's Lake. Half a day's paddling brought us to the mission. Here we found the people living in bark wigwams. There are a lot of people

around God's Lake, which is vast in extent, but we found that the most of the men were away from home. We pitched our tent near the little church, and as it was already evening, we rested around our campfire. Next morning broke fine, which was fortunate, as the roof of the church leaks badly.

It was Sunday, and early in the morning the people gathered and sang hymns of praise to God. During the day we had three services, and the church was crowded with attentive listeners.

Monday morning we left for Island Lake, and two days' paddling on God's Lake, struggling with rapids and portage, brought us to Island Lake. Here we found a few people gathered, but the most of the people who came to this post to trade were scattered abroad, as food is very scarce here. We stayed four days here, during which time we were entertained by Mr. Whiteway, of the Hudson's Bay Co., who showed us every kindness. Friday we spent in looking around the place, talking with and visiting the people. In the evening we had a meeting, and on Saturday we had three services. Saturday night and Sunday morning it rained very hard, so we could not have any service—the church has only poles for a roof—until evening. Next morning we had another service, and afterwards married four couples. These people appear to the sympathy and raise the admir-

ation of all Christendom. They are so desirous of serving God, and yet never have had a teacher, and few books. It touches one's heart to see them trembling on their way heavenward. I was convinced that God receives their efforts with tenderness; but it makes one so sad to know that they do not know the joy that there is in service.

My heart rejoiced when a large number of young men and women came to me and told me that they had resolved to serve God, and desired to unite with the church. One afternoon a poor woman came to me. Truly she was a pitiable sight. Sorrow had lined her face, and her head and face were breaking out in sores. She was neat and as clean as she could be. The breaking sores were caused by the poison of the bad medicine man of long ago. She came to me, and asked the nature of the partaking of the Lord's Supper. I explained as best I could. She then, with trembling voice and weeping eyes, told me of her husband's death, which occurred last winter. She said, "My husband was taken sick last winter, and as he lay upon his dying bed he clasped his Bible in his hands as long as he could. When at last it slipped from his hands, he spoke. He said, 'I see my Saviour standing waiting and appearing as He did when he ascended into Heaven.' And then he left me," she said, and she desired to follow on, too. True, indeed, are the words of our Saviour, "The last shall be first." Many a poor, ignorant Indian from this cruel land shall sit down in the Lord's great banquet, while some of those from our enlightened churches' homes shall be cast out.

We left Island Lake on Monday evening. Two days of toil brought us to God's Lake narrows. These days were spent in descending rapid rushing rivers, where we had our fill of portaging and shooting rapids. Tuesday at noon we met the Island Lake boatman coming up with a load of freight. We stopped and held a service with them, and there at the foot of a roaring, rushing, rapid, did we as

truly worship God as is ever done in the most beautiful Christian temple.

Wednesday we pulled against contrary winds, and had to camp early. All night the wind roared, and we laid up till next day at noon. Then we tried again, and, running from island to island, we drew near the mission about sunset. Most of the people were away again.

Saturday broke cold and dark, and we were reminded that winter was coming. During the day the people returned in large numbers, some coming two days' journey to be present at our services.

On Sunday we had three services, and after that I was busy visiting the sick and talking to and with my people. About half-past nine I passed through the entire camp, and my heart rejoiced to hear from every home hymns of praise and hearty prayers being raised to God.

We did not sleep that night at God's Lake. Leaving there in the night, we reached the Mossy portage before dawn. Throwing our blankets down on the ground, we took a few wicks of sleep, and rising before the sun we pushed onward, and that night we slept on Knee Lake. Next day we were at home. Thankful, indeed, were we to find our dear one well. I was especially so, as my wife was alone, with only the company of an Indian woman. That is a great change from a comfortable home in Ontario, with society and everything to make life happy. However, we are finding that God takes care of His own. Praise Him for all His goodness.

On my return I found that a mail had arrived during my absence, and I regret that I must correct some of the statements which I read in Bro. Nelson's letter in the "Outlook." Oxford House and Island Lake are not a success as farming districts. There are all around this lake the ruins of houses and former gardens growing up with weeds. The people were taught by missionaries that they ought to try and farm, and, always teaching, they tried and failed. Poor land of exceedingly small extent and frosts every month in summer are too great drawbacks to overcome. At Island Lake the

climate is better, but the ground is rocky, and nowhere did I see enough ground to grow a family living, excepting at the H. B. Co.'s place.

I never saw such a sad, broken-hearted lot of people as those gathered there on Sunday last. Why, they came into my tent and told me that they were thankful to God for taking their children from hunger's pangs and cold's sting. Fathers and mothers, think of that. They came to me both at Island and God's Lakes and begged of me to tell them if there was any chance of getting a place inland where they could settle. "We cannot live here," they said; "we cannot settle down and learn of God and have schools for our children. Can you not help us?"

A young boy came home to God's Lake on Saturday. He had spent two years at the Brandon school. Poor lad, he was heart-broken. I tried to comfort him. He said that he could not live there at God's Lake. He knew that now. He wanted to go to school and study more, and be a real man.

A man came to me and said, "I am in great trouble, and do not know what to do. I have two children at school, and they are coming home soon. I have no home for them, and I cannot make one on this lake."

Then others came, and said, "We desire to make homes for ourselves and our children. We have tried here and have failed because of frosts and poor land were forced into the woods again. We want to find a place to live." I said, "Your friends outside know nothing of this. They think you Indians like to roam in the woods and on the waters, hunt and fish and live in wigwams, and that you do not desire to farm or work hard at steady occupations." "Now," I said, "is that true?" They said "No," very emphatically. "Well," I said, "I shall tell them that you do not like to roam in the woods or upon the river, to hunt or to fish. That you want to live in houses and make farms an go to church all the year, and have schools for your children." "Now," I asked, "will

that be true?" They said, with great emphasis, "Yes, indeed."

Now, I have journeyed far, and every mile of the way I have looked upon the land with the eyes of a practical farmer, and I saw saw nothing that would attract or begin to attract a single farmer. Neither did I see anything to attract the lumberman or commercial fisherman. The fur and deer are getting scarce—so scarce that the traders are boasting of inventing new schemes to force the Indians to hunt. So little return do they get for their hard labor in the winter time that many are ready to stop trying.

Now, I believe that no civilized man can live on the resources of this country, and we have taught our people civilized ways of living, and their desires are strong to lead such a life. We must go further than we have done. We must teach our people more of spiritual things and of temporal life. God never intended His people to live in such a living death.

I believe that in the course of God's Providence, the time has come for the deliverance of this people from as cruel a bondage as people ever were placed in—the bondage of unfortunate circumstances. They are earnestly willing to help themselves. Let us help them. First, let us get for them the privilege of settling on that favorable situation, the west shore of Lake Winnipeg, where they could farm. Then they will gather there around our mission, which we should build, and, with a little help to start, will soon be fully established in comfortable homes.

There are fully two hundred children who might be trained up to useful manhood and womanhood. A mission on Lake Winnipeg would be of permanent value to our church, but we cannot establish a permanent mission in this north land.

Now, I am resting upon God by faith that next summer we shall lead our people out from this desolate land. God has laid this burden upon us, and all things are possible with Him.

Already twice daily there are ascending earnest prayers from more than a hundred Indian homes that God may deliver

them soon from their ignorance and want. God will answer their prayers.

Brethren and sisters, help us by your prayers and by your earnest co-operation. Next summer should see a move. Let us get ready.

Already Hunger and Nakedness hover around our encampments, and Death follows close in their wake. This even in close proximity to H. B. posts. The long and cruel winter is coming, and then these three shall be busy. They shall swoop down on many a lonely Indian camp, and I shrink as I think that many a weeping mother shall come to me next spring and say, "My children are not, for God has taken them."

Forest fires have driven the deer away, and the rabbits, after their regular habit, are moving away, and if next summer sees not a move, we shall surely lose many by starvation.

I cannot close my letter without mentioning my love and respect for my guide and companion, Thomas Walker—a real Christian, well read in his Cree Bible, and with a heart as true as steel and as brave as can be. To hear him pray is like a benediction, as, in his own tongue he

calls down God's blessing upon a lost world. To hear him speak to the people is grand. His language flowing readily and his thoughts wide and liberal, show what is in the man. Hard-working, brave and true, my heart is touched when I know that a great sorrow overhangs his life, and that because he has children and here he cannot make a home for them or have them taught. He is only one of many I know, and we must help them to reach the goal of their God-given desires or we are traitors to our trust. May God help us.

The people at God's Lake keep up services during the year. They have four local preachers. At Island Lake they have service during the summer. While I was absent our people loyally supported the worship of God's house and were led by three of the brethren. This is a good showing for our people, is it not?

Now, brethren and sisters, pray for us and our people that we may be successful in efforts to escape from ignorance and want and begin new lives in a comfortable place.

Yours all for Jesus,

FRED. G. STEVENS.

THE STONE HAMMOCK

Western travellers bent on knowledge, as well as pleasure, will find in shady nooks in the mountains and beautiful and quiet retreats by the lakes, favorite resorts of the red man, where the impress of his feet and the etchings of his brain reveal his presence and culture. His style of house-building is different from ours: his tribal garb and personal ornaments seem strange to us: his modes of life and thought, and his religious ideas have little in common with what belongs to us, yet he is not essentially a savage, but a man of culture. True; his grade of culture is not the same as we enjoy; still he is master in prairiecraft, and skilled in native lore. The Crees have left their

documents in the strange picture-writing on trees, and in their birch bark records, the Blackfeet have painted the inside of buffalo robes and hides of cattle and the outside of their lodges, and these have told us the exploits of the Indian hero and constituted a native literature; the Sioux, as well as their Algonquin enemies, the Blackfeet, have left their personal and tribal records on the painted hide, the cairns on the prairie have marked the spot where a native hero has died, and the stone effigies have revealed the totems of the tribes. On the smooth cliffs of the Thunder Bay and Rainy River districts the Ojibwas, with sharp-edged stones, have etched figures of ani-

mals, or have painted, with different colors, native pictures, which told the Indians something of their history and religious belief, and across the Rocky Mountains the various tribes of our province on the Pacific have told strange tales in their rock paintings.

Some of the Indian tribes have passed through the stages of advancing civilization, as shown in their stone monuments. The stone cairn, the totemic effigy, and the period of pyramid building mark some of the stages of native culture among widely separated races of the earth. The *Plighting Stone o' Lairg*, now in the Canadian Institute Museum, Toronto, points to the days of the Druids in Great Britain, and in its ancient home in Sutherlandshire, Scotland, thousands of lovers plighted their troth by shaking hands through the orifice in the centre of the stone. Mysticism and superstition were blended in the courtship and marriage customs of the plighting stone. The folklore of the Ottawas has preserved for his the beautiful legend of the *White Cross Canoe*, which is found in another form in our Northwest in the legend of *Qu'Appelle*. The poetic imagination of the natives of Central America described Copan, the most ancient city on the western continent, in glowing colors, with its great circus, pyramids, temple and swinging stone hammock. Juarros, in his history of Guatemala, gives the account of Fuentes, which is worth recording. "In the year 1700, the great circus of Copan still remained entire. This was a circular space, surrounded by stone pyramids about six yards high and very well constructed. At the base of these pyramids were figures, both male and female, of very excellent sculpture, which then retained the colors they had been enamelled with; and what was not less remarkable, the whole of them were habited in the Castilian costume. In the middle of this area, elevated above a slight of steps, was the place of sacrifice. The same author (Fuentes) relates that, a short distance from the circus there was a portal con-

structed of stone, on the columns of which were the figures of men, likewise represented in Spanish habits, with hose, ruff round the neck, sword, cap and short cloak. On entering the gateway there are two fine stone pyramids, moderately large and lofty, from which is suspended a hammock that contains two human figures, one of each sex, clothed in the Indian style. Astonishment is forcibly excited in viewing this structure, because large as it is, there is no appearance of the component parts being joined together; and although entirely of stone, and of an enormous weight, it may be put in motion by the slightest impulse of the hand. Not far from this hammock is the cave of *Tibulca*; this appears like a temple of great size, hollowed out of the base of a hill, and adorned with columns having bases, pedestals, capitals and crowns, all accurately adjusted according to architectural principles; at the sides are numerous windows faced with stone exquisitely wrought. All these circumstances lead to a belief that there must have been some intercourse between the inhabitants of the old and new world at very remote periods." The padre at *Gualan* told Stephens, the explorer of *Yucatan*, that he had seen the swinging hammock, and an Indian remembered to have heard his grandfather speak of it, yet it is probable that it is the result of the superstitious fears of the natives. Relics of the savage life of our ancestors still remain in some of our customs and beliefs, and with the growth of our culture, the advanced state of our religion, science, art and literature, there should follow corresponding growth in morality and freedom from superstition, yet in many things we remain savages in heart and life, finding delight in brute force, personal or organized, and we reveal to our fellows the base and ignoble side of that nature which should ever be noble and divine.

JOHN McLEAN.

Neepawa, Man.

THE COLOSSIAN HERESY

That a heresy existed in these churches need not for our present purpose be discussed. A very cursory reading of the Epistles will be sufficient to convince any one of the existence of a heresy. It will soon become quite evident to the reader that the Apostle, while giving his instruction to the Colossians, to Timothy, and Titus, is constantly guarding against some enemy of their orthodoxy and spirituality. This enemy is not a mere metaphysical or doctrinal proposition, but an actual living personality, or personalities, dangerously at work among the Christians of Crete, Ephesus and Colosse. The Apostle, conscious of the presence of these foes, deals out to them in these Epistles strong blows of argument and denunciation.

Taking the existence of a heresy in all the churches concerned as admitted, we proceed to the work of endeavoring to find out the relationship between the heresy in the Colossian church and that in the churches of the pastoral Epistles. In order to get at this in a systematical manner let us consider the subject under the divisions, 1. Form. 2. Character. 3. State of Development. 4. Possible Source.

1. Relationship of the Heresies as to Form.—The consideration of this division of the subject will require much care, as the other main divisions will be largely inference from this. Accuracy of observation and co-relation here will be of a great assistance in insuring correctness in the last three.

As the phenomena with which we have to deal is scattered throughout four different Epistles, our first step must be to classify these phenomena according to seeming resemblances. In looking over the matter to be classified, we find four main types of phenomena. These, for convenience sake, we shall call A,B,C,D.

The phenomena falling in group A are in Colosians: "In whom ye also were circumcised," II. 11. "Blotting out the handwriting of ordinances, etc.," II. 14. i.

"Let no man judge you in meat or drink, etc., II, 16, f.; in pastoral Epistles: "Desiring to be teachers of the law," II, 7. "Especially they of the circumcision," Tit. I, 10. "Giving heed to Jewish fables and commandments of men, fightings about the law," Tit. III, 9. "Commanding to abstain from meats," I, IV, 3.

The following phenomena, having certain points of resemblance differing from those in A, we put in a group B. In Colossians many statements respecting certain forms of Asceticism, such as "will worship," "humility," and "severity of the body." In pastoral Epistles, "Forbidding to marry."

Again, as we look over the field, we find another class of phenomena quite distinct from both of the above, but still having such a close resemblance to each other as to warrant us in putting them in a group by themselves. Group C contains the following: In Colossians the Apostle, while defending the supremacy of Christ, uses such terms as "mystery," "treasures of wisdom and knowledge," "deluding with persuasiveness of speech." Again he directly warns the people against "philosophy, vain deceit," "the rudiments of the world." In the pastoral Epistles there are "The oppositions of science falsely so-called," the "giving heed of fables and endless genealogies," "the doctrines of devils," "doting about questionings and profane babbling."

In the pastoral Epistles we find one phenomena, on which seems to have nothing in Colossians to which it is directly related. There was a section of the church at Ephesus, three of whose members are named, which spiritualized the resurrection, saying that it was past already. This case we put under class D.

In looking over these groups, we find in them features sufficiently distinct to warrant us in making these different classifications, and in each group the parts are closely enough connected to be put in one class. In the first division we have in both Epistles attention called to ordin-

ances, to circumcision, and to meats and drinks as parts of Jewish ritual. These resemblances are sufficiently close to enable us to see that one tendency was at one in both churches with a slightly different point of emphasis. This tendency is clearly Jewish, for no other would have these same points of distinction. The second group lays emphasis upon ascetic practices. As such it is in direct contrast to group A, for Judaism was never Ascetic. Here, then, we have in both churches an Ascetic tendency.

In group C we have phenomena in both bearing a very close resemblance to each other, both dwell on gnosis, both seem to have dwelt upon the endless series of Eons connecting humanity and deity, both have doctrines of spirits. There is, to be sure, different points of emphasis, and different methods of procedure, which we shall refer to later on, but likeness between the two sections of this group is sufficiently marked to warrant us in regarding them as different phases of one movement or tendency. There is here a gnostic element. This is very distinct from A, but might include B as one of its logical elements Braith.dz. ETTT its logical results. Group D is the beginning of what appeared in more general form in later history of the heresies. So, then, we conclude from the above comparisons that there were four tendencies at work, which we name Jewish, Ascetic, Gnostic and Spiritu-izing of the Resurrection. While there is this similarity in the outward form of these heresies, a very marked line of cleavage is seen when an examination of them is made as to nature and results. On examining the Jewish tendency, we find that emphasis is laid in Colossians on the performances of ordinances. Little is said about the law; nothing is said about discussions concerning the law. Men seemed to have quietly taught the need of circumcision and regard for certain forms of Jewish ritual as necessary to the growth and development of spiritual life. But in the pastoral Epistles this tendency at once impresses us with the feeling that it is professional, superficial and argumen-

tative. The descriptions of it given by the Apostle would lead us to believe that it grew out of an ambitious insincerity on the part of its exponents to gain power and pelf. They desire "to be teachers of the law." They deal in Jewish fables and commandments of men. Those of the circumcision are unruly, vain talkers, and deceivers. They are men who teach "what they ought not to teach for filthy lucre's sake." The Colossian heresy overthrew the work of Christ by supplementing it with various ordinances. That of the pastoral Epistles seduces men by discussion about the law, by deceitful and vain argumentation, diverting the minds of the believer from Christ to empty discussion of ritualistic questions. Hence, while the tendency is clearly the same, yet there is a very clear difference in character and point of emphasis. This will be more marked when we consider results at a later stage.

In group B, or the Ascetic tendency, we find the most marked lines of cleavage. The Colossian heresy presents an Asceticism which tends to purity of moral life. Theirs was "touch not, taste not, handle not," but in the pastoral Epistle there is hardly anything worthy of the name of Asceticism. In fact, indulgence seems to be the leading characteristic. Only one Ascetic practice is referred to, and that only once. Paul, writing to Titus, exhorts him to reprove them sharply, for "they profess to know God, but their works deny Him, being abominable, disobedient and unto every good work reprobate." They are men "that speak with a hot iron." Just here it may be urged that the Apostle, in his letter to the Colossians, exhorts the followers of Christ to guard against certain forms of sin, and also sin in general. But the cases are hardly parallel. In the pastoral Epistles he directly connects his condemnation of their practice with the denunciation of the heretical tendencies, and would seem to make the practice the outcome of the heretical tendency. See I, iv, 1-3; I, vi, 4-8; II, ii, 16; II, iii, 2, etc.

As to the real character of the Gnostic tendency. Among the Colossians the

heretics dwell upon mystery, the necessity of knowledge and wisdom. Theirs was persuasiveness of speech and philosophical presentation of doctrines held and propagated, but among the members of the churches of the pastoral Epistles it is only once referred to as a gnosis, with the qualifying epithet falsely so-called, once is the word mystery used, and then explained what the mystery is. Here it is rather occupied in discussing endless genealogies, carrying on strife about words, giving heed to fables, doting about questions, and indulging in profane babblings. In the Colossian heresy there is the charm of secrecy, the attraction of mystery, and the glamour of a philosophical system presented in persuasiveness of speech, while in the pastoral Epistles it descends to the low level of wrangling discussion about words, terms and stories, seemingly a mere system of logic chopping, very similar to that which characterized much of the philosophic speculation of the middle ages. The method and motive of these men are presented to us in the pastoral Epistles in a very unenviable light. Paul, in speaking of the evils of the last time, which evils Timothy was to guard against as if the last time were already present, describes the heretics as creeping in houses, leading captive silly women, ever learning and never coming to the truth. They are vain talkers and deceivers, men who speak lies and deceive as a result of their dispute about words, envy, strife, evil surmising, wranglings of men corrupted in mind and bereft of the truth. Their motive was of the lowest type. These are men who suppose Godliness is the way of gain. They teach things they ought not, and that for filthy lucre. (See I, vi, 5. Tit., I, 11.) Nothing of this is mentioned in the Epistles to the Colossians. Either these detestable features were not present, or Paul did not desire, for certain reasons, to present them to us. As a result of this, we find no mention of a falling away in the Epistle to the Colossians, while in the pastoral Epistles we find "that some have made shipwreck concerning the faith," "men have erred concerning the

faith, and have turned away from the truth into abominable, disobedient, reprobate lives." Note that Paul does not make any specific attempt to establish the supremacy of Christ in the pastoral Epistles as he does in the Colossian letter. He states and enforces the leading doctrines respecting the divinity, eternity, humanity and atonement of Christ, but does not deal with them from an argumentative standpoint. This may be accounted for by two reasons. Either Paul, in writing to Timothy, did not feel the need of this, or because he felt the tendency of this heresy was practical rather than theoretical. To sum up, the Colossian heresy is philosophic, mysterious, contemplative, Ascetic; that of the pastoral Epistles argumentative, professional, practical, touching more directly the life of the Christian and leading him not only to deny Christ, but into a form of life most base and sinful.

3. As to Stages of Development.—It has been felt that the pastoral Epistles must belong to a much later date than the Colossian letter, in order to allow the time necessary for the development manifest in the pastoral Epistles. This is assuming that the heretics of Crete and Ephesus began just in the same way, and proceed in the same manner, as those at Colosse. The assumption is that the men of Crete and Ephesus received the truth thus germinated in their minds, and brought forth the product outlined in the pastoral Epistle. This may be true, but I am inclined to feel that such persons have failed to recognize the fact of difference in the temperament and mental power of different people. The people of Crete and Ephesus may have been an essentially different type of people in mind and feeling from those at Colosse. The heretical teachers may have gone to work in a vastly different way. In fact, we have seen from the foregoing discussion that the method was quite different. In recognizing certain forms, more developed than others, we need to take into consideration not only that a certain amount of time was necessary for this development, but the conditions and en-

vironment of the development must be a factor. Under certain environment as much evolution may take place in five years as under different circumstances in ten years. I cannot help feeling that the elapse of time was not very great. From the both, I think there are evidences of a later date, and descriptions demand that some time transpire, but not a very long period.

As to the sources of each. If there is the resemblance I have pointed out above, then there must have been a similar source. That they are not from Gnosticism of a later period is quite evident from the fact that the cardinal doctrines of later Gnosticism are not mentioned. Gnostic tendencies there certainly were, tendencies which formed the soil and prepared the ground for later Gnosticism. Here there is no mention made of the semiurge of Gnosticism, nothing of its docetism of Cerenthus and little of dualism which marked that occult system in the second century. Gnosis mentioned, and in such a way as to indicate

that it is already on its way to disrepute. But I find no evidence to indicate that Gnosticism was already a formulated, distinctly recognized system of heresy.

That it is Essenic is just as little likely. This is clear, the Essenes were Ascetic. This heresy is Ascetic. Would this warrant us in concluding that one was the result of the other? I think not. The more probable source of the Asceticism was the Gnostic tendency, and this would account for the stern type of Colossians and the loose form of the pastoral Epistles. For a Gnostic tendency might go one of these two ways, according to its view of the matter.

My conclusion, then, is that this was a form of Jewish Christian theosophy, coming as a product of the churches having been composed of Gentiles from the philosophical school of Asia Minor, and of Jews, who may have, previous to their entrance to the church, been tainted by the same philosophic system.

J. H. RIDDELL.

ATHLETIC

FOOTBALL

DRAGOONS VS. WESLEY.

The first Rugby football match in the senior division was played on Friday, Oct. 8, between the Dragoons and the Wesley Football clubs. The game was scheduled to begin promptly at 4.30 p. m., but it was not till 4.45 p. m. came that both teams were on the field, the Wesleys in this case being the delinquents. Mr. Bate deserves the thanks of all interested in the game for the promptness to time which he displayed in bringing his team on the ground. Exactly at 4.50 Referee Dewar lined up the teams, and at once got down to work. After some give and take play, the Wesleys, with a good rush, carried the ball down to the Dragoons' 25 flag, but Bate, with a good punt, relieved the pressure, sending the ball well to the centre line. However, the Wes-

leys were not to be denied. Dal Perry getting hold made a good run, and before being stopped punted the ball over the Dragoons' goal line, causing Locke to rouge for safety. First blood to Wesley. After the kick-out a lot of scrimmaging took place, and the way in which the "pack" of the Wesley heeled out to 'Jack' Sparling, and the manner in which he fed his halves was a treat to witness. Dyer, too, for the Dragoons, did all one man could do at quarter, passing well to his halves, but not much came of his efforts, as before Bate and Matthews could get in their noted combination work, the Wesley's were on to them, and their well-meant efforts came to nothing. From a line out near the Dragoons' goal line, Gilbert, for the Wesleys, ran right through and got over. "Fritz" Sparling placed the ball for the kick, Gilbert himself taking it, and, allowing for wind,

kicked a beautiful goal. After the kick-off a few more scrimmages brought about half time. Score: Wesley, 7 points; Dragoons, nil. On resuming, the Dragoons played up with greater vim, and play for some time was confined to Wesley's 25. Slowly and surely, however, the "crimson and blue" worked the ball down the field, and St. John, getting the ball, sent it over the Dragoons' touch in goal line, securing another point. The Wesleys were now playing a good strong combined game, the result being that five minutes after they again forced Locke to rouge for safety—another point to them. At this point it seemed as if the Dragoons would be forced to retire pointless from the field, but appearances are proverbially deceptive, which was proved now, as Bate, who had been playing a splendid game all along, got hold, and after a grand dodgy run, succeeded in grounding the ball over Wesley's line, close to touch. Donaldson essayed the kick, but nothing resulted. The play after the kick-off became very fast and exciting, one goal after the other being visited in quick succession. Bate and Matthews for the Dragoons and Fritz Sparling and Perry for the Wesleys making themselves very conspicuous with their runs and kicks, Bate especially getting in some wonderful screw kicks, which time and again prevented Wesley from gaining any further advantage then. About fifteen minutes before time was called, the ball getting loose from a scrimmage, Poile got it and carried it over the Dragoons' line, securing another touchdown. This was the easiest place kick of the whole game, but it was missed. On resuming, the kick-off was well returned by Wesley's half-back, which was not improved upon. On a scrimmage almost in front of the Dragoons' goal Poile again succeeded in securing a touch-down. Only one minute now remained for play, and in that time neither side secured any more points, a good game thus resulting in a decided win for the Wesleys by 17 points to 4.

The result was a surprise to most of the spectators present, as very few thought

the Wesleys would win against their opponents, who last season were able to make things lively for the Senior Winniepgers and St. John's, but 'the unexpected often happens,' as in this case. The Wesleys are to be heartily congratulated on their victory, and it is in no way belittling the Dragoons to say the best team won on the play of yesterday.

It would be hard to individualize any player of the Wesleys for special mention, as all the team played a good game, every man being there when wanted. But for the Dragoons, Bate and Matthews easily over-topped the rest, and Routledge did good work also, and would do far more if he would learn to be less selfish, and pass more. Locke, in goal, also played well, as did Dyer behind the scrimmage.

Mr. B. P. Dewar was an efficient referee, and Messrs. Cattley and Brydges kept the touch lines.

ST. JOHN'S VS. WESLEY.

Saturday, Oct. 16th, the date of the above game, was as good a sample of the clear, calm autumn day as Manitoba can produce, and the sport-loving Winniepgers turned out in large numbers to witness the inevitable defeat of poor Wesley by the veteran champions, St. John's. The latter team had been strengthened since their game with the Winniepgers by the addition of Reid, Code, Mermagan and the redoubtable Jack Cory, although weakened by the loss of McFarlane, who had been hurt in the previous game. So it will be seen that on the whole St. John's had a much stronger team than in their last match. The Wesley team was improved by the addition of Wickson and Duncan. The teams were as follows:—

St. John's—Back, Reid; half-backs, Cory, Chambers, Code; quarter-back, Fortin; scrim, Ryall, Mermagan; wings, Morton, Harvey, Manning, Pritchard.

Wesley—Back, Donohue; half-backs, F. Sparling, Perry, Duncan; quarter-back, J. Sparling; scrim, Jones, Hiron, Smith, Poile; wings, Doran, Gilbert, Tupp, Wickson, Barker, St. John.

Referee—M. Dewar.

Umpire—Mr. Drury.

Wesley won the toss and chose to defend the west goal, a somewhat politic move, as it put their opponents under the necessity of facing the declining sun. During the first half, the play, although confined more largely to St. John's territory, was quite even in its character. The Wesley scrim was working splendidly, consequently the opposing forwards got very little chance to heel out to their quarter. The game had not been in progress very long when Duncan applied his eye with some degree of force to a rather hard portion of the anatomy of one of the St. John's players. He was able to proceed with the game, however, and was of great service to his side. On several occasions Cory secured the ball and made a wild dash for the line, but was inevitably pulled down before a point could be scored. But at last, after a brilliant rush through the Wesley ranks, he almost reached the goal, and in the succeeding scrim St. John's forced the ball over and secured the first try of the day. This Hamber failed to convert into a goal. Score, 4—1, in favor of the wearers of the black and yellow, and thus it stood when half-time was called shortly after.

Two minutes after the start of play Wesley was forcing the game, and Charlie St. John was found pressing the slippery oval into the grass behind St. John's line. He was lifted off, and Perry made a most difficult kick, securing the only goal of the day. The last symptoms of sanity deserted the host of Wesley supporters as they filled the air with howls of delight in every key of the gamut. Wesley 7, St. John's 4. Nature was again disturbed when, shortly after, Sparling got over for four points in a touch, without the privilege of a try. The ball was not always in the St. John's territory, but excursions toward the Wesley goal did not result in anything serious. Two touches for safety shot the Wesleys score up to 15. Time would soon be up, but there was still more scoring to follow. Chambers made a pass to Code, which went high, and Doran made a magnificent run, securing a touchdown. This Perry failed to con-

vert, and the score remained 19-4 in favor of Wesley.

For St. John's, Cory was the particular star. Mermagen played a good game in the scrimmage, and Pritchard, Richardson and Morton upheld the wings. Reid's play at back was a little loose at times, owing to his lack of practice. Richardson sprained his ankle in the second half and had to lay off. Gilbert went with him. In the same half Hiron, of the Wesley scrimmage, had his nose broken, and Proctor went off to even up. Captain Sparling played a magnificent game for his team, as also did Perry, Jones and Poile. To Duncan's clever tackling Wesley owed a good many points. Wickson did yeoman service on the wing. The game was won by Wesley's quick following up on the part of the wings, and the accurate kicking of the half-backs. The dribbling by the scrimmage also seemed to be very effective.

Summary—Wesley: Rouge, Perry, 1; goal, St. John, 6; touchdown, Sparling, 4; two safety touches, 4; touchdown, Doran, 4; total, 19. St. John's—Touchdown, Morton, 4; total, 4.

The opening of the college year 1897-98 has been accompanied by the entry of Wesley college into a new arena of sport, viz., that of Rugby football. The wisdom of the step was questioned by some, but since our boys have gained such sweeping victories, even the most querulous have changed their note of complaint into one of jubilation. However, the objection raised may be very easily combatted. The chief one was that Rugby would diminish the chances of success in Association. Now, the Rugby series is practically completed before that of Association begins, and besides, the times of practices have been such that no man playing the former game has been deterred, on account of lack of opportunity, from playing the latter. Moreover, the men playing Rugby are getting into shape more quickly than if they did not indulge in the game, because such a thing as a lazy practice is almost impossible for any one. Again, the detractors of the

game must remember that it is not the Canadian, or English, Rugby game which is so vilified and universally condemned on account of roughness, but it is its American descendant, which has become very unlike the parent game. But does it not seem strange that such an apology as this should be at all necessary in the introduction of a well-recognized game to a college, and that college Wesley?

As said before, the great success, gratifying as it was unexpected, has done much to allay the opposition to the game. Indeed, the promoters of the Rugby club, in their most sanguine mood, never dreamt of winning more than one game in the series, and were very doubtful of doing even that.

ASSOCIATION MEETING.

The Inter-Collegiate Football Association met on Oct. 15, and, in addition to election of officers and drawing up schedule of games, revised a number of rules. Among these the most important were those affecting qualifications of players.

The officers elected were:—

Hon. President—His Grace the Archbishop of Rupert's Land, Chancellor of the University.

President—Prof. Cochrane.

Vice-President—E. C. R. Pritchard, B.A.

Secretary-Treasurer—M. C. Markle.

The games this year will be played on Wesley College grounds, and the following is the schedule for the first half:—

Oct. 30, a. m.—St. John's vs. Manitoba: W. A. McIntyre, referee.

Oct. 30, p. m.—Medicals vs. Wesley: D. M. Duncan, referee.

Nov. 6, a. m.—Alumni vs. Schools: F. W. Clark, referee.

Nov. 6, p. m.—St. John's vs. Medicals: C. St. John, referee.

Nov. 13, a. m.—Manitoba vs. Wesley: E. C. R. Pritchard, referee.

Nov. 13, p. m.—Medicals vs. Alumni: W. A. McIntyre, referee.

Nov. 20, a. m.—St. John's vs. Wesley: C. T. Sharp, referee.

Nov. 20, p. m.—Manitoba vs. Schools: W. L. Watt, referee.

Nov. 27, a. m.—St. John's vs. Alumni: J. Poole, referee.

Nov. 27, p. m.—Wesley vs. Schools: F. W. Clark, referee.

Dec. 4, a. m.—Manitoba vs. Medicals: D. M. Duncan, referee.

Dec. 4, p. m.—Wesley vs. Alumni: Mr. Fletcher, referee.

Dec. 11, a. m.—St. John's vs. Schools: C. St. John, referee.

Dec. 11, p. m.—Medicals vs. Schools: E. C. R. Pritchard, referee.

Dec. 18, p. m.—Medicals vs. Schools: F. Sparling, referee.

A number of changes were made in the rules, the result of the work of a committee consisting of D. M. Duncan, of the Schools; F. W. Clark, of Manitoba, and E. Woodhull, of Wesley. One of the most important changes was that relating to the definition of the word "bona-fide," as applied to students. This has been interpreted to mean a man who attended a college, if he only took a portion of the lectures. It was thought by the committee that the strictest possible rule would alone accomplish the end of the association in keeping the Inter-collegiate Association perfectly free from the faintest suspicion of professionalism. There has been a certain amount of this in the league, the Wesleys not even escaping the contamination. A man to play football in a college team must now be a student of the college and engaged in no other employment.

The incorporation of the protest committee as a part of the constitution is an advance that will tend to the easy and impartial settlement of all disputes. It will do away with the exciting times of the past, when the management committee met to consider protests. Those were exciting scenes. Oh, the impassioned orations that would fall from the quivering lips of some club representative, as he laid down the ins and outs of the case, and called on the committee, in the name of justice, to accept his, the only correct statement of the matter. When it was all over, the committee voted just as they would have voted had the representatives held their peace.

Several useless regulations were cut out; rules that had long since lost their significance or had never been carried out, such as the marking of a ten-foot circle about the centre of the field.

The prospects for a good Association team at Wesley this year are fair, but it must be said that Hetherington, Robson and McCrossan will be sadly missed. Several of the new men are shaping well, so putting profound trust in the old adage, "There's just as good fish in the sea as ever were caught," we await the results of conscientious practice. In no other phase of college life should a student's "esprit de corps" be more manifest than in the interest taken in the football club. I say "he" advisedly, because the ladies of Wesley college are all ardent football enthusiasts, and need no such adjuration as this to lead them to take a deep interest in the prowess of our boys on the campus. It is the lethargic male student to whom an appeal for active sympathy and help is hereby made. Then, with the

hearty support of all—students and faculty—we will again don our shin pads and set forth in quest of the Inter-collegiate Football Association cup, a cup which has hitherto been as elusive to our grasp as was the Holy Grail to the knights of old.

NOTES.

It is not likely that Wesley will have a day devoted to athletic sports this year, as the Association series is so near at hand.

In a practice match the Schools defeated Manitoba 2—0 on Oct. 16th. Manitoba has lost all its defence of last year, except Walker and Marshall.

Wesley's first match in the Association series is with the Medicals.

Nothing has been said yet about a junior series. Those colleges wishing to enter junior teams should make a move in the matter.

The next Rugby match, and also the last in which Wesley is entered, is that with the Winnipeg on Oct. 30th.

LOCAL NEWS

Ed. Bennest, '98, has been acting as local news editor of the Brandon Sun during the summer months. Ed.'s well known extra supply of the vital should make him a success in the journalistic field.

J. B. Hugg, '95, one of Wesley's good footballers and general all-round men, is now principal of the Regina High School, in which he handles classics, mathematics and English. Mr. Hugg's success is a result of indefatigable energy and the right kind of a send-off—Wesley College.

Rev. H. Whitmore leaves to-morrow morning for his old home in Essex county, England. On the trip he will remain over one day at Winnipeg. During his short stay in Brandon, Mr. Whitmore's good qualities, both in the pulpit and outside of it, have given him a place in the city which will ensure him a hearty

reception should he ever return. The congregation here consider themselves very fortunate in obtaining so able a supply during Mr. Gaetz's absence. Mr. Whitmore has leave of absence from the conference for a year, and will return next June to assume his place in the Manitoba field.—Brandon Sun.

A Toronto dispatch says: Because the freshmen in residence at Trinity college were subjected to the operation known as *hazing*, late on Monday night, a number of students are in a whole sea of trouble. There are about sixty arts and divinity students in residence. After 11 o'clock on Monday night several students got together and made an onslaught on the freshmen, who were peacefully *slumbering in bed*. The faculty, hearing of the thing, have stirred up a row. Those who did the hazing have been fined \$10 without costs, while two were instigated. This

latter means expelled. The students have all signed a memorial to the college council, asking them to reconsider the sentence of the misdemeanants, but the faculty remain firm in their decision that the ring-leaders be expelled. Hazing is a thing of the past in all the schools and colleges in Canada, but has been in vogue in Trinity for some years, where fagging and its other phases are at their height. The arts faculty are bound to stamp it out. The two expelled students are football players and popular with all the students, who ask for their reinstatement under threats of a general student strike.

Yale University Employment Bureau started last year pushed more vigorously than ever to meet the needs of the increasing number of men who have to support themselves: personal visitation on the opening night of college carried on with good success, new men being urged to unite with the college church or to transfer membership.

For the first time in its history the Vox has the pleasure of chronicling the marriage of one of the faculty. On the twenty-eighth day of June last Professor Osborne, one of Wesley's most popular teachers, was married to Miss Maud Somerset, a lady in every way worthy of him, a gold medallist of Whitby college, and the recipient of high honors in our own university. The wedding was an especially bright and pretty one, and the church was crowded with the friends of the happy pair. The bride was tastefully attired in white mull over white silk, with a picture hat, and carried a lovely bouquet, the gift of the groom. The bridesmaids were Miss Robinson and Miss Ethel Somerset. Needless to say both looked charming. The groom, though happy, seemed to find the situation a novel one, his past experiences apparently not affording him a precedent. After the ceremony had been performed by our worthy principal, the Rev. Dr. Sparling, carriages conveyed the guests to the home of the bride's parents, where elegant refreshments were served. The happy couple took the afternoon

train for Chicago, where they spent three months, the professor attending special lectures at one of the universities there. They were the recipients of many costly presents, among the number being: a handsome set of bronzes, the gift of the students of Wesley, who were in the city at the time; a Concordance of Shakespeare, from the professional staff, and a complete quarto edition of the same author from the professor's grateful class in Milton of last winter. The newly-wedded couple have lately returned to the city, and have taken up their residence on Carlton street. The professor is looking splendid, and is as eager and enthusiastic as ever over the work of the coming college year.

A simple device to prevent the clouding of the mirrors used in dental, nose and throat work, consist in smearing the surface of the mirror with soap and then polishing it with a dry cloth. If this is done, the troublesome warning of the laryngoscope over a lamp is said to be entirely unnecessary.—Ex.

A correspondent with etymological proclivities writes: "The ending oma means tumor, as in adenoma, sarcoma, etc.: the prefix dipl means double, as in diplacisus, diplococcus, etc.: therefore, when a graduate receives his diploma does he get a double tumor?" To some extent, yes: usually it is a case of swelled head and general inflation.—Medical Record.

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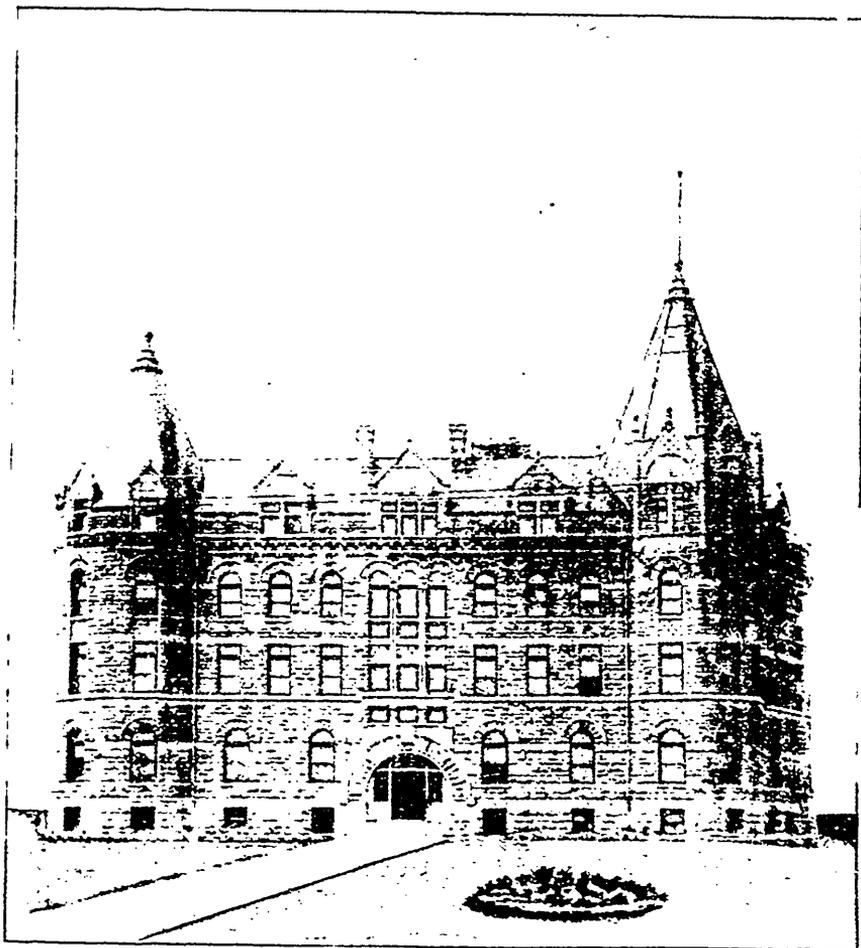
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