

# Trinity University Review.

Fortiter Fideliter Forsan Felicitet.

VOL. I.

TRINITY COLLEGE, TORONTO, MARCH, 1888.

No. 3.

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## CHURCH CHOIRS.

In my last article, I took it for granted, that male choirs would necessarily be surpliced. It might, however, be asked, "can we not get all the advantages of boy's voices, without the use of surplices!" In theory, the surplice makes no difference in the singing, etc.; but, practically, I think a choir of boys and men in their "coat tails," is an admitted failure. There is all the difference in the world between drilling a regiment of soldiers in every-day dress, and drilling them in uniform; and the same *principle* may be applied to choirs. I have never yet heard of a male choir, unsurpliced, which was a permanent success.

In organizing a choir for the performance of Divine Service, it is desirable to begin two or three months before their services are required in church. Twelve to sixteen boys form, with a good number of men, a satisfactory choir. Care should be taken not to have too many boys of the same age, as the breaking of a number of voices at the same time rather cripples the choir. Care should also be taken not to have too many voices of a similar quality (unless the quality is good). A strong, coarse, somewhat unpleasant voice may be very useful in filling up, but if the same voice is "repeated" too often, it gives a bad tone to the singing. When trying a voice I always like to hear the *full* power of the lungs. Some voices are very good when used moderately, but develop very unpleasant qualities when used with any force. Such voices should be rejected. One cannot, however, be very particular in this country, as to the voices. The ordinary voice is so unsatisfactory, and the amount of training so insufficient, that the sensible choirmaster will make the best of his chances instead of passing over fairly good voices, in the vain hope of getting specially good ones. In working up a permanent choral service, it may be well to commence gradually, and learn each part perfectly. For instance, in a choral

communion service, the parts to be sung may be arranged in a simple way and thoroughly learnt, and the music gradually improved and made more elaborate, if desirable. At matins and evensong, the hymns and canticles may be taken up first, then the responses, and then the Psalms once a month, and so on until all is in good shape. Some such arrangement will, I think, be more satisfactory than trying everything at once, and doing nothing very well. If the practices are to be made interesting to the men, the boys should have a separate practice, when all the music should be thoroughly learnt. At the full practice the service will be tried over with men and boys; and after the boys have been dismissed, the men may spend a profitable half hour in trying their parts.

It is generally undesirable to correct the men, or try their parts while the boys are present. It seems almost self-evident that the list of music to be practised should be carefully prepared beforehand, but at the same time one often finds an organist coming without a programme, and half the practice hour is spent in choosing hymns for Sunday. In such cases, every adult member of the choir usually has a favourite hymn, which must be sung on the following Sunday. The choir master should allow no remarks on the music, or the behaviour of the boys, during practice. It is always found by experience that "nagging" boys is ruinous to the discipline. As I said before, there should be only one "head" to the choir.

The greatest care should be taken in selecting hymns. The custom of singing a hymn, because it is popular, or "goes well," or because some person asks for it, is a bad one. The Collect, Epistle, and Gospel should be studied, and hymns selected accordingly. If, as is often the case, the hymn-book does not supply a hymn which bears on the subject, one must exercise one's own discretion. It is desirable that one of the better class of hymns should be sung after the third collect. This is undoubtedly the place of honour, being the only place in the Daily Offices, where provision is made for any musical addition to the order of service. Such hymns as "Light's Abode," "O what the joy and the glory must be," etc., are samples of the class I refer to. The other hymns may be shorter, and as a rule I think people do not care for more than one long hymn in a service. There should, of course, be a reasonable variety, (combined with a general unity of subject), in the hymns. It is not advisable for instance to sing "Jerusalem the Golden," and 'For Thee, O dear dear Country,' in one service, although I have heard it done.

I should also like to object very strongly to the habit of singing the hymn "for those at sea," whenever it is asked for. It is exceedingly selfish for an individual in a congregation to expect any important part of the *public* service to be turned into an intercession for him alone. It is of course desirable for people requiring assistance in danger, etc., to ask for the prayers of the faithful, but this can be done without monopolising one of the hymns. When a vessel is lost, or has not been heard of for some time, or during specially dangerous seasons, the hymn is appropriate; but I do not for an instance suppose, that it was intended to be used in cases of individuals who were perhaps in no more danger than those who were singing it. For my own part I should be very willing to change places with some of the people who, with full purses, ample time, and the prospect of an enjoyable visit to England, etc., are "in peril on the sea." Sung in the indiscriminate way in which it is, it becomes pointless and wearisome; pointless, because the congregation are usually ignorant of the name of the person, and wearisome, on account of its repetition. If we once begin using it, we must go on with it, or some person will be offended.

If my readers are not weary of the subject, I should also like to say a few words on the subject of secular music in church. People say, "why should the devil get all the best music?" This remark is made, for instance, when we hear the Salvation Army singing a hymn to the tune of "The Little old Log Cabin," or a congregation joining vigorously in words arranged to the air "Drink to me only with thine eyes." The points to be considered are:

1st. Does the devil get all the music which is not sung in church? There are some things in the world intended to minister to God's glory, and some things which may, without taking away from God's glory, minister to man's enjoyment. There is, for example, music intended as a direct offering to God, and also music intended for man's enjoyment. But even the latter may indirectly minister to God's honour: "*Whatsoever* ye do, do all to the glory of God." Therefore secular music, although not suitable for Divine Service, is not necessarily the property of Satan.

2nd. Is such music the *best*? It has a certain charm about it, a certain amount of pathos in it, and is well known, but all this does not constitute "good" music. Is "Drink to me only," or, "Tenting on the Old Camp Ground," *better* than, "O Come all ye Faithful?"

3rd. Such music is composed for secular songs, and for purely personal enjoyment, and to set it to hymns, and to sing it in church, is to make an offering to God of what is "second hand."

4th. The associations connected with secular music should prevent it being used in Church. It cannot be edifying to sing hymns which recall scenes of worldly amusement, and drive out all thoughts of the words we are singing.

5th. A hymn is sung as an act of worship, not for enjoyment. There is, no doubt, great pleasure in singing some

hymns, but that is merely an incidental feeling, although a very useful one. Worship and praise are the primary ideas.

6th. The music is as much a part of this act of worship as the words are. If we sang Tennyson's "In Memoriam" to the tune of "Glory to Thee, my God this night" no one would consider it a suitable offering to God, because the tune was a hymn tune. No one would try to justify such an act by saying, "why should the devil have all the best poetry?"

7th. If our stock of hymn tunes was small, there might be some ground for using secular airs, but with the thousands of good tunes which have been accumulating for centuries there is no excuse for picking up second-hand negro melodies. As long as men like Mendelsson, Gounod, Dykes, &c., give us hymn tunes, we have no right to descend to such trash as is sung in Church in these days, and which is defended on the ground that people sing it "so heartily. People will sing "The Church's One Foundation," or "Holy, Holy, Holy," as heartily as they will sing "Marching thro' Georgia," or a hymn tune adapted from the last song in "Lucia de Lammermoor," (and sung to "Jerusalem my happy Home"), and with more profit to themselves.

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## KINGSLEY'S "WATER BABIES."

BY PROFESSOR CLARK.

---

The "Water Babies" is evidently intended to be more than a "Fairy Tale for a Land Baby." It is also an allegory of the spiritual life of man; and a brief exposition of its meaning may be something of a help to those who undertake the reading of it. It may be here remarked that the outline of the meaning here given had the approval of the author. The reader should have his copy of the "Water Babies" at hand in perusing these notes, as the space at our command will not allow of lengthy extracts.

In the "Water Babies" we have two different accounts of the beginning of the spiritual life, as we might say, two different types of conversion, namely the crisis of the conviction of sin and the forsaking of moral and spiritual evil, as the first; and, as the second, the change from worldliness to a perception of our place in the Divine family as children of God and brethren in His house.

The first of these types is represented in the life of Tom, the chimney-sweep, and in his being turned into a Water Baby. Tom was very dirty without knowing it, but the admonition of the Irish woman and the sight of Ellie in her beautiful, clean, white bed, and other painful experiences begat in him a sense of his dirtiness, and he cried out: "I must be clean," and threw himself into the flowing river, and was turned into a Water baby. The meaning of this is very clear. The earnest struggle after real goodness usually begins in the sense of evil.

The second type is illustrated in the first period of Tom's life as a Water Baby. He lives in the river a very silly, thoughtless, selfish life, evidently representing the life of the world. It is only when he helps the lobster out of the pot, that he becomes aware of the presence of other Water Babies. He had seen lots of them before; but they had only seemed bits of shells and the like, now they are Water Babies. Here, also, the meaning is clear. It is when men, in unselfishness and self-forgetfulness, go out of themselves to help others that they are conscious of their place in the brotherhood of humanity, and that men are no longer mere playthings, means of amusement, but brothers. A beautiful illustration of a similar truth occurs in Coleridge's "Ancient Mariner," when the blessing of the "many things so beautiful" wrought a change in the mariner and his surroundings.

The spiritual life, although truly begun, may be, and generally is, at first very far from perfection. And we enter upon a new period in the life of Tom, in which his spiritual education is carried on under the guidance of two remarkable ladies. Mrs. Bedonebyasyouddid and Mrs. Doasyouwouldbedoneby—the one representing Law, the other Grace. The illustration of these two principles, particularly of the former, is most admirable; and every line will be found overflowing with meaning, and humour, and moral suggestion. Remark here only, that Law simply regards what we have done: "Whatsoever a man sows, that shall he also reap;" while Grace begins by simply giving, not by rewarding or punishing.

But a change takes place in Tom's circumstances. Ellie, whom he had seen before he became a Water-Baby, had also become one, and had greatly helped in Tom's new education. But Ellie always left him on Sunday; and when Tom wanted to know where she went, she could not tell him; and the Fairy said that if he wanted to know he must go to the other end of nowhere, and do something he did not like, just as Ellie had done, and then he would find out. Tom shrewdly suspected that Ellie's work had been his education, and that probably he himself should be required to go and do something for his brutal old master, Grimes; but at last he consented to undertake the journey and the work.

The meaning of this, too, is clear. Ellie could not tell Tom where she went on Sunday. Those who have gained a higher place in the spiritual life, cannot explain its nature to those who are down below them. Knowledge comes only by experience, and experience through the subjugation of the will to God. "The Captain of our salvation was made perfect through suffering." Ellie had gained her place by self-sacrifice. Tom must do the same.

The connection of all the incidents in Tom's journey to the other end of nowhere may not be always clear, but the general meaning is plain enough, and the particular incidents do not seem difficult of explanation.

The Guide proposed to him, Mother Carey, is clearly

Dame Nature, from whose throne "there swam away, out and out into the sea, millions of new-born creatures, of more shapes and colours than man ever dreamed. And they were Mother Carey's children, whom she makes out of the sea water all day long." Mother Carey instructed Tom, if he would find his way to the other end of nowhere, to follow his dog and to walk backwards. In other words, to follow Instinct and Experience, the two guides which Nature grants us.

Many of the incidents which occur on the way to Mother Carey are very worthy of attention. The episode of the Gair-fowl illustrates the case of those who, filled with self-satisfaction, refuse to learn anything from the present, falling back upon the importance of themselves and their ancestors in the past; whereby they not only fail to make progress in knowledge, but also lose all that they formerly possessed.

After leaving Mother Carey Tom had some strange experiences, chief among which may be mentioned the meeting with the Powwow man. Not to protract an explanation, which will come of itself to every careful reader, we may note that Kingsley is here condemning the wickedness of trying to make people good by frightening them into fits. He would not, of course, deny the utility, or, in some cases, the efficacy of fear; but he certainly indicates in this scene a great evil and a great danger.

At last Tom comes to the place where poor Grimes is stuck in a chimney. No one can get him out of it, and he has not yet come to the state of mind in which he can help himself. At last the news of his poor old mother's death strikes him with remorse, and his tears wash away the soot from his dirty face and the mortar from the bricks, and he is able to get out of the chimney. The author does not, of course, mean to teach that a man's own tears save him, but that no external help from one's fellowmen can be of any avail unless the heart of the sinner is changed by grace.

The reference to the back-stairs, at this point, is very funny, and full of meaning. Tom could now get back to St. Brandon's Isle by the back-stairs, because he had accomplished his weary and toilsome journey. In other words, he could now enter into the reward for which he had laboured. Others wanted to get up the back-stairs without undergoing the fatigue of the long journey; and this cannot be done. There is "no royal road" to any destination which is really worth reaching.

In the last scene of all Tom and Ellie are found no longer Babies, but a full grown man and woman. They are no longer children, tossed to and fro: they are grown to the full stature of humanity in Christ. And the new views which they obtain of their former guides and teachers are illustrative of the change which has passed upon them. We have mentioned three great personages representing Law, Grace, and Nature. We have not referred to an Irish-woman who represents Conscience, and perhaps, along with this, Providence. The significance of the whole will

be apparent from the interview of Tom and Ellie with their good friend.

"At last they heard the fairy say: 'Attention, children! are you never going to look at me again' . . . They looked; and both of them cried out at once, Oh, who are you, after all?"

'You are our dear Mrs. Doasyouwouldbedoneby.'

'No, you are our good Mrs. Bedonebyasyoudid; but you are grown quite beautiful now!'

'To you,' said the fairy. 'But look again.'

'You are Mother Carey,' said Tom, in a very low, solemn voice; for he had found out something which made him very happy, and yet frightened him more than all that he had ever seen.

'But you are grown quite young again.'

'To you,' said the fairy. 'Look again.'

'You are the Irish woman who met me the day I went to Harthover!'

And when they looked, she was neither of them, and yet all of them at once. . . .

And they looked into her great, deep, soft eyes, and they changed again and again into every hue, as the light changes in a diamond.

The meaning of this is simple enough. When through the discipline of life, and self-sacrifice, and the grace of God, we are come to perfection, then we shall see no more as children, no longer through a glass darkly, but directly; and we shall know as we are known. And then will it clearly appear to us that Grace and Law, and Nature and Conscience are not things different, or, as we sometimes thought, even contradictory, but that they are all harmonious, all equally beautiful; nay, more, that they are ALL ONE IN GOD.

### ARTICULATION.

We take the following sentences from an exchange:—  
There are several old acquaintances of our elocution class among them, and the doubtful success with which we then rendered them, does not increase our fondness for them. But the practice of uttering such difficult combinations is excellent—at least so we are informed.

Gaze on the gay gray brigade.

The sea ceaseth, and it sufficeth us.

Say, should such a shapely sash shabby stitches show?

Strange strategic statistics.

Cassel's solicitor shyly slashes a sloe.

Give Grimes Jim's great gilt gig-whip.

Sarah in a shawl shovelled soft snow slowly.

She sells sea shells.

A cup of coffee in a copper coffee-cup.

Smith's spirit-flask split Philip's sixth sister's fifth squirrel's skull.

The Leith police dismisseth us.

Mr. Fisk wished to whisk whiskey.

## Trinity University Review.

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We are glad to announce the Baldwin Lectures for 1888. By William Clark, Professor of Philosophy at Trinity College, Toronto. They may now be got at Rowsell & Hutchison's. Price \$1.50. They are well bound, on good paper, and in clear type.

The 'Varsity' is publishing a series of articles on 'The University and the Professions.' The idea, if we understand it rightly, is a good one; briefly stated, it is that a member of a learned profession should, in a moderate degree at least, be learned,—should have a liberal education,—and that a University, with its broad culture and general facilities, should be the school for such training as the professions require. This second paper deals with 'Medicine,' and in it is a remark of Dr. O. W. Holmes, that the inference he had drawn from a certain discussion was, that the 'preliminary education of the Medical Profession is not always what it should be.' Perhaps most people are acquainted with medical men who have little or no culture outside their profession, who even have never obtained a complete mastery over the Queen's English. The same remark will apply to the legal profession. We have heard the head of the legal society in Ontario quoted to the effect that a man contemplating the study of the Law ought first to obtain a degree in Arts,—ought first to obtain a University education. A lawyer without culture will find it very difficult to attain to a high position. In Divinity a liberal education is a *sine qua non*, and the preliminary training required at the present time is higher than that for either law or medicine. Dean Alford showed very clearly how a clergyman's influence would be seriously affected by any apparent educational inferiority. Members of the learned professions are our advisers, our leaders, our teachers, and they are expected to be always, as the expression is, scholars and gentlemen:—we have a natural reluctance to receiving advice and teaching from those whom we feel to be our inferiors intellectually.

It is apparent, then, that the relation of the Universities to the professions is a practical and important question.

University College has already taken some steps in the matter in the way of granting special facilities to those who are preparing for professional work,—facilities which enable the students to obtain a certain degree of culture in the liberal arts, while pursuing their special course, and which bring them more intimately into association with their *Alma Mater*,—and we think it would be for the interest of Trinity not to be behindhand.

But this matter will doubtless bear a good deal of discussing; we have merely touched upon one aspect of it, and probably there are others equally important. We are sure, however, it is worthy of serious consideration.

We are glad to be able, through the kindness of Prof. Clark, to place before our readers, in this issue, an exposition of Charles Kingsley's *'Water Babies.'* We are not so fortunate as to have read that remarkable work, but we greatly enjoyed the perusal of the exposition, which we have no doubt our readers will enjoy also, and then, with ourselves, determine to read the original,—that is, the *'Water Babies,'*—as soon as possible. It will certainly add to the interest of the paper to know that it contains the outline of an exposition which had the hearty approval of Mr. Kingsley himself. The many beautiful interpretations are very striking and suggestive, and the many lessons to virtue and goodness are worthy of careful study. It is a book, we think, which, in the midst of the great mass of useless and worse than useless literature of these days, may be recommended, not only to the little ones, for whom it was written, but also to children of a larger growth.

There is something very refreshing, very stimulating, about Kingsley's character; the honest enthusiasm he displayed in what he undertook; the boldness, nay, even hardihood, with which he faced the most difficult questions, and the free spirit of those brave Englishmen he loved to describe which showed itself in his independence and radicalism, is very attractive, especially to younger men. There was a breezy, natural, wholesome quality about him that would assert itself in all circumstances; he was, above all things, essentially human; his sympathies were unbounded,—for low as well as high,—and the direct and practical way in which he treated the social problems of the day,—not standing off, but going right into the thick of the trouble, trying, if possible, to obtain a glimpse of the question from the standpoint of the sufferers, was certainly quite remarkable.

Such independent opinions as he held met with a great deal of opposition. His sympathy with the Chartists was misunderstood, and his endeavours to ameliorate the condition of certain oppressed classes of working people were greeted with anything but praise. But among the great mass of the people, in America as well as in England, Canon Kingsley's name has long been a household word, associated especially with all that is manly in religion, and all that is fearless in advocacy of right.

We have observed in the Institute library, several of his works. Those who read *'Yeast,'* and *'Alton Locke,'* will remark the social wrongs he combated, while those who read *'Hereward,'* and *'Westward Ho,'* will perceive the love he had for England and Englishmen. He wrote others besides these, one of the best known of which is *'Hypatia.'*

For the past few months college "hazing" has been a subject of discussion both in the United States and Canada with the result that the practice has been universally condemned. In *Harper's Magazine* for March, Mr. G. W. Curtis becomes a professor for a short time, and delivers a well chosen lecture to those students who delight in "hazing." This pernicious practice is undoubtedly carried to a very great excess in some American colleges, and any virtue that the custom ever possessed is lost in the brutality and cruelty which accompany it. As the professor of the Easy Chair rightly remarks, "The petty bullying of college hazing and the whole system of college tyranny is a most contemptible denial of fair play." Too often students are inclined to imagine that they form a favored community, that they are not amenable to the common forms of justice which are in sway outside the college walls, and that in their own little society they may act as they please. On a par with "hazing" is the tyranny that is frequently exercised in colleges. Too many are the instances of one coterie of students taking the law into their own hands, and endeavoring to punish what may seem to them the wrong-doing of a fellow student. Too frequently do members of a college consider it their duty to inquire into the private actions of others, and to bring delinquents before some self-constituted college tribunal, forgetful of their own short comings, and unmindful of Christian charity.

We are glad to say that such a practice as "hazing" the freshmen is almost unknown in Trinity College, and the slight regimen that a freshman undergoes on first entering residence has a great tendency to remove self-assertion, and other similar little defects. It is doubtful whether the formalities or rather informalities which the freshmen experience at the beginning of the Michaelmas term do not really benefit the recipients. Still it is the duty of every right-minded student to see that this practice is never too severely exercised, and to keep far from our midst any acts of personal violence or brutality.

#### THE PUBLIC DEBATE.

The debate between Trinity College and McMaster Hall was held on Friday, March 2nd, at eight o'clock, at McMaster Hall. The rooms in which the debate was held were crowded with friends of the different Colleges in the Inter-debating Union, many having to sit in the corridor, not being able to get in. Owing to the unavoidable absence of Professor Goldwin Smith, the appointed Chairman, Dr. Wilson, of University College, kindly con-

sented to take the chair. This was a great relief to the debaters, as he is so well known as a historian.

The evening's programme began with a glee from the McMaster Glee Club, which rendered two others during the evening. Though a little weak, the singing was very enjoyable, and was loudly applauded. A reading from "Julius Cæsar" was given by Mr. E. T. Tyndall, B.A., and was very much enjoyed.

The debate was then proceeded with.

It was resolved—"That the Sixteenth Century marks an era of greater progress than the Nineteenth."

*Affirmative*—E. C. Cayley, B.A., and H. P. Lowe, of Trinity.

*Negative*—S. J. Arthur and W. B. Hutchinson, B.A., of McMaster.

Mr. Cayley, in his introductory speech, proceeded to point out the state of the world at the close of the 15th century. He showed how darkness had overshadowed the nations, and how a three-fold tyranny had established itself over the minds and consciences, indeed, over the whole higher nature of men. This tyranny could be expressed in three words—Ecclesiasticism, which had destroyed true religion, Scholasticism, which had destroyed true philosophy, and Feudalism, which had destroyed true political life. After depicting at some length this terrible bondage, he showed how, in the 16th century, the fetters were broken and once more man became able to think and to act *freely*, and that the foundation was then laid upon which the 19th century is only a part of the superstructure. In short, he showed how the 16th century was truly a new birth, a dawn, and as such claimed for it a greater degree of progress than can be allotted to the 19th century, inasmuch as the latter's progress had its seeds laid in the former, and was but the development of those seeds. He illustrated this by saying that a man's conversion was the greatest progress he ever made in the religious life, and no matter how saintly he might afterwards become, yet the main step was taken at the outset. The great break in the 16th century was more clearly visible when one looked at Spain and Ireland, where the great tyranny of Ecclesiasticism had not even yet been thrown off, and compared the state of things there with that in those countries where the great principles of the 16th century Reformation had been accepted and acted upon. In fact, the progress of the 16th century was the assertion of great first principles, upon which all true after progress must be built. The result of this was, that the first seeds of science and philosophy (modern) were sown, that there came a renaissance in art and religion such as had hitherto been unknown, and whose effects are living and working still. He then proceeded to show how Bacon was the father of modern science, and entered into greater detail to prove the progress of the 16th century in this field.

After speaking about twenty-two minutes, he was followed by Mr. S. J. Arthur, the leader of the negative, who spoke about the same length of time.

Mr. Arthur's speech consisted in a statement of the things which had been done in the 19th century, the inventions and discoveries, &c. He entered into a great number of statistics, showing the increase in Bible Societies and religious works, also the extent of railway traffic, telegraph communication, and material advantages generally. He caused a general laugh by saying that while he was speaking, so fast was the progress made in the 19th century, many more miles of wire would have been put up. He claimed for the 19th century the greatest progress in scientific pursuits the world had ever seen, and denied that at the beginning of the 16th century things were so bad as the leader of the affirmative had stated, giving many figures to prove this.

Mr. Lowe followed for the affirmative, and spoke for exactly the time allowed, fifteen minutes, having condensed his materials into that compass.

He pointed out, first, that the arguments of the leader of the negative were purely material, and as such not entitled to rank high, provided mental and moral progress could be shown to attach in a greater degree to the 16th century. This he claimed could not be done, inasmuch as the minds and consciences of men had been set free in that century. He then proceeded rapidly to enter into details along the several lines of progress in the 16th century—Geography and Commerce, Science, Art, Language and Literature, and last and most important, Religion. Beginning in the early part of the century, he sketched the progress of each till the close, giving the leading facts and the great names connected with each division. In Art, Literature, and Religion he claimed that the 16th century had it all its own way, showing that the bevy of great names could never have existed had not an age of special importance called them forth, and that in several departments of Literature, not only the first steps were taken, but also the culminating point was reached, as witness the Drama, ending with Shakespeare. Here he thanked the authors of the programme for their compliment to the 16th century in choosing a selection from Shakespeare to be rendered that evening. He then sketched the progress of the Reformation in Germany, England, and Scotland, pointing out that this affected the masses of the people and not only the leaders. He concluded by claiming that if progress were to be considered the development of man as a whole, taking his physical, mental, and spiritual elements all into consideration, then even if the 19th century was given the pre-eminence in the first, though that might be disputed, yet in the other two the 16th century reigned supreme, and these two being the most important, it followed that the earlier century marked the era of greatest progress.

Mr. Hutchinson then rose for the negative, and spoke for nearly half an hour.

He disputed the idea that the greatest progress lay in producing the germ of anything, and said that it should be considered to be the getting over the most ground in a



given time. He instanced a toboggan slide, and said that the greatest progress of the toboggan was not at the outset. He then attacked the progress of the 16th century, claiming that the seeds of it all lay back in the past. He attacked the manners of the century, instancing Queen Elizabeth, who "swore like a trooper," and said that the century began in blood and ended in blood. He instanced the great scientists and poets of the 19th century as a set-off against those in the 16th, and claimed for the 19th century the introduction of many new things, *e.g.*, landscape painting, &c. He then claimed the enormous reforms of the 19th century, the abolition of slavery in the three great nations: of the British Empire, the United States and Russia; and the elevation and higher education of women, who formed one-half of the whole human race, for his case. He also mentioned the social and political reforms and the general spread of schools and education, especially claiming mission work as a great feature of this century, and contrasting all these with the state of things in the 16th century.

Mr. Cayley then summed up the debate, first undertaking the task of refuting the last speaker's arguments, over which he spent some little time. Having shown the essential features of the debate, and what the principles were upon which it depended, he left the case in the hands of the chairman.

Dr. Wilson then, in a delightful little speech, which many in the room wished had been longer, reviewed the debate, pointing out alternately the faults of either side, while acknowledging their merits, and when he finally gave his decision in favour of the affirmative, we believe there were few persons present who had any idea towards which side he leaned. The decision was received with applause.

During the debate, the impartiality of the audience was remarkable, each speaker's good points being applauded in turn, and no one speaker's share greatly exceeding the others. A vote of thanks was then given unanimously to the Chairman, on motion of Messrs. Arthur and Cayley.

After another glee, a very pleasant evening was closed, and although it was late, owing to the unusual length of the speeches, every one seemed highly pleased with the manner in which the proceedings had gone off.

The arrangements, made by a committee of McMaster, worked admirably, and we are glad to think that the last debate of the season was such a success.

On leaving the room, the winning debaters were overwhelmed with congratulations from their fellow-collegians and others, (including several of the fair sex, who took great interest in the proceedings,) and they retired satisfied with having successfully upheld the honour of "Old Trinity."

## COLLEGE NEWS.

It is, we think, only echoing the voice of the College, when we express our heartfelt sympathy with those amongst us who have experienced recent bereavements.

Mr. H. P. Lowe ably filled the vacancy at the Chapel Organ last week, owing the absence of the organist, Mr. J. C. Swallow.

We should like to see Mr. Lowe permanently discharging the duties of this office which, at the end of this year, will be vacant. He will prove a worthy successor to Mr. Swallow who has, now for four years, given the utmost satisfaction as College Organist.

Signs of approaching examinations are to be seen round College. That for Hamilton Memorial Prize takes place on 14th and 15th; Supplemental Arts and Divinity, 17th Medicals, on 19th March; and Music, on April 4th

The Bishop's examinations are to be held in May this year. We believe, the ordination being in the same month. The latter on account of the early departure of His Lordship to England for the Pan-Anglican Synod. Probably ten or twelve candidates will go up from our Divinity Class.

The last regular meeting of the Theological and Missionary Association was held on Tuesday evening, 6th inst. The President (the Provost) in the chair. The Lord Bishop of Niagara read a magnificent paper on 'Missions and Mission Work,' which was greatly appreciated. Rev. Rural Dean Langtry made a few appropriate remarks on the same subject.

The meeting was concluded with an address by the Lord Bishop of Algoma, who apropos of the same subject took the opportunity of appealing to the students who are about to be ordained for assistance in his Diocese.

Rev. E. P. Crawford (Brockville) has also been lately at College, interviewing our 'embryo-clerics' on behalf of Ontario Diocese.

A handsome brass memorial tablet has been lately placed under the Bishop Strachan memorial window in the Chapel. It bears the following inscription:—

IN PIAM MEMORIAM PATRIS  
REVERENDISSIMI IN CHRISTO  
JOHANNIS STRACHAN S. T. P.  
PRIMI EPISCOPI TORONTONENSIS ET HUIUS  
ACADEMIÆ FUNDATORIS  
A. D. MDCCCLII  
HANC FENESTRAM D D POSTERI EJUS.

The Annual Meeting of the Trinity University Cricket Club will be held on Tuesday. Particulars will be given in the April number of this paper.

The annual meeting of the Library Institute was held on Friday evening, the President in the Chair.

The retiring officers were called on to read their annual reports, which were all adopted. The Treasurer's was

especially encouraging; and for the first time in the recent history of the Society a balance in hand was declared to exist after meeting all liabilities.

The election of officers for the ensuing year was then proceeded with.

The following went in by acclamation:

*President*—J. S. Broughall, B.A.

*Secretary*—S. F. Houston.

*Treasurer*—D. R. C. Martin.

The following offices called for a ballot, which resulted as follows:

*Librarian*—J. Grayson-Smith.

*Curator*—E. Vicars-Stevenson.

*Non-official*—W. M. Loucks,

In the last office, upon the ballot being taken Messrs. Loucks and Creighton polled the same number of votes, other candidates being also balloted for. Another vote was taken, with the result of another tie, whereupon the Chairman gave his casting vote in favour of Mr. Loucks. After speeches by newly elected Officers, and valedictories, the meeting adjourned.

The last few meetings of the Literary Institute were full of interest and well attended, owing to the excitement that usually increases as the annual elections approach. At the meeting on Friday Feb. 17th, Mr. H. H. Bedford-Jones occupied the chair. After a reading by Mr. Lowe, entitled "The day of St. Nicholas," the debate took place on the question, Whether the 16th century marked a greater era of progress than the 19th century. Messrs. Creighton and Loucks spoke on the negative, and were opposed by Messrs. Waller and Bedford-Jones, who volunteered for the affirmative. The Treasurer, Mr. Houston, presented his report of the finances of the conversazione, which showed a great improvement in the equipment of this event, as the funds were fifty dollars in advance of any other year. On Friday February 24th the meeting at which the nomination of officers was made, took place with Mr. Waller in the chair. Mr. Norgate gave a reading called "The Inventor's Wife," which evoked much merriment. The debate was on the question of the substitution of Government currency instead of the bank bills at present in circulation. The arguments of Messrs. Houston and Smith, who spoke on the affirmative, found more favor with the audience than the views of the negative, represented by Messrs. Tremayne and Carswell. An exciting discussion then took place on a motion by Mr. Martin, aiming at a change in the constitution. This document was unable to withstand the onslaught of its assailants, and once more its feelings were lacerated. The nomination of officers was then proceeded with, during the course of which matters of a private character were brought up which should not have been discussed in the Institute.

#### PERSONAL.

Rev. C. H. Shortt paid a flying visit to the College last week.

H. W. Church, '85, was the only honorary member present at the annual meeting of the Literary Institute.

The first sermon preached by Rev. John Carter, '82, at S. Anne's, Limehouse (London, E.), appears in last week's 'Dominion Churchman.'

#### EXCHANGES.

We are often surprised as well as pleased at the general excellence of College Journals, we think they occupy a more important place than formerly. It is beginning to be remarked that a position on the College paper affords an excellent practical training for later work in the world. Unintentionally, if it might be so expressed, the College has a class in journalism, in which students may be fitted for journalistic work in the world. And not only do students take this 'optional' course with apparent enthusiasm, but they show afterwards, in very many cases, the benefits they have received from such training. It is quite a usual thing now, for men who have successfully conducted College papers, to enter afterwards upon journalistic careers, and occupy very important positions on the public press, we can look upon several whose names, now rising into fame, once appeared in these pages as editors. Journalism has become a profession of first power and importance in the world, and it seems as if, involuntarily, the Colleges and Universities have undertaken a preparation for it as for the other learned professions.

The Racine *College Mercury* has been publishing some very entertaining letters of travel. At the 'table d'hôte,' in Rome, and on the crowded pavement, in front of the Mansion House, London, the writer had the pleasure of meeting 'old boys' of the College. We think such letters of travel from alumni are peculiarly appropriate for College journals.

*Acta Victoriana* has a somewhat undecided article on hazing, in which we are informed that at Victoria they do not haze. This perhaps explains *Acta's* inclination to oppose it. However, the view is a sensible one.

The *Sunbeam* and *Portfolio* are, as usual, breezy and readable. We remark that the young ladies are especially clever in the particulars of 'personal touches' and 'local coloring,' and these are very desirable qualities indeed.

The 'Stylus' from Sioux Falls University, Dakota, heads a column with the expressive words, 'Locals are frozen up.'

There is some very clever writing in the *Owl*. 'De Vita Ottaviensi' is good. We think such spirited writing deserves a somewhat more ambitious apparel.

Thanks to the *Critic* for its congratulations on our new title. We value the *Critic's* opinion very much.

Our old and valued friend, the *Hamilton Literary Monthly* has also some kind words for our new appearance, but expresses a regret for the more unconventional French title. Our new title, however, is not the 'Trinity College Tablet,' but the 'TRINITY UNIVERSITY REVIEW.'

The *Queen's College Journal* for February is an excellent number. But then we always take up the *Journal* with the expectation of meeting something good.

And we might make the same remark about the *Presbyterian College Journal*. The articles are timely and well written; especially we marked the sound advice in the paper on 'Points in Homiletics.'

We have received also, but have not space to notice at great length, 'The Dartmouth,' 'Polytechnic,' 'Adelphian,' 'Undergraduate,' 'Lantern,' 'Anchor,' 'Yankton Student,' 'Varsity,' 'Hamilton Review.'

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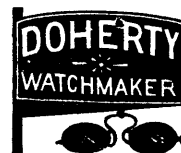
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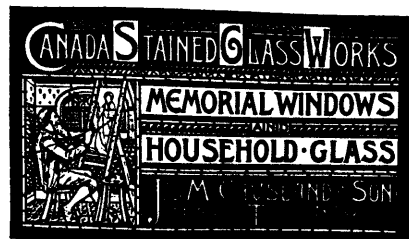
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There will be a Supplementary Examination for Matriculation in October.

By a recent change in the Statutes, Candidates for pass are required to take Latin, Greek, Mathematics, History and Geography, and one of the four departments :—Divinity, French, German, or English. Candidates for Scholarships may take two of the four departments :—Divinity, French, German, or English.

Candidates not competing for General Proficiency Scholarships may substitute for Greek, two of the departments, Divinity, French, German, Physics, Chemistry, or Botany, provided that French or German must be taken.

The examinations for the degree of M.D., C.M., will begin on March 19th, for the degree of B.C.L. as follows :—The First and Final on June 11th, and the Second on June 14th, and for the degree of Bachelor of Music on April 4th.

Notice for the Law and Matriculation Examinations must be given by June 1st., for Mus. Bac. by Feb. 1st.

Application should be made to the Registrar for the requisite forms for giving notice.

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The Summer Session begins April 21st, ends June 30th. The Winter Session begins on October 1st of each year, and lasts Six Months.

—:—

For Summer or Winter Sessions announcements and all other information in regard to LECTURES, SCHOLARSHIPS, MEDALS &c. apply to W. B. GEIKIE, Dean of the Medical Faculty, 60 Maitland Street, Toronto