

# Trinity University Review.

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VOL. I.

TRINITY COLLEGE, TORONTO, APRIL, 1888.

No. 4.

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## THE GOSPEL OF THE CREATION.

### I.

At this present moment, when science and religion are supposed to be by many, antagonistic in their conceptions of the manner in which this world was created; and when in the strife of pen and tongue, our ideas become confused amid the convolutions of an apparently interminable argument; it is restful to draw aside from the dispute as to what actually happened, and review, from the standpoint of the religious, the actual, beneficent effects which flow from a belief in a creation.

To make these benefits plain, and to show that they really are so, it will be necessary for us to study the probable effects which would result from full acceptance of certain theories of the causes of the multifold existence we see around us. And also to undertake a general review of what may be termed "creations," that is, certain definite advances in human thought and action which may be called, in a secondarily sense, "creative acts."

As, however, we cannot rightly judge of the effect of any teaching, till what teaching it is we are reviewing is understood, we must first examine the various accounts of creation. And as at the present time we are chiefly concerned, with the atomic and kindred theories, it will be as well to place before our minds a general outline of these most advanced explanations of the why and wherefore of all things created.

Let us then imagine ourselves carried back into a past so remote that billions of years may space between it and the present time. We stand spectators in a chaos indescribable; witnessing the fitful eddies of the gas, mist, or steam, whatever it may be, that lies around us. These same inane circlings requiring centuries of effort for their accomplishment.

As time flies on the circlings faster grow, and the law of centrifugal force coming into existence, at last the hitherto homogeneous mass, breaks up into smaller bodies, in which the same process of gyration goes on. We follow one of these nebulous aggregations, known now to us as the solid earth, and we notice, that probably in a similar manner to that in which soups and porridges continually stirred thicken, this mass, after many thousands of years toiling round and round, has thickened, and shews evidence of crystalization at its various centres of force. And so the work goes on until we have the germ of a world, self-created; the beginning of the frame of this mighty and

### A GOD-SPEED TO THE SNOW.

March is slain. The keen winds fly,  
 Nothing more is thine to do,  
 April kisses thee good by,  
 Thou must haste and follow too;  
 Silent friend that guarded well  
 Withered things to make us glad,  
 Shyest friend that could not tell  
 Half the kindly thought he had:  
 Haste thee, speed thee, oh kind snow,  
 Down the dripping valleys go,  
 From the fields and gleaming meadows  
 Where the slaying hours behold thee;  
 From the forests whose slim shadows  
 Brown and leafless cannot fold thee;  
 Through the cedar lands aflame  
 With gold light that cleaves and quivers,  
 Songs that winter cannot tame  
 Drone of pines and laugh of rivers;  
 May thy passing joyous be  
 To thy father the great sea,  
 See the sun is getting stronger  
 Earth hath need of thee no longer;  
 Go, kind snow, God speed to thee.

—ARCHIBALD LAMPMAN.

Cease to lament for that thou canst not help,  
 And study help for that which thou lamentest.  
 Time is the nurse and breeder of all good.

beautiful earth, and in similar ways of the world's, mightier still, which surround it in space.

We transport ourselves across myriads of centuries, and find that all this twisting and squirming is over, and there is now to be seen a globe, more water than land, and in which another drama is being acted. Deep down in the waters, chance atoms, of nameless substance, are again gyrating, first fitfully, then strongly, gathering others. All size overcome force, and at last lying at rest on the rocky bottom of the primeval ocean. To pursue the *simile* of the stir-about; left at rest, this substance began to decompose, and although we are not asked to believe that absolutely out of and in consequence of this act of decomposition came life, still if we observed closely, we would have noticed portions of this decomposing mass, parting and floating away, till they found resting places, where their attractive powers, drew towards them other chance atoms, whose occasion produced generation of more substance. Thus we have arrived at the first stage in that inexplicable law called evolution, and here we will for a while leave the consideration of this aspect of creation.

Contrasted with this view is that which states that the evident design in nature presupposes a designer, and this designer being superior to our natural powers and nature's laws, is regarded as supernatural, eternal, and almighty.

But between these two ideas, lie many shades of opinion which space will forbid examining in detail, some placing the divine agent so far away, that there is but a slight difference between them and those holding the theory just described; others acknowledging a distinct creation by the divinity, but shutting him out from all other participation in it. And as such views will not greatly impinge on the argument, we will pass on to a consideration of that view which is contrasted with the first theory.

This great designer, at an uncertain period in the past ages, called into existence this world, not as we now see it but substantially the same, and afterwards placed upon it, various forms of life, ending with creating a pair of beings, the first of humanity's great stream. These, not like the offspring of the first theory "an anthropoid ape with a larger cranial development than usual" were formed in the God-like shape which in the perfect human being graces the youth of both sexes.

There are numerous phases of belief in this direct creative act of a God, but most of them in course of time became corrupted by pantheistic or polytheistic ideas, still, in their acknowledgment of a personal designer, they occupy, with regard to the atheistic theory, a similar position to the purer religion of Christianity. Hence we may divide theories as to creation into two classes. The one representing it to be the result of a self-generating principle evolving into thousands of forms, from one of which the animal man has descended. The other, the definite acts of an eternal and omnipotent being, whose power to accomplish is only limited by his own will.

What we have now to consider is, the relation these two sets of ideas bear to our surroundings, to those emotions of the soul which make up the inner life of civilized man, and to those arts and sciences from which result civilization.

Perhaps one may be entitled to consider, as beyond question, that beneficent results have flowed from a belief in God the creator and preserver; but in order to bring the matter more clearly before us, the argument will be extended in this and the following article.

If we allow the absolute truth of atomic and evolution theories, it is evident that we must believe that our boasted manhood, our great powers of reason, are but developments of higher instincts in the one case, and of an ape's brutish form in the other. And that the gorilla, with his hellish features, the chimpanzee with his hideous form, of the fierce and disgusting mandrill, are of our kith and kin, consequently we came from them; like them still, we shall go into the same unknown beyond, in death but equal.

Supposing then, that all this is true, where would the soul of the painter, the poet, or the student rest in inspiring hope? In the contemplation of the protoplasmic germ?

Can we imagine a Homer or a Milton, a Michael Angelo or a Raphael, or a Newton, arising in the future, if only *such* ashes, wherewith to feed the fire of their genius.

The material theory of creation not only possesses no elevating motives, by which the contemplative side of man can be reached, but has nothing in it to spur the race on to anything great or good, appealing only as it does to the instinct of self preservation, which is, however good a law for the natural state, by the negation of it in the creeds put forth by many positivists, condemned and cast aside as a clog in the wheels of progress. For is it not written in the books of these wise men, "You ought to sacrifice yourself for the good of others."

And if we throw out of court self-preservation, what is there to fall back upon; for it is evident—he who runs may read—that this negation in these latter days by positivists, of the great quality on which they build up the edifice of their fancied story of creation, is nothing more or less than adaptation of a lesson, formulated by the experience of believers in God.

Thus they stand self-condemned, but the difference between the two theories of the foundation period of the world, will be better shewn forth in the instances and examples which will form part of the next paper.

G. B.

---

Our doubts are traitors,  
And make us love the good we oft might win,  
By fearing to attempt.—*Shakespeare*.

## THE BALDWIN LECTURES.\*

PROFESSOR CLARK.

The Baldwin Lectureship for the establishment and defence of the Christian faith, was founded in 1886. These lectures are delivered under the auspices of the Hobart Guild, before the State University of Michigan at Ann Arbor. They were inaugurated by Bishop Coxe in 1886. Professor Clark was chosen to succeed him in 1887, and is to be followed by Bishop Potter in 1888.

To many of our readers who are wont to listen to Professor Clark with keen enjoyment, this volume will be a new delight. Written in an easy popular style, this book is a valuable contribution to Christian apologetics entitled "Witnesses to Christ." It is an attempt, as the author tells us in his Preface, "to extort testimonies to the power of the Cross from foes as well as from friends." The material out of which this work is constructed, is furnished by the History of the Christian Era.

Christianity is presented as a great objective fact in the history of the world, as a great reconstructive power in the fabric of our civilization, as a regenerating leaven which has cleansed and renovated our social and domestic life. It lives and moves, and has its being among us, not like the spirit of dead Cæsar, but as the embodied power of ten thousand living Cæsars. "Account for it then," cries our author; if it cannot stand the light of the Nineteenth Century upon it, show us why it cannot; if it fails to satisfy the intellect, or to engage the heart, show where and how it fails. Christianity claims to be divine, it is built on historic facts culminating in the resurrection. These facts have never been disproved, results have flowed from them unaccounted for by any hypothesis yet made known to the world, except the supposition that they actually took place. Until it is proved otherwise, we are justified in believing that divine results have flowed from a divine power, rather than in believing in the monstrous miracle that the eternal laws have given "blessing to an hallucination, and triumph to a lie."

As a necessary consequence this volume possesses the rare virtue of being positive in character. Its avoidance of mere argument is remarkable. One rises from its perusal feeling that the author has not left the Agnostic to slip between the horns of a logical dilemma, but face to face, with four blank walls, too high to be scaled, too strong to be pierced, built out of stones quarried from history, and ordered at the dictation of reason and sense. While many apologetic works leave the reader with the impression that the conclusions of an intricate chain of reasoning seem *probable*, here the facts of Christianity are set forth, and the attacks against it passed in review; history, not the writer, being in the witness box; facts, not the writer's opinions, stating the issue. The trial is conducted on the stubborn ground of the actual, and not in the cloud-land of dialectics. Consequently the attempts to show that

Christianity is built upon myth, or owes its existence to the fantasies of disordered brains, fall to the ground, before the array of facts produced on the other side.

The spirit in which Prof. Clark conducts his case is very engaging, and calculated to draw his opponents over to his side. On one occasion Bradlaugh, the notorious Secularist, chanced to see the reports of a lecture delivered in St. James's, Picadilly, he filled three columns of his paper with extracts and comments from the reports, eulogizing the candour and fairness of his opponent, and offering to publish the whole lecture if furnished with the manuscript. That lecture was delivered by Prof. Clark on the relation of religion to personal culture, and forms the ground-work of the third lecture in the work before us. If any one is disposed to think that Bradlaugh admired it as an involuntary tribute to the Secularist position, we only ask him to read it.

Our author's daring plan of calling foes to witness in favour of his cause, is powerfully carried out in his treatment of unbelief. "To the statement that religion has had its day, and must now pass away, and give place to natural knowledge, we oppose," he says, "the assertion that unbelief has had its day; that it has tried one weapon after another against the walls of the city of God, and that not one of them has prospered; that they have so visibly failed, that one after another has been cast away, and that there remains nothing for those who would continue the assault, but the use of arms which have already been found ineffectual, and which have already been rejected as useless by the soldiers of the army of unbelief." This position is supported by an appeal to history. For the sake of convenience the history of unbelief during the last hundred years is dealt with, but as our author remarks: "It is by no means intended to be implied that the same lessons are not deducible from other periods of Christian history. The whole history of unbelief in all ages partakes of the same changing and uncertain character." What clearer proof of the strength of the Christian position can we have, than the knowledge that after eighteen hundred years unbelief is still shifting its point of attack, thereby admitting that the Christian lines are still unpierced.

Civilization is next adduced as a witness, and it is shown that our modern civilization in its prevailing ideas and sentiments, in its beneficial legislation, in its general spirit, of mercy and compassion is the creation of Christianity; that it is infinitely superior to the civilization of Pre-Christian times, differing from that not merely in degree, but in kind, and that we have therefore in this very civilization a standing evidence of the beneficial effects of the gospel.

The next lecture to which we have already alluded, contrasts the results of the different systems of culture abroad in the world—Social, Scientific, Literary, Positivist, and Christian. The exponents of each portray their ideal in their own words, and history is ransacked for the highest types of each. The play of contrast and historical association combine to make this one of the most interesting

\* Rowell & Hutchison, Toronto; McClurg & Co., Chicago.

chapters in the book. We think most men will admit the justice of the verdict that though high moral and intellectual qualities can be found in those who have no religious beliefs or principles, yet "we may safely assert that such are to be found chiefly among those who have indirectly come under religious and especially Christian influences; further, that such cases are exceptional; and finally, that even the best of such examples are found defective when compared with the noblest examples of Christian culture."

Lecture iv. sets forth the unity of Christian doctrine. While not denying that Christian truth has presented itself under many *forms*, it shows that beneath this disparity a fundamental unity prevails. Thus proving that Christian truth is a thing so universal as to have won the allegiance of men of every cast of mind, in all ages. The different schools of Christian thought, but serving to illustrate, the truth contained in Westcott's splendid sentence, "unreconciled antitheses are the promises of a larger future." We quote the following passage especially interesting because it expresses the author's own view on the vexed question of *eternal punishment*: "In the first place there can be no doubt that the general teaching of the Church has been in favour of the everlasting duration of the punishment of the finally impenitent, but then the nature of the punishment has never been closely defined. It might be either of the nature of actual suffering (the *poena sensus*), or it might be mere privation or loss (the *poena damni*), without denying that actual suffering might endure for a season. If this last theory be received, as it is now by many thoughtful Christians, we have a doctrine which in a great measure reconciles the various theories. We have a species of Universalism, for actual suffering will in time come to an end; we have a kind of annihilation, for those capacities will be destroyed, by which men might rise to the highest privileges of the Heavenly life; and there is also a very real kind of everlasting punishment in being deprived of the best blessings of eternity." In conclusion, Christian doctrine is shown to have been subject to the law of evolution, and the analogy of the book of Nature and Science, with the book of Grace and Theology is pointed out.

The insufficiency of Materialism is next treated of, numerous quotations from the writings of the greatest Philosophers and Scientists of the day being given in support of this. Pessimism, the child of Materialism, is also called upon to witness that Materialism, not only fails to account for the wonders of creation, but to satisfy the intellect and heart of man. The last two lectures are devoted to an examination of the evidence for the Resurrection, and of the theories invented to set this evidence aside. Which here requires the greatest credulity of its followers, the theories of Rationalism or the Christian account, we leave to the judgment of the reader.

We cannot conclude without emphasizing the obstinate actuality of this book. Christianity is set down before the eye of the reader like a city on a plain. It is a great crea-

tion. The attempts to show that it is founded on imposture, or can be accounted for by a theory of dreams, crumble away, when brought face to face with its frowning battlements. There it stands, in glorious beauty, in invincible strength, the Immortal City of God.

We take great pleasure in recommending this work to our readers, and prophesy for it a wide sphere of usefulness. Though popular rather than scientific in plan, and intended for the masses rather than for the leaders of thought, the author's knowledge of Philosophy, wide acquaintance with the literature of his subject, and power as a mover of men, is a guarantee that his work is sound, thorough, and practical. Prof. Clark seems to possess just that combination of gifts which is essential to the Christian Apologist, sound reasoning, wide knowledge, and a lucid style which readily conveys to the average mind, thoughts which many writers seems to find too deep for words.

E. C. C.

### PATAGONIA.

*An Address which was (not) delivered before the Institute.*

How delightful a thing, gentlemen, is the knowledge of peoples and lands that lie far distant from our own country, whose institutions or customs are to us exceedingly strange, and whose people have ideas altogether different from ours. I think such knowledge tends to broaden one's mind, and fill one with a great deal of charity toward one's fellow creatures. One of the greatest lessons we have to learn is that there are many, very many, people in the world who do not think as we think, who do not believe as we believe, who do not do as we do, and who, nevertheless, are often very respectable people indeed, and perhaps we might add, who are sometimes almost as good as ourselves.

We, perhaps, have now reached what we think the greatest perfection to be attained by humanity, still we are inclined to look with a great deal of kindly indulgence upon the custom of our own forefathers, nay, we take a pardonable pride in what we consider their very great and commendable degree of advancement. And may we not place those other nations and peoples, or those somewhat backward members of our own nationality in the same position that our ancestors held, and argue our own superiority from our greater advantage, granting to them a moderate degree of cleverness, and expecting, in the course of time, to find them arrived at our own present degree of perfection?

Lecturers and writers have a particular fondness for dwelling upon the peculiarities of mankind in general upon those idiosyncrasies which are numerous enough indeed, but which do not always do their owners justice, or show the great natural goodness of their hearts. Mr. Charles Dudley Warner once delivered through the country a famous lecture on 'Fools.' At a certain town a man came up to the ticket office a little late, and obtained a ticket. He looked at it, and paused. The ticket seller

remarked he had better hurry in, if he wished to hear the lecture.

"How many fools are there in there?" the man asked.

"How many what?"

"Fools, don't you see the ticket?"

"The ticket seller looked and read: 'Lecture on Fools. Admit one.'" He gazed at the man for a moment, and made a small exclamation; then there was a silence, during which the man walked gloomily away. At another town a rather homespun individual, who was doing the place, and, as it were, painting the town, went to the unusual expense of a ticket, off-hand, without any idea of what the lecture was about, but on learning the nature of the subject his disgust was wonderful to see. He didn't wait to hear anything about fools, what did he care for fools, there were too many of them miserable fellers down his way.

Now as to fools, a great difference of opinion exists. A man appears foolish to one and sensible to another; but I think there are many ways in which a man may be foolish, although in all respects but one he may be most sensible, and it is probable there are very few men who have not a screw loose in one direction or another. It has been a thought often occurring to me, that because a man was too scrupulous to follow the methods frequently made use of in business, and consequently was not as successful in a financial way as if he had made use of them, he is not therefore to be called a fool. For otherwise Mark Twain's successful man would be a wise man—which, I confess, I doubt—who, when he was a boy at school, managed, by persistent cheating and sharp trading, to have the finest collection of alleys and tops; and, by hoarding his pocket money, a little later on, which he loaned out to his less provident schoolfellows at the very modest rate of a hundred per cent. to the end of the week—as Ralph Nickleby used to do with his pennies, by-the-bye—contrived to amass a quite alarming degree of wealth. Years after, by the same doubtful means, he became the richest man in his county, and was universally respected, and at length, by means of wholesale bribery, he got into the legislature where, through several rascally frauds and gigantic swindles, he became the biggest rogue and the most popular man in the state, and was elected governor; and finally, after many years of successful rascality, he died full of wealth and honors and wickedness, and was given the biggest funeral ever known in that section.

No; I have never been able to arrive at the belief that a man's success in the wild, selfish scramble for wealth is any criterion of his wisdom. It is the custom in this rough world to call those men fools who are not fools, but wise. I have a great feeling of kindness for those who are thus maligned—perhaps some gentleman sarcastically quotes the line, "A fellow-feeling makes us wondrous kind." Nay, nay, but I—ahem!—

But, gentlemen, I believe I intended to speak about Patagonia. I cannot say that these preliminary remarks have been suggested by the peculiar halo of license that

hangs about the present month, but, anyhow, I have no time left to say anything on that absorbing topic. If any one wishes to know more about Patagonia, I have no doubt that a short examination of an ordinary map will afford him more information than I possess about it.

## THE SECRET OF THE SAINTS.

BY FATHER RYAN.

To play through life a perfect part,  
Unnoticed and unknown,  
To seek no rest in any heart  
Save only God's alone;  
In little things to own no will,  
To have no share in great,  
To find the labor ready still,  
And for the crown to wait.

Upon the brow to bear no trace  
Of more than common care,  
To write no secret in the face  
For man to read it there;  
The daily cross to clasp and bless  
With such familiar zeal  
As hides from all that not the less  
The daily weight you feel.

In toils that praise will never pay  
To see your life go past,  
To meet in every coming day  
Twin sister of the last;  
To hear of high, heroic things  
And yield them reverence due,  
But feel life's daily offerings  
Are far more fit for you.

To woo no secret soft disguise  
To which self love is prone,  
Unnoticed by all other eyes,  
Unworthy in your own;  
To yield with such a happy art  
That no one thinks you care,  
And say to your poor bleeding heart  
"How little can you bear."

Oh, 'tis a pathway hard to choose,  
A struggle hard to share,  
For human pride would still refuse  
The nameless trials there;  
But since we know the gate is low  
That leads to heavenly bliss,  
What higher grace could God bestow  
Than such a life as this?

Father Ryan was the poet of the Southern party in the civil war. The above was handed to us in manuscript by a friend.

## Trinity University Review.

Published by the Students of TRINITY COLLEGE. Contribution and literary matter of all kinds solicited from the Alumni and friends of the University.

All matter intended for publication to be addressed to the Editors, Trinity College.

No notice can be taken of anonymous contributions. All matter to be signed by the author, not necessarily, &c.

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### EDITORS :

A. CARSWELL, B.A.      E. C. CAYLEY, B.A.  
H. P. LOWE.      S. F. HOUSTON.      T. T. NORGATE.

TRINITY COLLEGE, TORONTO.

EASTER TERM, 1888.

Now that the sun is exercising a tempering influence upon the chilly atmosphere, and the Campus has arrived at a tolerable degree of dryness, the athletic spirit is waking up, doubtless shortly to reign with all its accustomed glory. The season promises to be a successful one, and considerable enthusiasm exists among the members of the various clubs. There will be vacancies, however, on the cricket team which it will be impossible to fill, no club can bid adieu to men who have distinguished themselves in international matches, without missing them very severely. But Trinity club has good material yet. Of the baseball and tennis clubs we can hardly speak, but if we may judge by the enthusiasm displayed a very enjoyable season is assured. We hope, however, the new gardener will be very patient when the tennis balls are being knocked about among his flower beds. In another column appear the various details.

There is one thing we observe in the exchanges that come to us from those institutions of learning whose quiet halls re-echo the tread of the fair girl undergraduates namely, that their editors have a charming fashion of saying a great deal about themselves, and about their editorial troubles. Doubtless all volunteers for the editorial chair have a great deal of trouble, in connection with supplying suitable matter for their journals—we have had some experience—but not every one could describe those perplexities in a way that would be entertaining. In this respect, we fancy our fair young friends have a vast advantage over us; did we attempt a history of our editorial worries, did we enter upon a description of our surroundings and of our College life, enumerating all the daily *contre temps* and the various bits of attempted wit, together with the endless list of 'gags'; we should expect every corner and recess to hide a 'tired' reader who would whisper as we passed—'chestnuts.' But those young ladies succeed, very differently. We enjoy very much their light picturesque touches, and when they write about themselves their subject is at least interesting. But even to them, in this species of writing, we would counsel a great deal of care.

Those who are interested in the progress of learning and of modern culture, will hear with regret of the death of Mr. Matthew Arnold. The eldest son of the great school master, Dr. Arnold, of Rugby, he was himself an educator, having been for many years a government inspector of schools. But he is more especially famous as a poet and apostle of culture. The people of Toronto remember his appearance in the city, a comparatively short time ago, when he delivered a lecture on "Numbers." He visited America several times, and evinced his interest in western affairs by several contributions to the now somewhat voluminous literature of criticisms on American customs. His religious views were tinged with agnosticism, which had the usual unsettling effect upon all his views of life. It is somewhat singular that another son of Dr. Arnold's, the author of the "Light of Asia," is affected with the same tendency to scepticism. Mr. Arnold's prose works are not perhaps of the description that will influence posterity so much as his own age; his criticisms and reviews have been widely read, but they deal mostly with subjects of a social nature and of present interest. The poems, we think, will have a much longer life, and will carry his name to posterity.

We believe it is the general opinion that the Senate of Victoria University made, in suspending the editors of *Acta Victoriana*, an unfortunate mistake. As one of our exchanges, commenting on the affair, very justly remarks, College journals are often private enterprises, carried on quite independently of College control, whose editors are responsible for the matter that appears in them, not to the College authorities, but to individuals, probably outside of College circles altogether. The faculty then by disowning the publication and declaring its non-official utterance, would go as far as there was ground for proceeding. But there is another side to this question, namely, the right of comment, among students, upon College affairs. This may be carried too far, indeed, as is liable to happen in connection with some of our most cherished liberties; but if students are not to give expression, temperately, to their opinions and their wants, regarding College matters, in their own journal, then College journalism is a farce, and apparently the only remedy will be for students to voice their sentiments in journals quite unconnected with the College. This would be unfortunate, for it is quite possible that the managers of those outside journals might not have the true interests of the College at heart, and much mischief might result.

We have been informed that an amicable arrangement is likely to be arrived at in this matter—it is to be hoped the faculty will see its way to modifying its decision. In the meantime, the editors of *Acta Victoriana* have our sympathy.

In the library the other day we ran across a volume entitled "Society in London," by "A Foreign Resident."

and looking into it since, we think it is very well worth a careful perusal. It is but a few years ago that we read with much interest Max O'Rell's "John Bull and his Isle," and an ingenious critic has argued that this volume also is the work of a Frenchman. However that may be, he writes in hearty sympathy with everything English, and appears to have a thorough acquaintance with his subject. The history of contemporary life, which we get in the daily issues of the press, is often unsatisfactory, on account of our not understanding sufficiently the facts therein treated of; here, then, would appear a useful manual of general information, giving us an insight into the life, the character, the habits and surroundings of all the distinguished personages that appear in London society, from Royalty downward. We learn the details of the various movements, social, diplomatic, political, and otherwise, and light is thrown on many points hitherto, by some of us perhaps, not very well understood. One is tempted to observe that this is an age in which "the present" is especially magnified. And one might go so far as to prophesy that such manuals as this will in the future be more frequent. We want a short "manual" for everything, we want to understand everything at a glance, we want to do things "at once,"—perhaps, in short, we want a "royal road to learning." It is the picture of society, however, that we especially remarked in this volume, and we are reminded, in reading it, of an utterance of John Ruskin's in *Fors Clavigera*. He is speaking of the great and brilliant course of society, the mixture of the good and the evil, and is moved to preach, in his peculiar manner, a little sermon. He says:—

"For the failure of all good people now-a-days is that, associating politely with wicked persons, countenancing them in their wickedness, and often joining in it, they think to avert its consequences by collaterally labouring to repair the ruin it has caused; and while in the morning they satisfy their hearts by ministering to the wants of two or three destitute persons, in the evening they dine with, envy, and prepare themselves to follow the example of the rich speculator who has caused the destitution of two or three thousand. They are thus destroying more in hours than they can amend in years; or at the best, vainly feeding the famine-struck populations, in the rear of a devouring army, always on the increase in mass of numbers and rapidity of march.

"Of every person of your acquaintance, you are solemnly to ask yourselves, 'Is this man a swindler, a liar, a gambler, an adulterer, a selfish oppressor and task-master?' Don't suppose you can't tell. You can tell with perfect ease; or, if you meet any mysterious personage of whom it proves difficult to ascertain whether he be rogue or not, keep clear of him till you know. With those whom you *know* to be honest, *know* to be innocent, *know* to be striving, with main purpose, to serve mankind and honour their God, you are humbly and lovingly to associate yourselves; and with none others."

## OUR SPORTS.

With the beginning of the Easter Term, the students seem to cast off their dormant winter aspect and prepare for the outdoor exercise which has been denied them during the preceding months. This year there seems to be more interest than ever taken in the three games which find a kindly home at Trinity: cricket, tennis, and baseball. The latter, it is true, is played only for amusement before the ground is in fit condition for cricket, and in no way interferes with that noble sport which is the native game of Trinity College. We are glad to see that a more solid basis is being given to baseball and tennis by the organization of clubs in these two departments of sport.

The annual cricket meeting was held on March 13th, with the Provost in the chair. Mr. Tremayne read the secretary's report, which showed that six matches were played last season, four being won and two lost. Parkdale, Guelph, Toronto University, and Trinity College School succumbed to the prowess of our eleven, while Hamilton and Toronto were victorious. The average per innings was 70·8 for Trinity and 58·25 for its opponents. Messrs. Cummings and Allen had the best batting averages, and in bowling, Messrs. Allan, W. W. Jones, and Cooper were most effective.

The election of officers resulted in The Provost, Prof. Jones, and Prof. Roper being chosen as President, 1st and 2nd Vice-Presidents, respectively. Mr. Tremayne fills the Secretary's position, while Mr. Martin handles the funds of the club. The Committee consists of Messrs. J. S. Broughall, A. C. Bedford-Jones, and Grout. Mr. Grayson Smith as Scorer completes a list of very excellent officials.

We believe that the following fixtures have been made:

May 19th	-	-	Trinity vs. East Toronto.
" 22nd	-	-	" vs. Guelph.
" 24th	-	-	" vs. Toronto.
" 26th	-	-	" vs. Trin. Coll. School.
June 2nd	-	-	" vs. Hamilton.
" 5th and 6th	-	-	" vs. 'Varsity.

The Guelph match will be the only match played off our own crease.

The eleven will miss exceedingly the splendid cricket of Mr. A. C. Allan, who is at present on the continent. Under the present energetic management, we hope to see more active players than last year, and more practice which will have the effect of producing a better all-round excellence. We might also add that a little more training on the part of the men would be conducive to better cricket.

The devotees of tennis met on April 13th, and formed a club with the following management:

President, Prof. Roper; Secretary-Treasurer, Ford Jones; Curator, G. H. Towner; Committee, E. C. Cayley, S. F. Houston, D. R. C. Martin.

It was decided that efforts should be made to secure another court, especially as there is a pretty stretch of green sward in the rear of the College that is seldom used.

Baseball has at last a club to look after its interests. Prof. Boys, who is always a kindly supporter of athletics, is President of the new organization, and Messrs. Shutt and Cayley are Vice-Presidents. Mr. P. S. Lampman is Secretary-Treasurer, and Mr. H. H. Bedford-Jones Curator of the club's valuable material. Messrs. Broughall, Powell, and Martin are the Committee. It is expected that there will be some very exciting contests between the rival Browns and Maroons, and the reserve lists of these nines contain a large amount of talent.

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### COLLEGE NEWS.

The Hon. John Hamilton, of Montreal, lately deceased, among other donations to different Institutions, has bequeathed the sum of \$2,500 to this University.

Several of our readers probably noticed with surprise and sorrow the announcement in the *Mail* of the death of Mr. Thomas Mundy, late gardener at the College, which took place on Saturday, 7th instant. The funeral, which was largely attended by both professors and students, was on the following Monday. We lose, by this sudden call, a most worthy and respected servant, who has been in the employ of the College for many years, who, moreover, by his good-natured behaviour and exemplary character, won the respect of all who knew him.

Here, also, we beg to express our sympathy with Mr. J. Osborne, '89, in his recent bereavement, hoping at the same time that he will soon himself be restored to health, and return to his Alma Mater.

J. C. Swallow, '88 (Chapel organist), had to return home immediately upon his arrival in College for the term's work, being suddenly taken ill. We hope, however, soon to see him again upon the organ-stool discoursing melody with his wonted sweetness.

H. P. Lowe, '89, meantime has been his *locum tenens*, a post for which he seems eminently qualified.

The annual competition for Reading Prizes in the Divinity Class commenced on S. Mark's Day. It consists of three divisions. (1) Reading the Liturgy, (2) Reading Sermon, (3) Reading Passages seen and unseen, from standard authors.

We believe that several students, through various causes, have lost their Lent Term by not attending a sufficient percentage of chapels or lectures. In most of the cases here are very extenuating circumstances, and it is expected that their terms will be allowed.

### PERSONAL.

Rev. G. H. Broughall, '85, was in College last week. He preached at S. Stephen's Church on Sunday night.

S. D. Hague, '83, also put in an appearance a day or two ago.

Rev. C. J. S. Bethune and Mrs. Bethune were in Chapel on a recent Sunday.

H. A. Bowden, has been appointed to the Incumbency of Norval and Stewartown, in the Diocese of Niagara—he will take charge of the parish after his ordination in June. We wish him every success.

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### EXCHANGES.

The spring season seems to be having a happy effect upon the various poets attached to the College Journals. We have noticed more favourable specimens of their skill than ever before in the numbers before us.

We are glad to note the cheery tone of the *College Mercury*, of which we have received two numbers, and wish its "new regime" every success.

The *Union Review* is a new and attractive exchange.

The *Yankton Student* contains a poem, "The Sister of Mercy," very far superior to the average of those generally found in College Journals. This is more especially the case as it is in blank verse.

The *Hamilton Review* surpasses itself in the number before us, in the variety and interest of its articles. Especially worthy of mention is a bright poem called "Winter." In tone and culture we think it one of the very best of our exchanges.

The *Sunbeam* for March is to hand rather late, indeed, but none the less welcome. This exchange is not filled with generalities, it is filled with Whitby College, and we like it all the better, for its individuality.

We have also received *St. John's College Magazine*, *Queen's College Journal*, *Bulletin*, No. 3, of Central Experimental Farm, Ottawa, *The Owl*, *The Varsity* (3 Nos.) *The Portfolio*, *Knox College Monthly*, *Presbyterian College Journal*, *The Dartmouth* (2 Nos.) *Polytechnic* (2 Nos.) *Undergraduate* (2 Nos.) *The Adelpian* (2 Nos.), *University Quarterly*, 4 *Lamb Prize Essays* of American Public Health Association, *The Stylus*, *The Lantern* (2 Nos.) *Normal News* (2 Nos.), *Munitou Messenger*, *Report of American Humane Association*, *Wisconsin Journal of Education*, *Hamilton Literary Monthly*.

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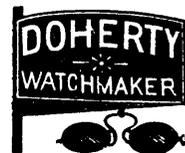
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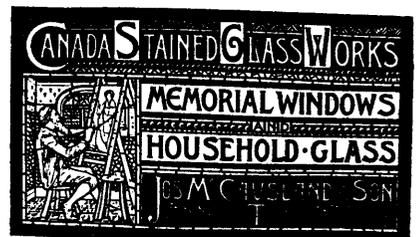
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# UNIVERSITY OF TRINITY COLLEGE.

—:0:—

The Matriculation Examination will begin in the last week in June, 1888, when the following Scholarships for General Proficiency will be offered for competition :

THE BISHOP STRACHAN SCHOLARSHIP OF \$200.

THE FIRST DICKSON SCHOLARSHIP OF \$140.

THE SECOND DICKSON SCHOLARSHIP OF \$100.

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.

—:0:—

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