

Trinity University Review.

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VOL. I.

TRINITY COLLEGE, TORONTO, MAY, 1888.

No. 5.

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THE HIGHER EDUCATION OF WOMEN.

The subject of the higher education of women has of late demanded and received so much attention, that it may not be out of place to make a few enquiries and suggestions as to the objects it proposes to itself.

And first, may we venture to hint that in considering this subject too much stress has been laid upon the mental equality of the sexes, too much pains taken to prove their ability to perform exactly the same work in quantity and quality. Humanity is still labouring under the load that fell upon it when our first parents gave heed to the voice of the tempter, declaring, "Ye shall be as gods," and who can tell if the results may not be equally fatal in their more limited sphere if a certain portion of the human family again lends a listening ear to the evil one when he whispers to the woman, "Thou shalt be as man." For woman was no more made to be the rival than the slave of man. We may "go the whole round of creation" without finding anything which was called into being with a more definite purpose than she was. The works of God's hands, very good in themselves, were incomplete with reference to man. Man was incomplete in himself. But what was wanting was supplied to him in "his second self," the help-meet for him, provided not only as a companion, but as the complement of his being. It is difficult to see why women should shrink from this—why feel it derogatory to her dignity, but willing or unwilling to accept the position, it is inalienably hers, and she can only vindicate her right to a higher education by proving that it renders her more fit, not to do *man's* work in the world, but to fill her own proper sphere, to discharge her own duties with more faithfulness, with more thoroughness, with more success. When this proposition is clearly established, we may hope that every conscientious woman will see that it is not only her *privilege* but her duty to cultivate to the utmost that circumstances will permit every faculty with which she has been endowed.

With regard to this position, to these duties, we feel that we may assert with tolerable safety that woman was not meant to be a leader of abstract thought. The very history of the Fall may show us that she was intended rather to be guided than to guide. If a man can be a power for good in this world by virtue of ideas without reference to their effect upon his life, few will question that woman's influence is only in proportion as she is an embodiment of the thought expressed in right action.

HOME YEARNINGS.

(Crossing the Atlantic.)

Leaving for Home! As I step on the deck
Of a ship that ere long may be stranded a wreck,
I think not of possible perils to come—
One thought is enough—"I am leaving for Home!"

Longing for Home! We have sailed out to sea,
And turn for a last look on mountain and lea;—
Dark headlands, yon beacon with light in its dome,
Disappear in the gloom, and I long, long for home.

Dreaming of Home, on the ocean's wide waste,
Of the fireside pleasures, I hope soon to taste,
Bonny faces and bright eyes their fond welcome beaming;
Ah, the stormiest billows are soothed by such dreaming!

Praying for Home, and its circle of love,
That blessings may fall from the father above,
Blessings of Health, and of Heavenly Peace,
And of charity's concord, never to cease.

Nearer to Home, and the exquisite bliss
Of the children's embrace, and the dear wife's pure kiss;
Oh, speed on, good ship, speed on through the foam,
To-night cry my loved ones,—"*He's nearing Home!*"

At last! Safe at Home! My darlings, God bless you,
Come here, to my heart, let me press you, and press you.
Holiday journeyings, sea-perils o'er,
Thank God for His mercies,—*At Home once more!*

T. B. J.

On board the Polynesian, Nov. 24th, 1872.

And surely education, higher education, must be a help and not a hindrance to this. Why should it be imagined that in her case alone sound theory is inimical to perfect practice. Why should they be so often contrasted as they are? Why should we so often hear the open or covert sneer which takes it for granted that a well-educated woman must necessarily be an incapable in her household, a poorer mother and mistress, a less efficient cook or seamstress, than one whose mind has never been exercised on anything higher than the daily round of domestic duties? We must have given some cause for the world's judgment in this matter. Public opinion, though an indifferent guide in the pursuit of truth cannot be utterly ignored, for it has usually some ground on which it bases its conclusions. Have we been one-sided in our thoughts or partial in our decisions? Have what we deemed noble impulses been but day-dreams after all, and have we yet to open our eyes to the realities of life? Even if it has been so, we need not stop here, we need not be discouraged; we have still time and opportunity to give proofs that will admit of no gainsaying of the justice of our cause. It is impossible that it should not be so, if we only school ourselves to look on life as one great whole and to despise no part of it as unimportant or trivial. The habits of accuracy which bring about a correct answer to a mathematical problem ought to produce an equally satisfactory result when our work is done not with lines and figures but with the necessary materials for making a savoury or nourishing dish or clothing for our little children or our needy neighbours. The quickness of perception which can discern and confute the weak point in a chain of reasoning should be equally quick to perceive and correct the weak point in the working of a household; the patience which can weigh and sift evidence, which can try this and that method of investigation to prevent the danger of a false or too hasty conclusion, should not fail when that which tries it are the wilful moods of a child's mind, and the result to be attained the moulding of a character whose influence in turn may extend beyond the possibility of our calculation.

Of what avail is it that our hearts attuned to sympathy with the rise and fall of the hopes of nations, beating high in response to the heroic deeds of long ago, or weighed down with the injustice and evil which too often requited them, if they have no responsive echo for the cry drawn forth by the same struggles between good and evil, between hope and despair, which unceasingly go on around each one of us—though perhaps they fail to interest us for want of that distance which is needed to put them into dramatic perspective?

For a woman has lost the chief characteristics of her womanhood if her mind has been developed at the expense of her affections. The charm which gathers round her is broken all the more rudely for the painfulness of the contrast when the quick bright intellect, the keen perception, and the ready wit are found to be unaccompanied by the power of tender and helpful sympathy. Let the culti-

vation of the heart keep pace with that of the mind, let eye and finger be trained to quick interpretation of each beneficent impulse, or we may find in the day when all things are manifested that uncultivated mediocrity, accompanied by a loving and faithful spirit, has accomplished that which we with all our valued mental discipline have attempted in vain.

MATTHEW ARNOLD.

FROM ONE POINT OF VIEW.

In his essay on Emerson, Matthew Arnold finds occasion to say, with at least a large amount of truth, that he is neither a great poet, nor a great philosopher, nor a great man of letters: he allows that he is a prophet. Matthew Arnold is neither a great prophet, nor a great philosopher, nor a great man of letters; a poet we allow that he is. Emerson is not a great *poet* because he lacks expression, Arnold is not a great *prophet* because he lacks earnestness: Emerson is not a great philosopher because he has formulated no system, Arnold would not be a philosopher if he had a system: Emerson is not a great man of letters because he is wanting in style, Arnold is not a great man of letters in spite of his style.

Le style c'est l'homme is a motto of which Mr. Arnold is very fond. We believe that it is in the main true, but it is not so true that it will stand inversion. Many men are better than their style. Some men are better than any style. But this is not the case with Mr. Arnold. His favourite maxim is very true of himself. It is as faithful to him, as he was faithful to it, it will not desert him, it will cling close to him, as the death-dealing robes of Medea clung close to the perishing limbs of her rival.

His style smacks of his own superciliousness; it is the incarnation of himself. Comparing his style with the style of Newman, Mr. Hutton, with his admirable insight, remarks: "Newman's style is luminous as a clear atmosphere, Arnold's style is luminous as a steel mirror." The one reminds us of Plato's beautiful myth, that on certain days the gods went in procession to the battlements of heaven, and bending over, gazed into the blue depths of truth; the other reminds us—just a little—of vanity reflected in a glass. The one reveals truth, the other reflects the man.

It was characteristic of Matthew Arnold, to claim for himself the province of criticism, and to think that he was called by destiny to set the world right. We are often reminded in reading him of Carlyle's witty remark: "Mr. Matthew Arnold thinks that if he had been present at the creation, he might have given the Creator many valuable hints, but there is one thing that could not have been improved, and that is, Mr. Matthew Arnold himself."

If he had been true to his own canons of criticism, he would not have had the good or bad fortune to be so much criticized. He is not sure whether it is good or bad for

tune to be much criticized, and with that mild arrogance which is his leading characteristic, he adds, "and it is not in my nature to dispute on behalf of any opinion, even my own, very obstinately."

This is a fine temper for a critic, nay it is invaluable, and he possesses it in an eminent degree, but it is not the temper of a dogmatist. Now "Literature and Dogma" is the title of one of his works, the one which he thought fit to popularize by publication in a cheap form, and of which he was specially proud. It was to be presumed, that when he wrote under this title that *he* would represent "Literature." This presumption is soon corrected, when we find on the one hand, that the old Hebrew Prophets, merely used the word "Go! " as a literary accommodation for "A stream of tendency not ourselves which makes for righteousness," and on the other hand, that our literary critic has suddenly become a dogmatic Theologist. We doubt if Saul among the Prophets was a spectacle were inclined to make one smile. We do not know what account has been given of this strange phenomenon; we have not heard that any Samuel poured oil upon his head, though some such circumstance must undoubtedly have taken place. At any rate Mr. Arnold hereaffords us a very good example of that considerate class of men, who seem to think that their friends would find them very dull, if their preaching and practice were always in perfect accord. This book has the virtue of being intensely amusing if you are fortunate enough to have caught any of that "sweetness and light" which characterizes the easy urbanity of this child of Greece "who does not care to dispute very obstinately on behalf of any opinion, even his own." We would like to know, if only for the sake of curiosity, how this gentle dogmatist arrived at his axiom, that "*Miracles do not happen.*"—The italics are his own.—If this means that miracles do not now happen as far as *he* is aware, what logical bearing has such an opinion on an argument tending to show that miracles never did and never could happen. If it means that Mr. Matthew Arnold does not believe in miracles, in what capacity does he italicize the statement "*and miracles do not happen.*" We might for a moment suppose that it was some new discovery of modern science, but science declares that she knows nothing of universal negatives. If then experience can not prove such a statement, perhaps reason can, but on appealing to the philosophers we found that they knew nothing certainly about miracles, in fact they seemed to have a decided leaning towards the idea that miracles have happened. Since therefore neither reflection nor experience could have given Mr. Arnold this information, we fall back on the only hypothesis left open to us, Mr. Arnold must have become a theosophist; but we fear that this is "*aberglabue invading.*" However this may be, he has carried his secret with him to the grave. Perhaps like Dives—in this respect—he has already wished to send us a message, but has found, as Dives found, "that miracles *may* not happen.

As a poet we love him, as an essayist he is charming, as a critic he fascinates us, but as a dogmatist—well perhaps, when he speaks as a dogmatist, it is not worth his while to dispute very obstinately on behalf of his opinion.

E. C. C.

IMPERIAL FEDERATION.

No one who has followed, however cursorily, the movements in Canadian politics for the past year can doubt that a crisis in our country's history is rapidly approaching.

The question upon every ones lips is, what is Canada's future to be? It is a question that will soon have to receive a decisive answer. It is one which will not be answered for us, but which we shall have to answer for ourselves. Every one here will or may have a vote. It is our boast that every one of requisite age, and character shares in the government of his country. There is then manifestly an obligation upon us all to endeavour to study intelligently so far as we have time and opportunity at least the broader issues of national action. Democracy is not necessarily a good thing in itself. To say that because we are democratic therefore we are enlightened, and free, is absurd. If our democracy is ignorant, if it is uninterested, or if it is the slave of passion and party spirit, then democracy is an evil. It is not because we believe that under any circumstances, democracy is the right thing, that we are democratic, but because we believe that the people, as a whole, are sufficiently enlightened and interested in the welfare of the country. A moral obligation, I repeat, rests upon all who have a vote and intend to use it, to think, to study politics, that is, the science of government, the affairs of the state. If this is true at all times, how much more so, when we stand upon the brink of what may almost be called a revolution.

I have said that a crisis in our affairs of state is rapidly approaching. But rapidly is a relative term. In a man's life it may be a month or a year. In a nation's life, ten, twenty, or thirty years may elapse before the crisis is worked out. If then, this question is one in which all should take profound interest, how much more is this the case with those who are young. Every one who has reached what the prayer book styles the years of discretion should begin to think about the welfare of his country, the good of his fellow citizens. In a question of this kind to say that we know nothing about it, leads to the retort,—then you ought to begin to know something about it. To say:—I didn't want to know anything about it proves that the person, whoever he may be, rich or poor, educated or uneducated, is unfit for, and ought not to have, or having, ought not to exercise his vote.

There is never a standstill in a country's any more than in an individual's life. A country is continually growing either stronger or weaker, developing itself either in an upward or downward direction. But just as there are

periods in a man's life of more intense and speedy motion; just as there is more rapid change in a boy from twelve to thirteen years of age than from thirty-five to forty, so is it with the nation. And Canada is entering upon what we believe to be an active and vigorous manhood.

"There is a tide in the affairs of men,
Which taken at the flood leads on to fortune."

Change the word men into nations, though you destroy the metre, the sentiment is as true as before. And that tide is, I believe, flowing strong and full towards our shores, and it behoves us to see that it will be taken at the flood.

Of the various alternatives set before us at the parting of the ways there is one which is known as Imperial Federation.

Before we hastily make up our minds to adopt either of the others—Annexation, or Independence, let us consider the one, gravely and carefully. What then do we mean by Imperial Federation. Take each of the words separately. *Imperial*, we know has to do with an Empire. In this case with nothing less magnificent than the British Empire, the greatest, resting on the most stable foundation, working out its destiny in accordance with the most beneficent principles that the world has ever seen. At present that Empire is made up of the United Kingdoms of Great Britain and Ireland, and her best Colonies. Vast not merely in the sense in which the Russian Empire is vast in point of territory, but in variety of climate, and soil, of resources to use, and talent to shape and direct.

Take next the word, *Federation*. It implies a combination of union with liberty. *Union is strength*. The saying is commonplace, but none the less true, and therefore, I repeat it, union is strength. No doubt federation implies some limitation of liberty, but only so much as is good for the common welfare. Wherever bodies of men unite they sacrifice a certain amount of liberty. But they are only giving up a lesser for a greater good. Less liberty for the sake of greater strength. And though it seems paradoxical, it is true that in the end greater liberty results from union, where the two principles are nicely balanced.

Take trades' unions for sample. A man certainly on entering the union sacrifices some liberty, but does he not in the end gain more than he yields? Were not trades unions started for the very purpose of securing this boon for the individual mechanic? They may degenerate in the hands of unthinking and unscrupulous men; they may become the organs of tyranny, but this arises from an overweighting of one of the scales. Union or liberty. But this is far more likely to happen in a confederation amongst one class of the community, than in one in which all classes share. None of the great component parts of the Federated British Empire would be so weak but that it could coerce the rest, more or less, or in the event of failure could stand on its own legs. It is quite otherwise with the individual members of a trades' union.

Imperial Federation, then, means a linking together by ties—strong, but yet supple and elastic—of the various

parts of the British Empire. A unity which will hold the members of the body together, but will allow of the freest possible action on the part of the different members compatible with unity. A union which will result in impregnable strength, and a full measure of liberty. Complaints are sometimes made that the definitions given of Imperial Federation are vague. It cannot be denied that there is ground for the complaint, but a very little consideration ought to satisfy all that it cannot be otherwise. There is not a cut and dried scheme put forth by a few isolated members for the acceptance or rejection of the subjects of the Empire. This is what some would like, but I confess that my confidence in the whole movement would be much shaken if its leaders adopted this method. Imperial Federation is an idea to be grasped, it is a seed to fall into the minds of men, and there to germinate steadily, to send down deep roots before it ventures to give itself definite outward form. That form will certainly come in due time, but if it is to be such as will give stability and durability, it must be pondered by many brains, and hammered into symmetry. At the time of the French Revolution many thought it was the easiest thing in the world to frame a constitution for the country. This idea cost and continues to cost the French dearly. But many seem to think likewise about Imperial Federation, that it a perfectly simple matter to say exactly what it is to be, to describe the British Empire in detail as it will be when Federation is an accomplished fact. The essential and sufficient knowledge of the object of Imperial Federation, I will repeat, is that the empire be firmly knit together, so that it remain forever the British Empire; that each part manage its own home affairs, and that there be some representation either in shape of Council, or Board of Advice, of all the parts, for those matters which are of common interest, questions of defence, tariff, etc. It is the extension of the system of Government which obtains in Canada to the whole Empire.

It does seem to me that any person who fails to understand sufficiently for present purposes such language as this, is either very obstinate or very dull. Remember you are not asked to vote for it to-day or to-morrow. In due time a definite scheme will be submitted; in the meantime we are asked to think the thing out for ourselves.

(To be Continued.)

HERBERT SPENCER'S PHILOSOPHY.

The Duke of Argyle, has drawn the attention of the thinking world, to what he maintains is a "great confession" on the part of Mr. Herbert Spencer. Mr. Herbert Spencer is an Agnostic, like Professor Tyndall, he prefers to remain in the presence of two incomprehensibles instead of one: has matter made mind? he does not know; has mind made matter? he does not know. Mr. Spencer's philosophy, is practically, the universal application of the doctrine of evolution. Problems social, political, religious

ethical, and scientific, are all brought to this great solvent. His view of the world is, that all things are in a state of becoming, progress along the lines of evolution, will as it were describe an arc, first evolution *upwards*, then devolution *downwards*. It is not encouraging, the one grain of comfort is that we have not yet reached the zenith. To the attaining of this *we* may contribute, and we may take encouragement by riveting our eyes on the sublime figure which will surmount the arc *we* are in process of describing. This figure is the figure of a man, look at him limned against the sky, on the summit of the rainbow of progress, which is a pledge not that man will always be preserved, but that he must ultimately perish. This man is a positive Agnostic, reigning among positivists, in a positivist world, calmly surveying the enormous effort it has cost struggling humanity to make him, unconcerned at the thought of the ruin which the fall from such a height will excusably entail. We are not told why from such an one, or such a pair, if his counterpart could be found, there may not spring a being of a higher order than even this exalted creature. We are not told why, if protoplasm can reach this height, it must stop here. Is it that the courage of the Evolutionist fails at this giddy height? Why cannot he be an Evolutionist without becoming a Devolutionist? He does not tell us; why then are we bound to give up evolution? We will not give it up, we cling to it as a process of becoming; we reject it as an account of the Alpha and Omega of existence.

As a philosophic or scientific account of things, evolution merely describes the steps in an upward or downward progress, as the case may be. It does not account for the inner power, which is working so as to cause things to rise from the lower to the higher or *vice versa*. This undefined force in the background is recognized by Mr. Spencer as "the great first cause, unknown and unknowable." This admission practically, though he has not acknowledged this, removes his philosophy from the ranks of materialistic systems. Criticizing Darwin's phrase, "natural selection," on the ground that it involves ideas of purpose and design, and for this reason fails to account for things on a purely physical basis, he supplements it with his own phrase, "survival of the fittest," but this he now allows is open to the same objection. The Duke of Argyle emphasizes this "great confession," and shows, as many others have shown, that the flaw lies not in the phrase, but in the philosophy. Evolution has not solved the problem of being. It postulates and must postulate a cause. About this cause it professes to know nothing. This is as near to Theism as science can approach. It is all the Theist asks of science. The philosophy therefore of this great apostle of evolution is not necessarily an antitheistic philosophy. If Mr. Herbert Spencer's life's work had been to build up an antitheistic argument, it would have been a complete failure. He has done a greater work than that. His work is positive, not negative. He has applied to all departments of life and thought the great Darwinian doctrine of evolution. He has

revealed that the laws of evolution are everywhere at work. He has shown that all things are moving forward and upward. Darwin by showing order in one kingdom has done the work of a Copernicus. Spencer by showing that this order pervades all kingdoms, has done the work of a Newton. Darwin has not shown what gives nature her power of adaptability, Copernicus has not resolved "the sweet influences of the Pleiades," Newton did not worship the power of the great central sun. Spencer may yet learn that his great first cause, unknown and unknowable, may be known.

Trinity University Review.

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

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TRINITY COLLEGE, TORONTO.

EASTER TERM, 1888.

With the various examinations but a short distance before us, we are perhaps inclined to give but slight attention to our editorial duties. No one who has not been through a similar experience can very well conceive the mingled feelings with which we undertake the issuing of this number of the REVIEW. It is a labour of love indeed, but our ambition, our more serious duty, our real work is elsewhere. We hope, however, that no deterioration may be detected in the present issue.

Volapük, as perhaps most of our readers are aware, is the name of an artificial language invented by a German Catholic clergyman, Johann Martin Schleyer, and designed to serve as a medium of communication between persons of different nations who are ignorant of each others native languages. Little time is required for its mastery. Two or three hours study, owing to the ingenuity of the system of word-formation, and grammatical structure, suffice to enable one to begin reading. Though only ten years old, two hundred thousand persons are already acquainted with it, and ten periodicals are now circulated in Volapük in Europe. It is not to be expected that it can become a "universal language" in any proper sense of the word. But as a medium of commercial and perhaps scientific correspondence it may conceivably become of great use. Its weak point is its phonetic system. It is not so well

adapted for oral as for written communications. It is evident that the time has gone by for looking upon Volapük as a joke. We have the high authority of the *Athenæum* for these statements.

In one of Prof. Bain's philosophical works we read that a great part of the happiness of old age consists in looking back to a happy youth; and, if we forget not, he remarks on the consequent importance of making childhood happy. We are not in a position to speak for old age, but we think there is a good deal of truth in these observations. Indeed, our own experience is, that 'fond memories' begin, very early, to cast a soft and possibly delusive radiance over those years in which imagination, wonderment, and unbounded faith occupy so large a place. We can look back now to what appear to us whole years of unalloyed happiness; to wonderful sporting excursions, to delightful visits into the country, to scenes of exquisite pleasure and excitement in town, and last but not least, to hours of absorbed, unalloyed happiness over wonderful books.

Very short, probably, were the excursions which we enjoyed so much, and very simple the circumstances that caused us such happiness; but in such times our hearts rose easily in joy and gladness, and our happiness was none the less real. We have been started on this strain by the perusal of a little book entitled "Lob-Lie-by-the-fire," which was handed us, and which we read without any great expectations. But the style reminded us so much of hours of perfect delight, spent with just such books, years and years ago, when we used to lie by the fire, that we have been tempted to expand a little in consequence. Perhaps some of us never quite get rid of some childish sympathies that cling to us in spite of ourselves. Anyhow, we much enjoyed this little tale and we think the writer's style very charming indeed, and perfectly adapted to this kind of literature. And when we read such books we always hope the author will write many more. Such examples of sturdy good-at-bottom human nature, contending with many trials, and for a moment giving way, only to come back to the right with the determination never to wander away again, are doubtless full of good lessons, even for those who are no longer young. While the cunning little touches, which show all the goodness and the kindness of the different personages written about are beyond all praise. And altogether it is a very entertaining little book indeed, and we see no reason why the author, Mrs. Ewing, should not become quite celebrated, in fact, we believe she is so already.

In another column there appears an article from the pen of one of the REVIEW's friends, a young lady, dealing with the higher education of women. This is one of the prominent questions of to-day, and the writer, we think, treats it very sensibly.

The question of the education of woman will depend largely upon what avenues of labour lie open before her, as well as what special employment she intends to follow. At the recent convention at Washington, perfect equality with man was demanded as to the right to enter the learned professions, and also as regards political status.

Concerning these questions it is not our intention to speak; there is no doubt, however, the position of woman is becoming modified, and she may be said to occupy a position in some respects more important than she did twenty-five years ago. But there is one thing to be especially guarded against, and if possible avoided, and that is the loss of womanliness.

The leaders of the Woman's Rights Movement are, we have been led to infer, a thought masculine in their ways, and, it would appear, they desire to be more so. If they succeed in training up a generation of women whose ambition will be to be as men, we shall be somewhat fearful for the result. But the brightest education has no necessary connection with this masculine quality. No one opposes seriously the higher education of woman. Trinity College is open equally to women and men, and in the various departments numbers many ladies among its graduates and undergraduates.

Geo. Eliot has expressed a sentiment somewhat similar to that expressed by our own contributor. In her essay on "Woman in France," she writes, "A certain amount of psychological difference between man and woman necessarily arises out of the difference of sex, and instead of being destined to vanish before a complete development of woman's intellectual and moral nature, will be a permanent source of variety and beauty as long as the tender light and dewy freshness of morning affect us differently from the strength and brilliancy of the mid-day sun. And those delightful women of France, who from the beginning of the seventeenth to the close of the eighteenth century, formed some of the brightest threads in the web of political and literary history, wrote under circumstances which left the feminine character of their minds uncramped by timidity and unstrained by mistaken effort."

We are pleased to see a paper in the current number of the *North American Review*, from the pen of the Right Hon. W. E. Gladstone, entitled "Colonel Ingersoll on Christianity." It is a criticism upon Colonel Ingersoll's attacks upon Christianity in the above Magazine, and especially upon one entitled "A Reply," addressed to Dr. Field.

Col. Ingersoll is doubtless one of the most formidable opponents of Christianity on this continent, so that an answer to his arguments from such an able pen as Mr. Gladstone's, will have exceeding interest for Christians.

Mr. Gladstone, with the keenest logic, analyses the various methods of reasoning of Col. Ingersoll, and shows

with the greatest clearness how slight are his foundations for the conclusions he arrives at.

Some of Mr. Gladstone's points are:

- 1 "Denunciation, sarcasm, and invective may be said to constitute the staple of his work."
2. Jehovah, whose "name is encircled in the heart of every believer with reverence and love" is not treated "decent reserves which are essential when, say, a parent wife or sister is in the question."
3. No reason is given for the statement that Jephthah is held up as an object of praise in the New Testament for the sacrifice of his daughter.
4. No "how or why" for the statement that Darwin's discoveries * * * destroy the creeds and sacred scriptures of mankind."
5. Although the "Reply" is not careful to supply its whys, it does not hesitate to ask for them."
6. Inaccuracy of reference.
7. The "Reply" states "there is no opportunity of being honest or dishonest in the formation of an opinion." This, Mr. Gladstone says truly, makes belief independent of the will, which is a "plausibility of the shallowest kind." Mr. Gladstone then shows this by several clear illustrations, and turns the table completely when he shows Col. Ingersoll is utterly inconsistent with himself in calling the dogma of eternal pain an "infamy of infamies," for on his own showing, he could go no further than to say it is an "error of errors."

We cannot go through the lengthy and cogent arguments by which Mr. Gladstone established these positions, though we have seldom seen any more fitted for their purpose.

The article is written in a tone of courtesy and moderation which gives full credit to Col. Ingersoll for honesty of purpose, and deals with the subject in a spirit of reverence in striking contrast with the articles criticised. We will only add that the reader will be amply repaid for a careful perusal of the article.

In the *Expositor* for April we find an interesting and able article on the meaning and history of the word *eternal*, or rather its equivalent *aiōnios*, upon the right understanding of which largely depends the controversy about the future existence of the souls of the wicked. From its original signification of a human *lifetime* in Homer and Hesiod, the substantive *aiōn* came to denote also the *lifetime* of a race or nation, the length of a state of being, and finally any definite cycle of time. From this use in Attic-Greek, *aiōn* and *aiōnios* passed into the hands of the Greek-speaking Jews in Egypt, and was used by them in the translation of the Hebraic Scriptures. In the Septuagint *aiōnios* is always applied to some period that is definite in point of time, *aiōn* may refer to the life of a writer, the life of a king, the national existence of the Jews, or the natural existence of the universe; thus the gates of the

ancient fortress of Sion are called *eternal (aiōniou)*, being formed of solid rock that was coeval with nature. It is remarkable that the term is never applied to Jehovah, and when an indefinite futurity is denoted, the Biblical writers, the prophets especially, employ such expressions as "age upon age," "for the age and onwards" (*ἐπέκεινα*), "for the age and beyond" (*καὶ ἔτι*). The coming of Christ and the teachings of His ministry naturally gave a new phase of meaning and more dignity to the word *eternal*, but *aiōnes* in the New Testament still signifies "the ages" in comparison with the existence and creation of man. The word *aiōnios* is only once used in connection with the personality of God, and that in the concluding doxology of the Epistle to the Romans (xvi. 26), a passage that is frequently regarded with suspicion as being the offspring of the fervid zeal of some later Christian writer. The power and divinity of God are described as "everlasting" not as "eternal." It is natural that Christ and his Apostles should borrow an expression from the Old Testament to denote the future existence of the blessed, the new life that the Messiah came to give, and this they do by the term *eternal life (aiōnios ζών)*. This expression does not necessarily signify permanence absolutely, but in relation to the life of man, and represents the believer's life as raised above the accidents of circumstance and time that mark our life on earth. It may be noticed, too, that the *vengeance of eternal fire (πύρος aiōniou)* which overtakes Sodom and Gomorrah (Jude vii.), refers to their final desolation in the course of nature. We thus see that *aiōnios* is not the equivalent of *everlasting*.

ORDINATION.

On Friday morning, May 11th, Messrs. Tremayne, Bousfield, Johnston, and Woodcock left the walls of their Alma Mater, and returned to College on the following Wednesday, no longer laymen but full-fledged deacons with the addition of handles to their names and black coats and soft hats to their costumes. The ordination for the diocese of Ontario took place at Brockville, whither the representatives of Trinity, accompanied by the Provost, repaired. The Ordination Service was held on Sunday, May 13th, in Trinity Church, Brockville, of which the Rev. E. P. Crawford, examining Chaplain, is rector. The candidates for the diaconate were six in number, and four deacons were ordained priests. The service was very imposing, and a large congregation filled the Church, which was beautifully decorated with flowers for the occasion. Matins were said at ten o'clock while the Ordination Service commenced at eleven. There was a large number of Clergy present, and the procession at the commencement of the service consisted of the candidates and clergy, followed by the Bishop, clad in his scarlet robes and attended by his Chaplain carrying his pastoral staff. Provost Body preached an excellent and appropriate sermon, after which the candidates were presented to the Bishop by Archdeacon

Jones, of Napanee. At the service in the evening Rev. G. Bousfield said the prayers and the Rev. H. O. Tremayne H. Johnston read the lessons.

On Monday the newly-ordained deacons proceeded to Kingston to attend the Diocesan Synod which was opened by a service at which the Provost was the preacher. During the Synod, the Provost made several speeches that were enthusiastically received, and on Wednesday evening a largely attended meeting of the friends of Trinity College, was held in the Synod Hall.

COLLEGE NEWS.

The examinations in Arts and Law begin on June 11th this year, and Convocation has been fixed for the 27th.

The Steward, who has been seriously ill for the past few weeks is once more seen around the corridors. There was a noticeable improvement in the "cuisine" on the day when he first assumed his duties again.

The lists of those who have passed their examinations in music have lately been issued. Twenty-five received the degree of Mus. Bac., thirty-one passed the second examination, and fifty-five the first.

The altar-hangings that have lately been added to the Chapel make a great improvement in the appearance of the chancel, and detract from the bareness which marked that part of the building.

The Provost on his arrival at Kingston, on Monday morning, met with what might have been a serious accident. He entered a cab with the intention of driving up town, and while the cabman was looking after the baggage, the horses become frightened and started off. The Provost managed to escape from the cab by means of the window, and thus prevented a dangerous mishap.

The cricketers have been practising faithfully for the last few weeks, and are in good trim for the first match when they meet East Toronto on May 19th. It has been decided that the annual cricket match between Ontario's two great public schools, Trinity College School and Upper Canada College, will take place on the Trinity crease on June 23rd. This contest is always full of interest and excitement, and the Trinity men will be in good condition for enjoying it as they will have just completed that trying ordeal, the midsummer examination.

The baseball club has of late been covering itself with glory, and still maintains its unbroken record of successes. The Trinity ball nine contains the elements of success, and the one thing wanting to make it one of the best amateur nines in Toronto is a pitcher who can develop a curve of mathematical proportions. The batting and fielding are very good, and the club numbers among its members some artists in this sport. The Dominion Bank clerks were our first opponents and were "done up" by the score of 33 to 6. Parkdale next succumbed to our

proress in an exciting contest, which ended in the score of 26 to 23. On May 17th the Dominion Bankers again met Trinity with a strengthened team, but were again vanquished by the Trinity ball tossers.

During the year ending at Easter, 1888, the offertories in the College Chapel amounted to the sum of \$363.25, which has been applied as follows:

Diocesan and General Missions	\$115 44
Other Diocesan objects	54 51
Fellowship Fund	44 00
To payment of debt on organ	95 00

PERSONAL.

Bishop Suter, Diocese of Nelson, New Zealand, visited the College on Monday, May 14th, and addressed the Members of the Divinity Class upon the Church's work in his part of the world. The Bishop was on his way to attend the Pan-Anglican Synod.

Professor Boys preached on Sunday, May 13th, to the Royal Grenadiers, at St. Stephen's Church.

Among the names of those who have passed their Solicitor's examination we notice C. R. Hanning, '84.

Rev. W. G. Aston, who accompanied the Canadian cricketers to England, returned at the end of April last. He has been a frequent visitor at Trinity since his return.

EXCHANGES.

This month we are sorry to note somewhat of a falling-off in interest in the matter of many of our exchanges, we should have thought that the "merry month of May" would have brought inspiration to the Editors. Moreover, several of the more important journals have failed to reach us.

We should like to see a statement from each Exchange Editor of his views of the office of the exchange column of a College paper. Opinions are so varied as to the scope of his writing, and the purpose which his department is intended to serve, that we think a discussion upon the subject would not be without its value.

For instance, some say that the exchange column is merely to keep up, as the name implies, an interchange of College Journals. This, of course, reduces it to a mere machine for acknowledging the receipt of other Journals. Again, others say that the object is a purely critical one, and confine their remarks to the same, but we notice that where this is the case, the criticisms are generally of a fault-finding nature.

We acknowledge the *Rockford Seminary Magazine* (2 Nos.), *Sibyl*, *Dartmouth*, (2 Nos.), *Adelphian*, *Normal News*, *Lantern*, *Critic*, *American Notes and Queries*, *Yankton Student*, *Queen's College Journal*, *S. John's College Magazine*, *Varsity*, *Acta Victoriana*, *Hamilton Literary Monthly*.

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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.

—: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