

# TRINITY UNIVERSITY REVIEW

Of Literature, University Thought, and Events.

VOL VII.

TRINITY UNIVERSITY, TORONTO, DECEMBER, 1894.

No. 12.

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# Trinity University Review

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## Trinity University Review.

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Literary contributions or items of personal interest are solicited from the students, alumni, and friends of the University. The names of the writers must be appended to their communications, but not necessarily for publication.

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## Editorial Topics.

### DR. BODY'S PADDOCK LECTURES.

OUR readers will be glad to hear that the Paddock Lectures for 1894 are now published. They were delivered last spring at the General Theological Seminary, New York, when Dr Body was still our Pro-

rector. Their title, *The Permanent Value of Genesis*, advertises them as a contribution to Old Testament study. They may be briefly described as a manifesto to English and American scholars to re-examine the conclusions of O. T. Criticism in the light of the constantly increasing body of historical and archaeological facts. The lectures are something more than a contribution to criticism. Lecture IV. reveals the presence of a master of spiritual insight. This work is almost an ideal one to put into the hand of churchmen at the present time. It is conservative in tendency, Catholic in tone, and has for its main object the quieting of a disturbed faith by showing in the first place that the analytic theories are far from proved, and in the second place, even granting their general trustworthiness, that they in no way impair the divine inspiration of the Old Testament. The book will be reviewed at length in our next issue.

### THE FOOTBALL SUPPER.

IT is always pleasant to find something in which we can compare ourselves favourably with other people. Very often they don't

see it in the same light, in fact they put it down, as likely as not, as our cardinal vice; but it is pleasant to us all the same. The sensation of it is indeed much the same as that which we enjoy when we get off something really nasty about our neighbours, only it is more virtuous. Now self-respecting institutions like Trinity and THE REVIEW do not feel called upon to praise themselves overmuch, but we cannot conceal from ourselves a comfortable sense of the fitness of things, when we look back upon the football supper of last term. The programme and more than the

programme went without a hitch, the proceedings were thoroughly orderly, in spite of the presence of such disturbing elements as most of the Dons, and every one enjoyed the evening to the full. We have had these suppers twice before, each time has been an improvement on the last, and now we have settled down to a good tradition on sound and well recognized lines; and what is more, we don't think it could be done anywhere else. It is rather tiring to be told again and again "they manage these things better in England." It may be true sometimes, but England isn't in it in this case. One cannot fancy the Oxford or Cambridge Don and their respective undergraduates taking part together in a college supper of this kind, while the absence of a residence effectually precludes it in almost all the colleges on this side of the water. Isolation is perhaps the weakness of Trinity, but for that very reason her strength should be, and is, the unanimity of purpose, the "concordia ordinum" of which Cicero was so fond, which animates every member of the College from the Provost to the last entered freshman. It is no small thing that the wheels should run smoothly and harmoniously together with the minimum of friction between the various parts of the machine. No rules and regulations in the world can produce this, but it is the result of mutual confidence and good feeling, and an intuitive grasp, in the mind of each individual member, of the fact that the honour and welfare of his college is his own, and can be made or marred by the part he himself plays in it. Thoughts such as these must have been knocking at most people's doors that evening, and they found their expression, better than words could say, when the loving-cup, in comparative silence, went round the long tables after the manner which henceforward is become our tradition.

FRILLS. THE men object, and we consider rightly, to the invaditors appearing at examinations without their gowns, and, we may say, hoods.

It is well-known that at Oxford and Cambridge hoods are very much in evidence even at the "locals" held throughout the country, and their influence as an awe-inspiring medium doubtless is to the candidates, as it would be for instance to our matriculants, most beneficial. Why then should Trinity, whose respect for time-honoured customs is proverbial, permit such gross departure from established form as has characterized the examinations lately concluded. There can be no possible excuse for the superintendence of an examination by a man sans cap, sans gown, sans hood, even though it be but occasional; soon it may be sans coat and waistcoat. About hoods, if their appearance is sanctioned by usage, one hood among so many is not sufficient to satisfy the demands of custom. Throughout Canada we hear too much of a desire to worry along politically and socially with the minimum of those pleasant accompaniments which some newspaper hacks, whose burden of intelligence is not sufficiently heavy to be troublesome, glibly designate "frills." This is an altogether mistaken idea. We want "frills," advancing civilization demands them and they all play their part in the process of evolution until the millenium shall arrive. Plainly, these things combine to make manners, and "manners maketh the man."

## CHRISTMAS.

"At Christmas play and make good cheer,  
For Christmas comes but once a year."

So it has been, age after age, from time immemorial, in merry England. Puritanism might look on with gloomy eye, might "hum its surly hymn," and cut down the may poles, and shut up the houses of public entertainment, and treat the Festivals of the Church as signs of a relapse into Legalism and even Paganism. But the genial instincts of regenerate humanity refused to be repressed; and Christmas reasserted its ancient place and power as the festival of great joy. Even the great Poet of Puritanism, the immortal Milton, brings his homage to this day and its author:

"This is the month, and this the happy morn,  
Wherein the Son of Heaven's eternal King  
Of wedded maid and Virgin mother born,  
Our great redemption from on high did bring;  
For so the holy sages once did sing,  
That He our deadly forfeit should release,  
And with His Father work us a perpetual peace."

And so the English people, who, according to old Froissart, "take their pleasures sadly," break forth into happiest, gladdest joy when this day, of all the year, comes round. And even although these December days be "the saddest of the year," the days "of wailing winds and naked woods and meadows brown and sear," yea, of meadows and hills white with the mantle of winter, yet this is just the time when we turn our backs to the cold and the frost, and see in the gift of Christmas a new Spring-time for the world and mankind. How nobly does the great Poet set the scene before us!

"It was the winter wild,  
While the heaven-born child  
All meanly wrapt in the rude manger lies;  
Nature, in awe of Him,  
Had doffed her gaudy trim  
With her great Master so to sympathize."

When we think of the shepherds keeping watch over their flocks by night, when we think of the darkness around them, a symbol of the night of ignorance in regard to man's origin, destiny, relations, in which our race was involved, when we think of the "winter wild," a symbol of the chilliness of death from which men could not raise themselves; and when again we think how this day tells us that "God from on high hath heard," and hath sent to be born in Bethlehem "a Saviour who is Christ the Lord"—when we think of all this, we can understand how the angel should declare "I bring you good tidings of great joy which shall be to all people." And we can understand how this burst of joy should not spend itself at the moment of its breaking forth, but should go forth and spread from land to land, from hearth to hearth, from heart to heart, until its gladness should be known wherever the glad tidings have been conveyed.

"Like circles widening round  
Upon a clear blue river,  
Orb after orb, the wondrous sound  
Is echoed on forever:  
'Glory to god on high, on earth be peace,  
And love towards men of love—salvation and release'"

Nor is it the least part of the gracious power of this blessed Christmas time, that, whilst with its memories of joys and gladness it brings also notes of grief and sadness, it yet does so sweeten those griefs that they are almost turned to joys. There springs up light in the darkness. In the winter of our sorrow the day-spring from on high hath visited us. If sorrow comes with the chimes of Christmas, joy is not far off:

"They bring me sorrow touched with joy,  
The merry, merry bells of Yule."

The Family at Trinity will be broken up and dispersed; but each member will carry with him to his own narrower and dearer family circle the memory of pleasant and useful hours spent within the college walls; and the unity of spirit will not suffer them to be divided in heart. Long may it be so with us all as a society! As we keep our Christmas, may we be able to look back thankfully to the past, and to look on hopefully to the future!

"Rise, happy morn, rise, holy morn,  
Draw forth the cheerful day from night:  
O Father, touch the east, and light  
The light that shone when Hope was born."

## \*TWO AMUSING BOOKS.

"The Dolly Dialogues," and "The Indiscretion of the Duchess," are the titles of two recent productions of Anthony Hope (Hawkins), the clever author of "The Prisoner of Lenda." They are written in the same joyous vein and exhibit the same charm of style which made Mr. Hawkins' former work so attractive.

The "Dialogues" have no definite connection with one another, except in so far as the same people take part in or are the subjects of the conversation recorded. And yet, when one comes to the end he finds himself with as clear an idea of characters and events as if he had been reading a story whose unity had been attained in the ordinary way. The dialogue itself is beyond praise. The reader is treated to a feast of good things in the way of felicitous expression. No mortal man could express himself for half-a-dozen consecutive remarks as Mr. Carter does—*i.e.*, unless he lay awake o' nights and thought them out as our author himself has probably done. In reading this book one's conviction is strengthened that the secret of ideal conversation has very little to do with *what* one says, but consists mainly in the *manner* of saying it. What would one not give to have graduated in the art of expression and, like Mr. Carter, be forever freed from the liability of saying "things which one could have wished to have expressed otherwise," as Mr. Punch has it. Perhaps in no way does Mr. Carter give evidence of his own graduation than by the masterly manner in which he leaves things unsaid. As soon as he has said enough to allow his listener to catch his drift, he is off to something else. In this way the reader is allowed the pure delight of completing the thought by means of his own wits.

But it is time to explain who Mr. Carter is. He is an elderly young Londoner, a typical man-about-town who with Dolly Foster is responsible for most of the good things in the book. He has been in love "not too often, and always takes great care." He is not anxious to marry and, as he says, all the precautions he needs to take are to avoid persons of moderate means and confine his attention to paupers—when marriage is impossible—or heiresses, when it's preposterous. He might have added to the list his friends' wives with whom he carries on an audacious flirtation. One of these friends' wives is Lady Mickleham *nee* Dolly Foster, with whom he was very friendly before Lord Mickleham turned up. There is an understanding that he is very unhappy since Miss Foster's engagement to the Earl of Mickleham was announced. Dolly is best described in the author's own words: "Now when Dolly bubbles—an operation which includes a sudden turn towards me, a dancing of eyes, a dart of a small hand, a

*The Dolly Dialogues. The Indiscretion of the Duchess.* New York: Henry Holt & Company, 1894.

## CONVOCATION.

THE following corrections should be made in the list of members and associates in good standing published last month. Full members: Ven. Archdeacon Bedford-Jones, Rev. H. H. Bedford-Jones, Ven. Archdeacon Lauder, I. Travers Lewis, The Hon. Mr. Justice Osler, and in addition: Rev. F. Dumoulin, Rev. S. Tighe, Rev. M. G. Poole (assoc.), Rev. Capon Mills, Messrs. Wm. H. Jones and F. M. De la Fosse.

## College Chronicle.

## ANNUAL FOOTBALL SUPPER.

"It is success that colours all in life."

If this be true our mundane existence since November 28th must wear a very rosy tint indeed. The third annual football supper may be described truthfully as an emphatic success in every sense of the word. It has not been customary to have a large gathering on this occasion, in fact the four year teams and one or two outsiders have as a rule constituted the entire number. The advisability of this limitation has been questioned and next year the experiment of having as many of the men present as care to come might be tried. This year about sixty took their places around the festive board. The seats of honour were occupied by the guests of the evening, the noble '95, to wit, and the tables presented a very pleasing appearance decorated at one end by the prizes for the athletic sports.

Besides members of the year teams invitations were sent to Messrs. S. G. Beckett, E. C. Clark and Bay Reed of the Banjo and Guitar Club, to Messrs. Goldsmith, Tremayne, Bryce McMurrich and Gwyn Jones of the first XV., to Mr. Carter Troop, and last, but by no means least, to a number of our jovial Dons.

Steward Filby eclipsed all former efforts and provided an excellent supper, and tasteful menu cards the joint work of Messrs. Huntingford, Chadwick and E. G. Osler, had been arranged with quotations many and apt to the subject in hand.

After the discussion of the menu the first order of business was the presentation of prizes, which excited a great deal of enthusiasm among the different years. The winners of the events have already been enumerated in THE REVIEW. The championship medal decorates the manly breast of D. F. Campbell, the inter-year race provided four more pewters for the use of the bibulous '96, and the steeplechase cup, presented by Mr. Huntingford, goes to Heaven.

The musical and oratorical part of the programme began with a piano duett, and, after "The Queen," came the toast of the champions ('95). Mr. J. D. McMurrich followed with a song "Honey, O," and the Dean in his usual happy manner proposed the Athletic Association. The speaker touched the hearts of all present by his expression of his interest in Trinity athletics, and on resuming his seat received three hearty cheers.

Mr. Frank DuMoulin at some length responded in an eloquent speech to the toast, tracing the history of the Association and its good work since its inception.

Mr. Alexis Martin proposed the "XV.," and Capt. Chadwick responded with a brief review of the season's work.

"De Ring-Tailed Coon," by Mr. Huntingford here varied the monotony of the proceedings, and so well was it sung that an encore was insisted upon. The next toast, "The

hurried rush of words, checked and confused by a speedier gust of gurgling sound—I am in the habit of ceasing to argue the question. Bubbling is not to be met by arguing."

And here may follow a specimen of these two worthies' improving conversation.

"It wasn't that I wanted to ask you about," she continued, after she had indulged in a pensive sigh (with a dutiful bright smile and a glance at Archie's—the Earl of Mickleham's—photograph to follow. Her behavior always reminds me of a well-assorted *menu*). "It was about some thing much more difficult. You won't tell Archie, will you?"

"This becomes interesting," I remarked putting my hat down.

"You know, Mr. Carter, that before I was married—oh, how long ago it seems!"

"Not at all."

"Don't interrupt. That before I was married I had several—that is to say several—well, several—"

"Start quite fresh," I suggested encouragingly.

"Well, then, several men were silly enough to think themselves—you know."

"No one better, I assented cheerfully.

Let us conclude with a bit of an interview with old Lady Mickleham relative to a rumour which she had heard about a certain passage between Mr. Carter and her future daughter-in-law:

"Romping!" I cried.

"A thing not only atrociously vulgar at all times, but under the circumstances—need I say more? Mr. Carter, you were engaged in chasing my son's future bride round a table!"

"Pardon me, Lady Mickleham. Your son's future bride was engaged in chasing me round a table."

"It is the same thing," said Lady Mickleham.

"I should have thought there was a distinction," said I.

"None at all."

I fell back on a second line of defence.

"I didn't let her catch me, Lady Mickleham," I pleaded.

Lady Mickleham grew quite red. This made me feel more at my ease.

"No sir. If you had—"

"Goodness knows!" I murmured shaking my head.

"As it happened, however, my son entered in the middle of this disgraceful—"

"It was at the beginning," said I with a regretful sigh.

So much for the "Dialogues." "The Indiscretion of the Duchess" is a story told in the first person about the narrator (a young Englishman), two ladies, a nobleman and a necklace. It contains an intricate and well developed plot and many exciting situations, among which are included a burglary, a duel, and an attempted highway robbery. In the earlier part many clever bits recall the "Dialogues," but it bears a stronger resemblance to the "Prisoner of Lenda." As in the latter, the hero is a bit of a knight-errant. True, the lady to whose rescue he goes in the first place is by no means in distress. She is alone in her French *chateau*, her husband, the Duke of Saint Machon, having been sent by a kind government on a special mission to Algeria, but the little Duchess does not regard this as an unmixd misfortune. The hero, however, redeems his character by running into trouble and fighting like a fiend for the sake of every pretty face he sees. The story ends very happily with two marriages and the death of the inconvenient Duke.

W. H. W.

Faculty," was proposed by Mr. Osborne, and responded to by Mr. Cayley. It will be but the truth to say that Mr. Cayley's was the speech of the evening. The Professor fairly excelled himself and kept the men in roars of laughter by a speech longer than some others but so bright and witty that time flew swiftly by.

Lack of space will not permit a full account of all that was said and done on this memorable occasion. Songs were kept up till the midnight hour, and when Metagona and Auld Lang Syne were sung the champions of '95 felt that the feast tendered to them far outshone all previous football suppers. The wounded McTavish was of course unable to be present, but migrations were made at intervals to his reception room and at these times the flowing bowl also mysteriously disappeared.

#### LITERARY INSTITUTE.

The President, Mr. Chappell, opened the eighth meeting Friday evening, December 7th, by calling upon Mr. Woolverton to read Mr. Dymond's essay on "The Poet-Laureateship." It was well prepared, instructive, and, on the whole, good. Two humorous readings were then delivered by Messrs. Montizambert and Heaven. The selections were both first-class humour but not read as well as they might have been. On the affirmative side of the debate: Resolved, "that a Protective Tariff is the most beneficial policy for Canada," were Messrs. Osborne and Baldwin. On the negative, were Messrs. McMurrich and Rogers. Mr. McMurrich being unavoidably absent Mr. Chappell took his place delegating the chair to the first Vice-President. The leaders' speeches were animated and very good considering the fact that the examinations were drawing very near and demanded the almost undivided attention of all. By reason of this, also, there was a very small attendance. This was the last meeting of the Institute this term.

#### NOTES.

We are sorry to learn from time to time that some men who are undergraduates of good standing have not been or given opportunity of taking any part in the Institute meetings. The Council can only do its best and such things will occur. But where there are so many men to so few meetings it is impossible to get around them all in the course of one year. If anyone has been overlooked in this way he will confer a favor on the Council by informing one of its members, who will see the matter remedied.

We know of no rule which results in greater practical benefits than the one which provides for discussion on debates from the body of the hall. We have here plenty of men who would make capital speakers with a little practice, but there are not sufficient opportunities possible for them to debate in the regular way, and they thus lack training. The new rule amply supplies this lack. Everyone has a chance to speak as often as he likes in the course of the year. We are delighted to see so many taking advantage of this and hope that all, thrusting repugnance to speaking in public firmly aside, will embrace every opportunity offered them. It is surprising to note the improved speaking of those men who have firmly followed this rule in the past.

The propriety of the regular debaters being allowed to take part in the after discussion has been questioned once or twice. We think there are two good reasons why this should be permitted. In the first place, some of the appointed speakers may be, in the first part of the debate, speaking against their convictions and they should be

allowed the privilege of saying so and of correcting any false impressions of their views. Again, unless some one else two can be got to start a discussion, on many occasions there would be none simply because of unwillingness to begin. The appointed speakers are always keen to speak again and thus the discussion fairly started, goes on with animation. THE REVIEW therefore commends the recent decisions of the chair on this point.

There have been one or two suggestions thrown out by THE REVIEW and endorsed by all which do not seem to have been taken wholly to heart. For instance, we suggested that the two readings given every Friday night should be of different character, one light or comic, the other of more grave description. We hinted at the advisability of the readers coming together before the meeting and arranging the matter. This has not been wholly adopted. We still think that if followed out it would raise the tone of the readings.

\* \* \*

Fill high the cup, the loving cup,  
Drink deep the vict'ry down;  
Shout ho! my lads, well done! my lads,  
Shout! heroes of renown,  
We've won the game  
We've earned a name,  
A name that ne'er will die.  
Shout, all alive!  
Rah! ninety-five!  
The well-won cup fill high!

"Rah! Trinity, Di vinity!  
Shout Champions, shout aloud"—  
"Uncircumcised, we'll keep the prize,  
Well-won, from such a crowd  
As ye, ye dogs,  
Foul Gentile hogs,"  
Pack shouted from afar;  
But Osler, grim,  
Just smiled at him  
And girt him for the war.

Why tell it o'er, why publish more  
Of how the battle fell,  
How all around the bloody ground  
Lay those who battled well;  
Why tell again  
The number slain,  
Again the dire groan  
Of 'Ichabod,'  
The chastening rod,  
Of Israel's glory flown.

But shout alive! Rah! ninety-five  
The swift of foot, the strong!  
Fill foaming up  
The well-earned cup,  
Drink deep, drink well, drink long.  
You've won the fight  
By might and right,  
Afar your glory shines.  
Shout! All alive!  
Rah! Ninety-Five  
Your vict'ry o'er Divines!

An open meeting was held in the Dining Hall on Tuesday, December 4th, at 8 p. m., when Mr. Baynes Reed read a paper on "Bishop Patteson," which was written last year by Mr. C. C. Paine.

The paper was one of unusual excellence and was deeply interesting. The writer seemed to have thoroughly caught the spirit of the martyred bishop and everybody present felt as if they had not merely heard the facts of his life but had realized something of the inner character of the man.



The study of such lives helps us to realize that Christianity is as capable of exercising as strong a power over a man now as it has ever been. It is interesting to bear in mind in these days when many regard the practice of holding missionary meetings and services as love's labour lost that Patteson was led to devote his life to the missionary cause by hearing Bishop Selwyn preach. At the conclusion of the paper, the Dean read an extract from a sermon by the late Canon Liddon, delivered on the Sunday after the news of Bishop Patteson's death reached England.

### SPORTS.

With the close of the football season began a period of stagnation for athletics of all kinds. The go-between weather of early winter effectually puts a stop to all sports and there is nothing to do but sit down and wait for ice. The season's prospects as far as can be judged at present, are sufficiently encouraging to cause everyone to chafe at any delay in getting started. There will be abundance of material to draw from and altogether it may fairly be expected that Trinity will put a strong hockey team on the ice this season. Mr. McMurrich, who, we are pleased to know, has been elected a member of the Ontario Hockey Executive, has made a very satisfactory arrangement by which Trinity's first game comes off on January 18th, thus giving us what we have not had before, viz., a week's time to get into some sort of fighting trim. In the first round we meet Hamilton and Barrie, both of which teams intend to have a look in somewhere.

In the formation of the Inter-collegiate Hockey League a most excellent deed has been accomplished. In view of the combinations of banks and other teams into leagues it has become necessary for the various colleges of Canada to combine and assure their existence as a, or perhaps the, important factor in the game. To Mr. Davidson, until lately President of the McGill Hockey Club, belongs the chief credit for this move and if the hopes at present entertained of its success are but partly realized Mr. Davidson will have conferred a lasting favor on inter-collegiate athletics in Canada.

The meeting of delegates was held at Ottawa on Saturday, 22nd, Trinity being represented by Mr. E. S. Senkler. The officers of the League were elected and considerable business of various kinds was transacted.

It is intended that each club shall contribute towards a trophy.

The rink at last looks respectable. New four-foot cushions and a proper levelling have worked wonders.

At the annual meeting of the Ontario Rugby Football Union, Mr. E. G. Osler was elected a member of the Executive Committee.

If any proof of our need for a gymnasium were required, it has been furnished by the numbers of men who have taken advantage of the new apparatus during the last few weeks. There is not much material set up as yet, but what there is, is the best, and its general use is an indication of the kind of support the gymnasium is to receive in the future.

### COLLEGE CUTS.

"A Merry Christmas" comes from the little round "man in black," as he dispenses ticket checks to the various mournful applicants. "Thank you, sir," says a particularly mournful one, but how can he enjoy the festive season with four "Supps" as the first instalment of Christmas boxes, and the suspiciously black looks that

greet him on his arrival home. Why, O why should "peace on earth, good will towards men" be grossly violated, cruelly transgressed by the authorities of Trinity College, why will they persist in spelling Xmas, Xams, to the great discomfort of so many youthful sensitive souls. Can the said men in power guzzle their turkey and plum-pudding with never a thought of the misery untold they've wrought to many a household throughout the realm. Hearts of adamant, chilly, cold, forbidding creatures, why is it thus? The Thespians one and all, deep in the mire groan from out the lowest depths—yet not all—the of the raven locks is still alive to protest against the conspiracy. Where is moderation, my dear sirs? Decimation isn't in it, with the wholesale slaughter that has taken place.

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He's an Arts sinner and with his left shoulder as advance guard he walked up and took his paper in Apologetics like a little man. He thought it was a rather strange name to give his subject, but, nevertheless, he struggled manfully with it for half an hour, till a tap on the shoulder and a suppressed chuckle behind him, awoke him to the fact that he had the wrong paper. —London Review of the Apologists—just issued.

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C. H. Carlton, '93, writes in glowing terms from Brasenose College, Oxford, which he entered last fall to take a course in honour history. From all accounts Bert is having a good time, is doing his best to hold Trinity stock up, and helping to immortalize "owld '93." He entered in the Stranger's race at the Jesus College sports, an event open to the whole country, and but for an unfortunate accident, viz., the breaking of the spikes of his shoes, stood a very good chance; as it was he led the field at the last 50 yds., so we expect great things from him in the future. He is loud in his praise of what may be termed the cosmopolitan spirit shewn by the different men. According to him the day of cast iron distinctions is one of the past, and the freshmen far from having to run the gauntlet on coming up, are, on the contrary, made rather much of. Their state of probation is supposed to have taken place in the large public schools (unfortunately, in this country, these indispensable factors of the juvenile weal are few and far between) and a man is taken for what he is worth, and his capabilities not forcibly put to the test, as is generally the case on this side of the Atlantic. His hands appear to be pretty full. As a stranger from the colonies, and a B.A. at that, he is an object of more or less curiosity, and consequently is in great demand, and is kept pretty busy seeing and being seen. At a public meeting the other day he ventured to take exception to some remarks on the colonies, made by one who meant well, but who, not being a colonist himself, was naturally not so well posted as a genuine thoroughbred; his exceptions were rather pooh-pooed by the said honourable gentleman, but were listened to very attentively by the audience. Oxford, according to him, as the train to the newsboy, is one big circus, something on all the time. He has seen Father Trenholme in his Cowley garb, but the latter's thoughts were evidently in some transcendent sphere, far from the maddening throng, for he passed by without a word. Jean Baptiste Courtenemong, another of the immortal band is at New College, and he intends looking him up soon. Football, he says, is a little too swift for him, but several have asked him to hold himself in readiness for the position of cox. Bert ends up with best wishes to all his old friends at Trinity, and best hopes for her success, and promises to do all in his power to boom her stock on the other side. THE REVIEW wishes him success in all his undertakings.

When a wag says of Mason's Dogmatic Theology that "it's naughty but it's nice," do not be horrified. He only means "knotty."

The exams. are ended, *gratias cuicumque volis*: a word about them. They're solemn enough under any circumstances, and dignified affairs they are too, which is as it should be. Nothing, however, is perfect, and room for improvement can always be found. Candidates add nothing to the dignity of the occasion or of themselves by accepting the lead of foolish children, even though some of them be respectable—save the mark—married men, and stamping their feet at every remark from the dais. There can be improvement too in another and very important particular. It is nearly time that the authorities recognized the justice of the demand for printed papers. One department has set the lead and there should be no delay in following it. In classics, of course, texts are provided, but for instance in moderns, how in the name of all that's reasonable can a man be expected to wade through several sheets of closely written extracts and make a decent shewing? Munnurs of dissatisfaction have been increasing every year, and it will be a distinct mistake if this improvement is not made by June as it should have been long ago.

Mr. DePencier, while not a rebellious, has been certainly a stiff-necked "generation" of late.

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In the November issue of *THE REVIEW* unfavourable comment was made upon the non-appearance of a certain member of the Second XV. on the occasion of the match with Trinity College School. Although it is impossible for men to be too careful in matters of this kind, there seems to have been some misunderstanding on this occasion and *THE REVIEW*, not wishing to misrepresent anybody, takes this opportunity of setting the matter right.

#### PERSONAL.

Mr. Little will continue to work at St. John's, Mr. Starr at Norway and Mr. McLennan at St. Jude's.

The Rev. J. N. Hunter, B.A., '92, has been sent as missionary to the Magdalen Islands, Diocese of Quebec.

Mr. O. L. Bickford, a prominent member of the McGill University Banjo Club, is visiting his erstwhile haunts in Trinity.

Messrs. H.M. Little, G. L. Starr and J. McKee McLennan were ordained to the Diocese in St. Alban's Cathedral on Sunday, Dec. 23rd.

We are delighted to hear that the invalids Messrs. Bell and McTavish, who were hurt in the '95 vs. Divinity match are rapidly improving and have gone home for the Christmas vacation.

We regret to hear that Mr. Code of the First Year has had to leave College on account of ill-health. Mr. Warren, also a First Year man, has been compelled to give up study of all kinds on account of trouble with his eyes. We extend our hearty sympathy to both.

MR. BAYNES REED has received a very interesting letter from our friend Mr. C. C. Paine. Craftonville, Bernardino Co., S. California, is the sunny spot Mr. Paine has chosen in which to seek a renewal of health and strength which lately seemed to be deserting him. We are glad to know that orange cultivation and the study of flowers are having the desired effect, and *THE REVIEW* has much pleasure in expressing to Mr. Paine the good will and season's greeting which in his letter he extended to his old friends at Trinity.

#### CONVOCATION SERMON.\*

פְּתַח-דְּבָרֶיךָ יְאִיר מְכִין פְּתֵינִים :

The opening of Thy words giveth light :  
Giving understanding to the simple.

—*Psalm* cxix. : 130.

It was the sigh of the cynic that youth was a blunder; manhood a struggle, and old age a regret. If this were universally true, how impenetrable were the mystery, how infinite the despair of life. Call it by what name we may; fringe it with what external glory we please, it would be only a daily deepening gloom, unrelieved by any compensation in the present, and uncheered by any hope for the future.

In such a seat of learning as this, and on such an occasion as the present, it becomes us well to ask:—Have not we, as watchmen set upon the walls of Zion, been charged with a special duty to warn, to teach and to premonish, and have not we a burden laid upon us by the Lord to enunciate to our young men in the most clear and emphatic manner the Divine doctrine and discipline of life.

The age in which we live has many vivid and praiseworthy characteristics; it is pre-eminently the age of intense thought, of restless activity, of material progress and development, but in matters spiritual it has a fatal tendency which threatens ere long to shipwreck the faith of thousands, and to obscure, where it does not extinguish, the light which alone can illumine the world. I refer to the wide spread feeling that we ought to abandon our ancient creeds and formularies of faith and substitute for them the specious but fallacious principle that all creeds are unnecessary, providing only that the life be in the right. It is the fierce spirit which would discard the sublime revelations of the Word of God, which have moulded into exquisite beauty lives once darker than sackcloth of hair, thrown down the idols and abolished the superstitions of ages, and flooded with Divine glory a world, which until the coming of Christ, lay bound and helpless at the oppressor's feet. These revelations, after their sublime achievements in the past; after having demonstrated that they are the mightiest spiritual forces of which the world has cognizance, the pride and insolence—the so-called learning, and the still more imaginary science of the day would peremptorily reject as the benevolent but exploded theories of a primitive but uncritical age.

And having dismissed them, into whose face, we ask, would they bid our young men, and the whole world of want and sorrow look for strength, for guidance and for peace?

Let each one look within, they say: let each one use his own power and discrimination, and thus, according to the fable, Phaethon in all his folly would himself drive the horses of the sun. But, we ask, would this give the desired peace? Would all the troubled men and women, now driven up and down in the great Adria of human doubt find the abiding rest they seek in the deification of human reason, and the supreme exaltation of a so called "verifying faculty" within them?

"I am rolling rudderless," said the gifted Coleridge in 1807, "the wreck of what I once was." "Wretched, helpless, hopeless," was his description of himself seven years later.

And so it is with thousands in the present day—restless and unhappy with the path of peace before them; they forsake the waters of Shiloh which flow softly and hew themselves out cisterns, broken cisterns which will hold no water.

\* Full text of the Sermon preached before Trinity University at the Annual Convocation Service by the Right Reverend the Lord Bishop of Huron, D.D., D.C.L.

If ever there was a time when the Church of God should boldly and emphatically proclaim the truth—if ever educational institutions such as this were called upon to give their students definite and dogmatic teaching, it is the present hour when so many are departing from the faith and grasping at theories which first mislead and then subvert the soul.

In opposition therefore to all agnosticism which denies that we can know either God or the things of God, I wish emphatically to state that there are certain sublime and transcendent revelations of God, given to us by the Divine word which we can most positively teach our youth in order that they may find a safe anchorage amid the restless billows of this troubled life, and find that glorious peace the world is so utterly unable to bestow.

*First then we can know God in the face of Jesus Christ.*

Christ was the brightness of the Father's glory, and the express image of His Person. In speaking to Philip, He said: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, shew us the Father?" Irrespective of all revelation, irrespective I mean, of those Holy Scriptures in which the life, death and character of our blessed Lord are portrayed, what evidence have we of His historical being; of Him whom we delight to serve as both our Saviour and our King? The most overwhelming proof of the Christian religion must be Christ himself, and as the late Canon Cook of Exeter has said:—"If we bring a blind man out at midday and bid him look straight at the sun when it is blazing in the zenith, and if he can see no light it will be useless to bring him out at midnight to shew him Sirius or Vega. Christ is the sun Himself and the whole earth shall be full of His glory.

If Christ then did not even exist as an historical Person, one fact is admitted even by infidels themselves and that is, that the ideal Christ, the Christ of the Gospels was created and described with all His wondrous sayings, His tragic death, His stupendous resurrection and His mysterious appearances at the very time when we believers know Him to have lived and died and rose again. But this admission involves a difficulty which no unbelief, however learned or subtle, has ever been able to solve. The difficulty is this: If no historical Christ ever lived, from whose brain ever sprang the conception of the glorious Christ so vividly described in the Gospels. The most thoughtful of infidels have admitted that the humble fishermen from the placid waters of Galilee were utterly unable to produce such a conception. The Christ they looked for was a temporal ruler, the Christ of the Gospel is, according to this theory, made to say, "My kingdom is not of this world." Indeed, not only is the Christ of the Gospels a totally different Being from that which the disciples looked for, but His whole teaching, was diametrically opposed to all the ideas and aspirations of the nation at large. If then the ideal Christ was not a Jewish conception, whose were the hands which painted a picture so infinite and sublime? Certainly no artist from the Greek or Roman worlds sunk as they were in darkness, superstition and sin. "In the Palestine of the Year One," asks Chadwick, "what is there to explain Christ? Did this eagle with sun-sustaining eyes emerge from the slums of the age of Tiberius, the basest age in history? Natural causes, the struggle to exist, the race which is for the swift, and the battle, to the strong, did these teach a Jew to pray upon His cross for those who nailed Him there? And whence is the trumpet, and whose is the breath in it, which has blown that dying supplication round the world and down the ages to become for centuries and races the blast of a spiritual resurrection? Who built the throne from which he stretches a rod of iron across the world?—and where has ever human being found the colors and the brush to paint across the wildest

storm-clouds of existence this never-fading Rainbow," which spans the vast circuit of all measurable time.

Such is the glorious and infinite Being; to whom now we can triumphantly point our youth as the one supreme object of their love, the Redeemer of their souls and the Guide of their future path. On this point let our teachings be clear, definite and comprehensive, and as the world needs Christ more than midnight needs the sun let us with all our power, emphasize and enforce this fact. Let us teach them that as the sun blanches every star and will admit no competitor in the field, so before this peerless, solitary Christ—King of all kings and Lord of all lords—all human learning shrinks to ignorance and all human strength to want. Under the magnificent span of the *Arc de Triomphe* in France, where France records the triumphs of her arms, no less than eight broad and splendid avenues meet; so that standing beneath the intersections of the Arch, and looking first outwardly and then inwardly we find that all lines here centre, and from this they all radiate. So too in this Arch of eternal Triumph—Jesus Christ our Lord, all the broad avenues of time converge, and from Him they issue forth into eternity. In Him time and eternity meet. How paramount, then, how transcendent the importance of knowing him—the mystery of His incarnation, the holiness of His life, the atoning value of His propitiatory death, His resurrection, His ascension and His coming again. These are the themes on which angels linger, and this is the knowledge which in the rush and antagonism of life will make our young men, not the sport and prey of every wayward wind that sweeps across their path, but strong and vigorous, able to witness a good confession and push the fierce battle to the gate.

*Secondly.*—Against all Agnosticism which affirms that nothing is knowable of God, we know the truth; God's word is truth.

In any war that may be waged, to seize the capital of the enemy is to overthrow his power, and to make ourself supreme master of his land. But more than capital to the mightiest empire on earth, more than air to the lungs, or heart to the body is the volume of the Holy Scriptures to the Church of the living God. It is the one sacred and inviolable deposit committed to her care; the inspired instrument of all her chartered rights; the infallible history of her origin and progress in the past, and the foundation of all her hope in the future, but above all this, it is God's one stupendous revelation to man whose authority, is attested by the resurrection of Jesus Christ from the dead, and whose inspiration is manifest from the fact that it was written by the fingers of God.

Against such a volume as this—the very citadel of our faith, as might be expected—all the powers of darkness and of sin are to-day combined. Headed by Satan, they are beleaguering this stronghold of the Truth, knowing full well that if only faith in the Word of God can be overthrown, Christianity as a power is practically lost, and the era of infidelity and atheism begun. Hence, hydra-headed monsters are rising everywhere to do, if possible, their share in the great work of demolition. So-called men of science who claim they are familiar with every geological event from the time this earth was only vapour till the alluvial deposits were formed in the changes of the Neozoic age, some, I am thankful to say, not all of them, affirm that Moses is unscientific and his statements unworthy of their credence. Destructive critics, each with his axe and spade, trying to overturn the faith of centuries and by wild theories to drape the sunlight of the world. Clergymen in their pulpits, professors in their chairs, a great complex host, whose teeth are spears and arrows and their tongue a sharp sword.

In answer to all adverse criticism with respect to the Word of God, I wish to advance three propositions.

*First*, that the Old Testament, against which the most violent attacks are now being made by all the various schools of destructive criticism is that book which has received the fullest and most sublime endorsement by the Lord Jesus Christ Himself, in whom are hidden all the treasures of wisdom and knowledge.

I would draw your attention to the profound, awful reverence with which the Saviour invests the Holy Scriptures, and how He ever makes them the one supreme arbiter of all his words and deeds. In them He saw the whole path His hallowed feet were to tread from the manger in Bethlehem to His ascension from Bethany. Though omnipotent Himself, the only thing he could not do was deflect a hair's breadth from the written Word of God. His one answer to all who sought to turn Him from His purpose was: "How then shall the Scriptures be fulfilled?" No writer of the Old Testament is more assailed than Moses, yet our Lord, speaking to the Jews of Moses, said: "If ye believe not His writings how shall ye believe My words." Mark also His solemn words, "The Scriptures cannot be broken. Heaven and earth with a crash may pass away but these inspired records will stand till every promise is fulfilled and every threat maintained."

This, therefore, we can teach our young men that the Lord Jesus Christ, in whom was no darkness at all, and who was perfect in knowledge as He was perfect in power has stamped the Holy Scriptures as Divine, and has staked His awful and inviolable word on the inspiration by which they were written and the certainty with which they will be performed.

*Secondly*, that nothing has ever yet been advanced by real science which compels us to renounce one jot or tittle of the written Word of God.

The imperious postulate, which most of the critics demand of their pupils, is this: Reject the infallibility of the Scriptures, and accept the infallibility of criticism. We answer: Do nothing of the kind, but rather challenge the statement as utterly false and dangerous. But so many are prone to reply: "We must give heed to these men for they are the high priests of science and, therefore, know whereof they speak. Having investigated every thing from the atomæ, only discoverable by the high powers of the microscope, to the ponderous worlds which roll in illimitable space, surely they are in a position to say what is credible or not." To this we can give an answer, clear, positive and final, and that is: However old the world may be, all the sciences are young; geology, biology, chemistry, astronomy and ethnology are only in their infancy. Their advocates are busy correcting the mistakes of their predecessors as succeeding scientists will undoubtedly correct theirs. They as yet, in their inchoate state only see through a glass darkly; and, therefore, as the present Dean of Canterbury has well said, if the sublime Hebrew and Greek Scriptures were in complete harmony with all the sciences as they are to-day, in this primitive and unfolding state, in fifty years from the present time they would be in hopeless contradiction to them all. We owe, no doubt, much to the sciences, but in many respects they speak as a child, they think as a child, they understand as a child, but when they become as men they will put away childish things and the perfect manhood of all the sciences will be marked by their entire harmony with and not their antagonism to the statements and revelations of the Book of God.

*Thirdly*: The Church of England has in her formularies

and Articles of Faith, honoured the Holy Scriptures as the inspired Word of God.

In the ordinal for deacons the Bishop asks the following solemn question of the candidate:

"Dost thou unfeignedly believe all the canonical Scriptures of the Old and New Testaments?"

To which he answers: "I do believe them."

In the Collect for the Second Sunday in Advent she ascribes inspiration to the Holy Scriptures, in that she affirms God has caused them all to be written. In her Sixth Article she emphatically lays down the great principle which is the bulwark of all our spiritual liberty. She makes the Holy Scriptures, and the Holy Scriptures alone, the arbiter of all doctrines and the touchstone of all Faith.

The world of rationalism claims infallibility for what it is pleased to call the "verifying faculty," and which it affirms is inherent in the heart of man. The Church of Rome as confidently asserts absolute infallibility to rest in her supreme ecclesiastical head on earth, the Pope, but the Church of England, denying both the one and the other, boldly and sublimely declares the absolute and imperial authority of the Holy Scriptures as the meteyard and limit of all truth. Speaking of General Councils, she sternly refuses to invest them with infallible powers and positively declares that "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

I cannot too strongly emphasize this fact, because in all the storms and upheavals of the present day; amid the opposition of some and the doubt of others, with society torn and riven, drifting further and further from the ancient faith and asking, "Is there any thing we may believe," how calm and glorious is the mission of our Church to stand and cry aloud over the troubled sea of life, "Behold the Lamb of God, who taketh away the sin of the world." This is the rest wherewith God causes the weary to rest, and this is their refreshing. Be assured the constricting power of the Church of England is not in her wealth, her adherents or her past, but in the sublime fact that she holds up aloft the beacon of God's Word and points to the Christ therein contained as the sole Saviour of the world.

At the great council of Nicæa, where orthodox and Arians contended for the Faith, we are told that a large manuscript Bible was laid on the table before them as the one and ultimate court appeal. Both admitted its claim, both allowed it was the finger of God. Nearly 1570 years have rolled away since then, and the grand old Bible is still upon the table before us, and the bulwark which our Church maintains against all falsehood, error and wrong, is this: That pointing, like the orthodox at the Council of Nicæa, to the Book of God, she says to all the angry assailants of her Faith: "Here shall I rest forever, and here shall thy waves be stayed." And now to return to our text, we know, *Thirdly*, the mystery of life.

Life is not life except it be in harmony with God; then is the path of the just as the shining light which shineth more and more unto the perfect day, for Christ Himself is our life, and in Him, though storms be fierce about us, we are moving grandly on toward the deepening splendour of the resurrection morn. All is not dark as some would say it is; all is not hopeless as some appear to think. The enigma of life is solved—all power in heaven and earth is given unto Christ and Christ is the Light of the World.

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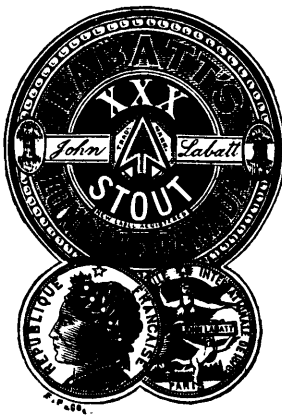
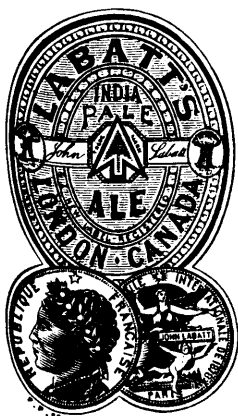
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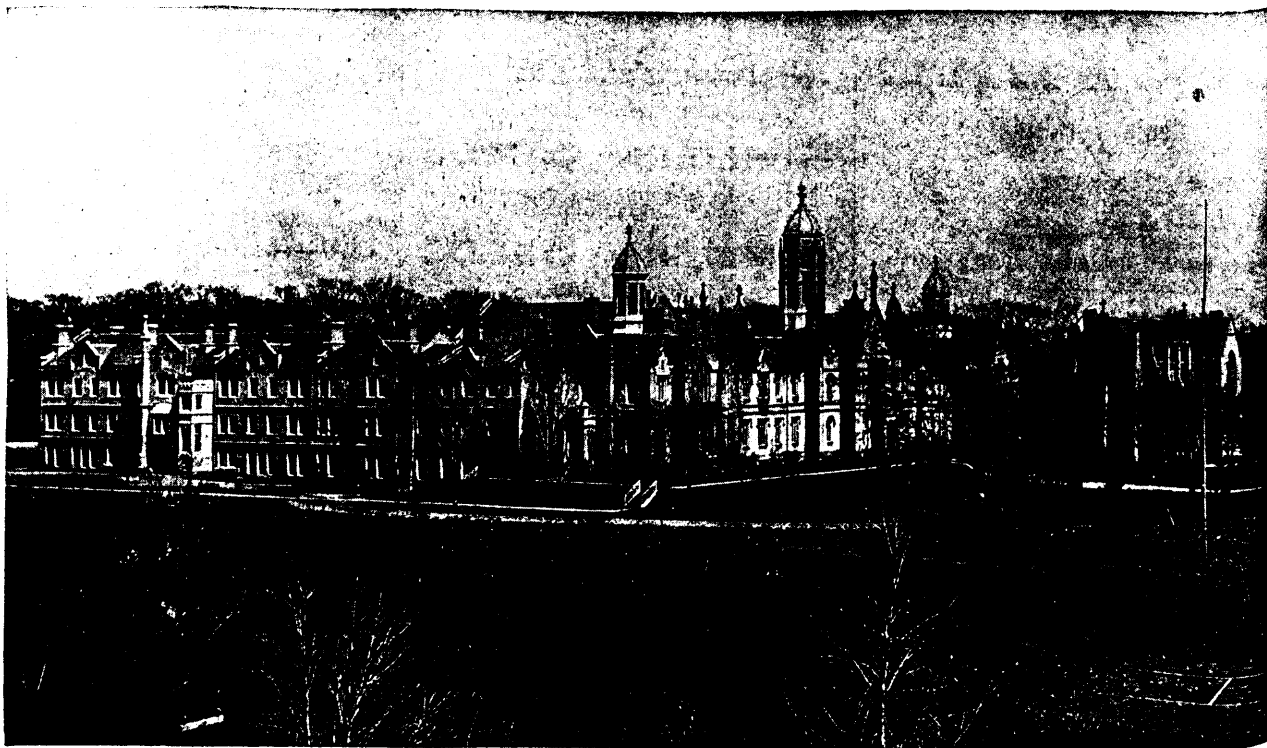
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