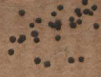


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# Acta Victoriana

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LITERARY SOCIETY IN THE INTEREST OF VICTORIA  
UNIVERSITY, HER STUDENTS, ALUMNI  
AND FRIENDS.

NOVEMBER



1893

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the interest of Victoria University, her Students,  
Alumni and Friends.

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VOL. XVII. TORONTO, NOVEMBER, 1893.

No. 2.

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|                        |         |                                 |
|------------------------|---------|---------------------------------|
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*All matters intended for insertion in the columns of the paper, together with all exchanges, should be addressed to the EDITOR-IN-CHIEF of Acta Victoriana, 38 Bernard Ave., Toronto.*

*All business matters should be referred to J. A. AYEARST, Business Manager Acta Victoriana, 32 St. Mary Street.*

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## Editorial.

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### NOTES.

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THIS is an age of progress. Last month ACTA appeared for the first time in new form. This month under new auspices. Henceforth she will be published by the Union Literary Society.

The amalgamation of the old "Lit" and "Jackson" has been accomplished. Already we can see good fruit being borne in the constant coming to the front of the *College*, instead of the narrower *Society* spirit which formerly, we are sorry to say, so often prevailed.

By this union the management of ACTA will be much simplified, and the possibility of choosing the very best men for her Editorial Staff and Board of Management much increased.

It was very gratifying, indeed, to see how nobly the boys from both societies threw away old party feelings and liberally made concessions. The result is that the new society has a constitution much superior to either of the old ones, and begins its career with the fixed purpose of accomplishing the end for which it exists, "The cultivation of Literature, Science and Oratory."

We look forward to a very successful future for the Union Literary Society, and most earnestly hope that every student of Victoria will see to it that his name is enrolled among its members.

From a practical, social and intellectual point of view, it demands your loyal attention.

---

Of late a good deal has been said about the lack of, and the yearning for, "*a distinctly national literature.*"

We are glad to see this coming more and more to the front. It betokens at least two things: the awakening to new life of a Canadian literary instinct, and the existence of a healthy patriotic spirit; the latter of which lies at the foundation of the noblest activities of a people, and finds expression in some of the tenderest and loftiest conceptions of its literature.

*Victoria* is considering this question from more than the theoretical point of view.

Already there has been started, in the Literary Department of this monthly, a series of articles upon the leading Canadian authors, and preparations are being made for an "Evening with Canadian Poets," to consist of readings, recitations from the best Canadian writers, and the presence of Miss Pauline Johnson to recite from her own beautiful productions.

---

It is an inestimable blessing that an education lies within the reach of almost every Canadian; even a University course can be pursued by the majority, for patience, energy and pluck will overcome poverty. But it is a lamentable fact that the majority, from limited means, are forced to make the object of an education the means of livelihood, rather than learning for its own sake. Men are forced to study Classics, or Mathematics, or Science, with a view to bread-and-butter, instead of culture. When a student enters the University, the great question that forces itself upon him is, not which course will bring the most refined culture, or develop intellectual vigour the most effectually, but out of which can he make the most *money*. The result is direful. The College course becomes mechanical and utilitarian. Practical

men of the world may be produced, but seldom a philosopher or poet. Individuality and the philosophical or literary instinct is crushed out. The practical is developed at the expense of the fundamental and ideal.

Doubtless, here we must look for the cause of the scantiness of our literature, and perhaps for its failure to be more "*distinctly national*."

I asked a fellow one day for fifty cents, a capitation tax. In giving it to me, he said, "I want it distinctly understood I do not give this because it is *customary* to support the cause you represent, but from *principle*." That was high sounding at first, but upon reflection I could not help asking myself, "Did that fellow really give from principle? Is it not very likely that *custom*—his past experiences—laid the foundation of that rule of conduct which he calls principle? Take away his past experience and environment, he would not have as many principles as now probably he thinks. I will not say that moral principles are inductions from experience, but I will say, that many people do not clearly discriminate between moral principles and such inductions. The result is they get false notions of creed, of duty and of conduct. They lose sight of the fact that some of the creeds and rules of conduct laid down, are formulated from the fallible observations and experiences of men, rather than the expression of moral principles universally and eternally true. If men could be brought more clearly to see this distinction, and act upon it, we cannot help thinking there would be more of intelligent charity and less of short-sighted bigotry; clearer and higher conceptions of right action, and less of confusion about customs and principles.

---

## THE HIGHER EDUCATION OF YOUNG WOMEN.

---

PRESIDENT DWIGHT says that the higher education is for the purpose of developing and cultivating the thinking power. It is to be the end of making a knowing and thinking mind; and therefore it should be given to the daughters and the sons alike.

This development and cultivation of the thinking power is needed to fit men and women for the better performance of the work which must specially devolve upon them, and nothing else can do this so thoroughly. In the active work of his life, a man must learn to use his mind more or less well. But the active sphere of a woman is usually her home. Life does not do for her what it does for the man, and it is not desirable that it should. If, therefore, her mind is not

trained by the higher education, there is a great chance it will not be trained at all to work intelligently, even within a very narrow circle.

While, however, the chief purpose of the higher education is to develop the individual as such, not to prepare brain and hand for any special kind of work, its value as a foundation for the activities of life cannot be left out of sight. And if this value is considered, it seems doubly true that women need it even more imperatively than men. Women's work is "all-round" work; and, as a class, women have never done it properly, because they have not had an all-round training.

Some people profess to believe that the development of women's minds is undesirable because, although it might increase the chance of happiness in married life, it would lessen the number of marriages by lessening the attractiveness of young women.

The higher education of women, rightly pursued and really gained, is not an influence that will make women pedants, prudes, prigs, or blue-stockings, shrews, amazons, or hard, cold, semi-masculine monstrosities. To be broad-minded, clear-minded, free-minded, active-minded is not to be strong-minded.

It is the narrow, superficial education of women which leads them to maintain that there is no difference between themselves and men, or that men's normal opportunities are loftier than their own, and which consequently makes them envy men and desire to step into their place.

One writer says that the trouble in Canada is that we are afraid of college-bred women, for we never know what they will be wanting to do next, because they will think for themselves, and refuse second-handed thought. An ounce of prevention has valuable medicinal properties, and no one can say that the would-be college woman was not liberally dosed with that well-recommended specific. A girl, who wished to cultivate her mind, was reminded that her brain actually weighed even less than a man's, and therefore it wasn't worth while to have that small quantity cultivated.

The late Prof. Bishop, of St. Petersburg, had been a violent opponent of the advancement of women, his chief argument against it being that the average weight of a man's brain was 1,350 grams, while that of a woman's was only 1,250. At the autopsy, his own brain was weighed, and it was found to be five grams less in weight than what he had declared to be the average for women's brains.

Then her health was the next plea; but it is not the educated girl who stoops to folly. It is becoming evident that it is not intellectual



habits, but fashionable ones, that are ruinous to health. Besides this fact, one authority says a woman scientifically educated can be taught more about caring for patients, etc., in three hours than another intellectually untrained can learn from personal experience in a lifetime.

The new education makes her complete mistress of all her faculties, teaches her soundness and thoroughness and self-control, and trains her to make accurate observations and logical deductions therefrom.

Mr. Bok advances another plea against higher education, but before he does so he assures us of his high esteem for women. His fear is that woman will become unwomanly, and so he devotes a whole page of fine type to this subject. Mr. Bok assumes that an educated woman is deficient of womanly kindness, is aggressive, disagreeable, restless, shameless, heartless and brainless. "If woman's mind must be cultivated at the expense of her heart—well, my friend, if you will pardon us, I think we will leave the head alone."

*If woman's mind must be cultivated at the expense of her heart! What shadow of rational ground is there for that if? Are men of education and intelligence less kind-hearted and gentle, as a class, than the rude and ignorant? Knowledge is not acquired at the expense of the heart. It would be an insult to college-bred men to affirm that their love of their families and homes was less ardent than the love which laboring men and artisans give to their wives and children. No one asserts that men are acquiring mental knowledge at the expense of the heart.*

An educated woman applies to domestic difficulties the same intelligent attention and cultivated reasoning power that she formerly brought to bear upon her studies. By every degree in which her own mental life has been broadened and bettered, is the life of her family broadened and bettered.

"When you educate a man," says the sage, "you educate an individual; when you educate a woman, you educate an entire family."

ADA L. PASCOE.

*Alma College, St. Thomas.*

---

WE are persuaded that a thread runs through all things; all worlds are strung on it as beads; and men and events and life come to us only because of that thread.—*Emerson.*

---

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

## Literary and Political.

---

### TENNYSON.

A. W. C., '95.

Old England bows in dust at loss of thee,  
 And mourns thy death, as earth the setting sun,  
 For now her third poetic day has gone  
 With thee, the last of her great trinity;  
 She now resigns her pen reluctantly,  
 Her lamp is now burned out, her course is run,  
 The writings of thy mystic three are done,  
 But reached is thine own immortality.

Henceforth thou shalt with all the great of earth,  
 Behold that Beauty thou didst dearly love,  
 And which thy pen so nobly shadowed forth,  
 And from the vantage ground of heaven will prove  
 That what we here call death is but a birth  
 To nobler life, and Beauty's realms above.

### A SUMMER IN NORTHERN CANADA.

E. M. B. '93.

LESS than three weeks after the festivities (?) incident to graduation, the writer found himself encamped on the Kippewa Lakes, nine miles by flat car and twenty-one by canoe from the outlet of Lake Temiscamingue. Our company was a survey party connected with the Geological Survey of Canada, and consisted of a surveyor, two assistants and three canoemen, one of whom also acted as cook. Of the work of the survey, as such, it is not our intention to speak, except incidentally; such details being of interest to the professional or scientific, rather than to the general, reader.

The Kippewa is a somewhat extensive body of water lying to the east of Lake Temiscamingue, and consists of a tangle of channels, bays and islands, about thirty miles in length by twenty in width, with some three hundred odd miles of shore line, and over five hundred islands. It was here, over a century ago, the small remnant of the once powerful Algonquin nation made its last stand against the hostile Iroquois, whose war party was entrapped into a narrow gorge

from which the lake takes its name, and exterminated almost to a man. Of late years, however, this scene of quaint and warlike associations has been rudely disturbed by the inrush of the timber hunters, ever eager for new fields. The vanguard of civilization (of which vanguard, individually and collectively, civilization has little reason to be proud) has burst in upon the solitude; the shores are being rapidly stripped of their once beautiful forests, and it is somewhat difficult to imagine the stern and feathered warriors of old in the presence of Jean Baptiste and his never-failing whiskey bottle. The beauty and romance of the place is gone; on all sides we see "drowned lands" and "crab" islands, caused by raising the level of the lake by dams. In almost every bay there is a "depot" or shanty, some disused and ruinous, others, where the timber has not been cut, filled with last winter's gangs preparing to leave for "down below" after their six months in the woods, or engaged in laying in stores for the work of the ensuing fall and winter.

A description of the Kippewa would be very incomplete were no mention made of its more permanent inhabitants, chief among whom are the various families of flies. Though mentioned among the last, they impress themselves upon the visitor at least as early as any other feature of the country, and occupy a large part of his attention (and other exposed parts) during his stay. There are also other representatives of animal life of larger size and much less blood-thirsty habits, including beaver, otter, porcupine, wolves, deer, bears and moose. The latter two may be said to divide between them the sovereignty of the North American forests, and an encounter with either of them is likely to involve some excitement, even when the animal attacked is crossing a body of water, and hence is at a disadvantage. To suppose an instance, we are starting at about half-past five on a bright morning, the chief with visions of eight miles of "line" to be run before dinner-time. But scarcely a mile from camp we sight the broad antlers and crooked head of a moose crossing the lake in our direction, and the canoes swerve off to meet him. He pays no attention to our approach until the foremost canoe is within fifty yards, when he turns quickly and makes off at right angles, leaving behind a wake of foam like a small tug-boat. The pace is too great, however, and the canoes are soon alongside; we head him off, and he turns in the direction of the camp, swimming more slowly, with his ears trailing in the water, a canoe on either side. The morning's work and the game laws of the Province of Quebec are conveniently lost sight of (we need some fresh meat anyway), and

after "swimming" him almost to camp, we put an end to his struggles. At dinner-time we have steak instead of bacon, but possibly there is a remorseful thought of the lost half day in the mind of the chief. But, of course, such proceedings would ill-become the character of a government survey.

Our work on the Kippewa was interrupted by frequent spells of bad weather, and it was with little regret that we found ourselves, about the end of July, emerging from the end of the "Indian Portage" on the crest of a granitic hill standing some two hundred feet above the surface of Lake Temiscamingue. Next day we proceeded up the lake by canoe, but finding the sea too rough for our over-loaded boats we were obliged to wait some hours for the steamer, from which we landed the same evening at Fort Temiscamingue. The fort is a Hudson's Bay Company's post, established over a century ago, and is situated on a sandy point which almost crosses the lake. Its old-fashioned, whitewashed buildings form a striking contrast to the dark green, pine-covered hills behind, and its clay fire-places, long-barreled flintlocks and large bark canoes belong to a phase of Canadian life that is rapidly becoming a thing of the past.

Lake Temiscamingue is a long and narrow body of water, some seventy-five miles in length by about five miles in width at its broadest part. Its waters lie in a canyon similar to the celebrated gorge of the Saguenay, and about twenty-two hundred feet in depth. Of this distance, the waters of the lake occupy about eighteen hundred, leaving a height of about four hundred feet from the surface to the top of the hills on either side. The cliffs are, in many places, very beautiful and somewhat imposing, especially if viewed from the thwarts of a canoe, although the interest of the geologist naturally centres in the questions suggested by the great depths below, rather than the comparatively insignificant heights above the surface.

In the neighborhood of Temiscamingue the student of human nature may find subjects for observation in some variety, all more or less interesting. There is the Indian, the *habitant*, the priest, the immigrant, the shantyman, the Hudson Bay Company's servant, the private trader and the white hunter, with sub-varieties of each and compounds of two or more of the main varieties. As a source of information, perhaps the Hudson Bay man is the most valuable. His knowledge of the country is intimate, and his stock of stories, both in history and fiction, almost inexhaustible, ranging in interest from an exceptionally large "bag" of beaver to well-authenticated cases of cannibalism among the Indians. Between these extremes lie bear, wolf and

By stories, stories of escapes in canoeing and showshoeing, starvation and freezing stories, and others too numerous to mention, and too heterogeneous to classify.

The Indians of this locality are a fine race, of Algonquin stock, and much less degraded than those farther west. Under the teaching of Catholic missionaries they are slowly becoming inured to civilized methods of life, but have by no means forgotten their old skill in handling canoes and trapping beaver. They are the most serviceable guides and canoe-men to be found in the north land, but must be treated in many respects in a manner unusual between employer and employed, where both are white men. Your white man is satisfied to allow his chief to make his own plans and give his orders accordingly, but the Indian considers himself slighted if his advice is not asked on every matter of which he has any knowledge, and is likely to sulk when his views are not accepted. But a dissertation on each of the various types named would far surpass the limits of an ACTA article.

The land to the west of Lake Temiscamingue lies at an elevation of from 800 to 1,000 feet above sea-level, and consists, for the most part, of low, rocky hills, whose sides form the shores of almost innumerable lakes, of various sizes and shapes. Some thirty miles from Temiscamingue, in a direct line, lies the Temagami Lake, which, although as yet unknown to tourists, is justly considered as among the most beautiful of Canada's many lakes. It is of irregular shape, well wooded, and contains some twelve hundred large and small islands. The water is deep and transparent; nothing in the way of outing can be finer than paddling among its many inlets and channels, watching the boulders passing twenty feet below one's canoe. On Temagami there is a post of the Hudson Bay Company, established some twenty years ago, where pork and sugar, at twenty-five cents a pound, are retailed to the Indians. The Temagami Indians are decidedly inferior to those of Temiscamingue. They are, as yet, only slightly civilized, and are chiefly hunters and voyageurs.

Two months spent in among the streams and lakes of the country between Temiscamingue and Temagami proved very interesting from the various standpoints of sport, science and outing, but would occupy far greater space if given in detail than is afforded by the Literary column; and must therefore be passed over, without further remark. On the evening of the 31st September we reached the mouth of the Ottertail Creek, flowing into Temiscamingue, where we made our last portage over the precipitous hills bordering the lake, and, starting after supper, reached the fort next morning, after an unbroken paddle of about twenty-four hours.

A summer spent in Northern Canada cannot fail to open the eyes of the observer, not merely to what has already been done in this country of ours, but also to the vastly greater work still remaining for the pioneer and settler, the miner, the farmer, and the lumberman.

---

DURING the short space of two years we have been called upon to mourn the loss of many of our public men, and even the highest office in the nation's gift has not been exempt. Sir John A. Macdonald and Hon. Alexander Mackenzie passed away amid the mourning of a nation, and now their successor in office, Sir John Abbott, has joined the great majority. He was born at St. Andrews, in the province of Quebec, and was a clergyman's son. His higher education he received at McGill University, Montreal, of which institution he was afterwards Dean of the Faculty of Law and a Governor. He early attained great prominence in his chosen profession of law, but also took an active part in municipal politics, being elected Mayor of the city of Montreal. Early in life he entered Parliament, occupying seats successively in the House of Assembly, the House of Commons and the Senate, and in June, 1891, became Premier, succeeding the late Sir John Macdonald. Unfortunately ill-health forced him to relinquish his arduous duties, and he retired into private life. His parliamentary career was distinguished by the attention he bestowed on commercial legislation. He stood very high at the Bar, was an able and useful member of Parliament, but above all, he was one in whom the public generally felt confidence. Canada can ill afford, in these times of unrest and anxiety, to lose these "Fathers of Confederation."

---

THE literary world, and more particularly the classical portion, has lately had to assume the garb of mourning for two of her brightest sons. We refer to Prof. Nettleship, who was cut off so suddenly whilst touring in Switzerland during the past summer, and Prof. Jowett, of Oxford University, who passed peacefully away at the ripe age of seventy-six. Prof. Jowett was essentially a man who lived for others, and everything he owned he seemed to hold in trust for the service of scholars, of scholarship and of the college. To Englishmen generally he was dear on account of his great belief in the future of his country; and to the world of readers he was among the first of benefactors, for he made Plato speak nearly as golden a tongue in English as in Greek. His translation of the works of the great philosopher was certainly

his greatest work. In reviewing his life, the great Andrew Lang says : "The master of Balliol is gone : we shall never see such another. He is mourned by more friends, perhaps, of ranks and ages more various than any other man of his day. From the Laureate and Mr. Browning to the youngest freshman, or to the children of his old or younger pupils, all who really knew him loved him."

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Now that the dead-lock in the American Senate is broken and a bill has been passed unconditionally repealing the Silver Bill, it remains to be seen whether or not the benefit will accrue from the recent legislation that its supporters expect. That an unwise law has been removed from the statute books of the United States there are few to deny, and already it seems that the effects of its repeal have been felt, in restoring some of the lost confidence in commercial and financial circles ; but it is yet to be proved that the Sherman Bill was the sole cause of the recent depression. In the struggle for the repeal of the Silver Bill we feel that our neighbors are to be congratulated on having at their head a man who would accept no compromise at the hands of his legislators. But while we are willing to admit that President Cleveland used his power to the benefit of his country, does it not seem to Canadians that a little too much power is vested in the office of president ; and that the germs of autocracy are deeply rooted in the constitution of that country, which has so long been fond of claiming to be the sole champion of national liberty. If it is true, as many contend, that the threats of the Cleveland party to do away with a protective tariff did much to cause the lack of confidence in financial circles, does it not seem probable that the same iron will, which, in the repeal of the Silver Bill has apparently benefited the country, if applied to the tariff reforms will involve it in still greater financial difficulty. Without usurping the position of judge of these affairs, or laying any claim to the gift of prophecy, we give it as our opinion merely, that there are still other matters for the American legislators to deal with before the financial system of the country is established on a firm basis.

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WE have every reason to be well satisfied with the appointment of Lord Aberdeen to the position of Governor-General of Canada. A more popular man among Canadians could not be found, and a man of more ability and experience we don't think was available. Some in this country may consider his expenditure a little lavish, but if Lord

Aberdeen sees fit, at his own expense, to maintain a larger retinue than any other governor has ever done, and to build a chapel for himself to worship in, we are of the opinion that Canadians will not object to having so much good money spent in their midst.

We have within us the elements of a great nation, and it is only becoming that the man who represents royalty in this country should do so in a manner worthy of his high position. We pay a governor liberally, and we expect him to support the dignity of our country in the eyes of foreign potentates, even if it involves the maintaining of a large retinue. If, as a reward for ability displayed here, our present governor should receive still higher honors at the hands of the home government, as probably will be the case, we feel sure that when he leaves this country he will carry with him the hearty good will of the Canadian people.

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WITHIN the last few weeks a literary and a political giant have left our shores to strengthen the thought and action of the Mother Country. Prof. Goldwin Smith has quit the land of his adoption with the intention of spending the remainder of his days in England, and the Hon. Edward Blake has returned to Westminster to take his seat in the Imperial Parliament.

Of the former we must say, that while we never sympathized with his lack of confidence in the future of Canada, and never believed his predictions as to her destiny, we always admired his candor, and believed that he was thoroughly conscientious in all he wrote. As a literary man, it is beyond the power of our pen to criticize him, and we consider it a matter to be sincerely regretted that he should remove his sphere of action from among us.

Of Mr. Blake's voluntary desertion of his country, we are scarcely disposed to speak with so much charity. There are, no doubt, important questions to settle in the assembly where he now holds a seat, but are there not men there capable of coping with them? The fact that no place was found for him in the Government, shows that men of the Blake calibre are not wanting in the Liberal Party of England, while he has left few, indeed, of anything like his power in his party in this country. In view of these facts, does it appear right for a patriotic statesman to leave his native country at a time when the help of every clear thinker was needed to guard her destiny. We hope that before long Mr. Blake will see fit to return to his former sphere of political activity, and that the English papers will be found applauding speeches made, not in Westminster, but in Ottawa.



## Social and Religious.

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### THEOSOPHY; OR, THE BONES OF BUDDHA UNBURIED.

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WE take it for granted, you see, that there was a Buddha—a living, human man—and that, therefore, he really had bones. Away in the dim, distant past, about the time that Thales was giving Greece her first lesson in philosophy, or when the foundations of the “seven-hilled city” were being laid firm and strong, he appeared, a loving, longing, and therefore restless spirit, and after serving his generation fairly well, as it would seem, was laid away *requiescere in pace*, by the mystic waters of the Ganges. But not for long. Impelled by something within, mankind does not willingly let the good die. Let Shakespeare speak it as he will, wherever the noble life has spent itself in loving labors for its fellows, they will, by every expedient, try to keep it with them still—to catch its inspiration, to drink in its sweetness of sympathy, its healthfulness and hope. Buddha had read the human heart, had felt the mystery, and, perhaps too much, the sadness of human life. But he had tried to bring help to men in their great need and longing, and they had loved him. And so, when the man Buddha had lain in his grave a few centuries, a loyal posterity of faithful followers, taking him up with reverent hands, found—Buddha the Incarnation, Buddha the God. And about him they built up perhaps the greatest religious system outside of that one that centres in the Jehovah of the Jews and the Christ of the Gospels. To much in his teaching that was good—yes, we may say divine—they added a great deal that was mystical, visionary and nonsensical. But there was good enough in it to keep it, and life enough to save itself and a mighty people, through many long centuries, from total extinction. But Buddhism to-day is a dead thing in the midst of a dying civilization. Well surely we can afford to leave it buried in that dead past. The world has something vastly better now. But no, the “perverse generation” of this nineteenth century have dragged it forth dead, hideous as it is, and after vain efforts at resuscitation and re-clothing, have sent it forth on its mission of “enlightenment” under the new and high-sounding title of *Theosophy*.

That men who, reaching out in darkness, found nothing better, should try to rest satisfied in this as best they could, seems natural;

but that they who see the light of Him who "at sundry times and in divers manners" revealed Himself of old, and in these last days perfected that revelation in his Son—that they should seek satisfaction here seems the height of all perversion. And yet some there are that do. Theosophy and esoteric teaching have been rapidly spreading, both in America and on the continent. Not, perhaps, to any very alarming extent or with any great revolutionary influences. As a rule the class that to-day are so proud to call themselves Theosophists is largely the same old class that a few years ago rejoiced in the title Atheists or Agnostics. It is quite the popular thing to call your *atheism* now-a-days *Theosophy*. But the growth of this teaching is sufficiently dangerous and widespread to justify every man in making an earnest, intelligently-directed study of it, that its truths may be seen and accounted for, and that its errors may be exposed and made harmless.

Theosophy in its modern form is quite a recent thing. The Theosophical Society was organized in New York, in 1875, by Madame Blavatsky, a Russian lady of rank, of considerable ability, though somewhat erratic in temperament, and, by the way, excessively fond of cigarette smoking; whether this last accomplishment assisted her *enlightening* powers any, of course we can't say. After spending, as is supposed, some thirty-seven years in occult studies, and in direct communication with the "Asiatic Brotherhood" in India, the fountain head of all "mysteries," she was finally initiated and sent out on her mission. The objects of the society as formed were four in number.

1. To form a nucleus of an Universal Brotherhood of humanity.
2. To study Aryan literature, religion and science.
3. To vindicate the importance of this study.
4. To explore the hidden mysteries of nature, and the latent powers of man.

But, as Madame Blavatsky's purpose really was to make of her society a new religion, the study of Aryan literature, religion and science was directed to this one purpose, that of finding in these old systems the foundation principles and precepts of the new faith. These were found in, and taken almost in their entirety from, Buddhism. And, as in that faith, the mystical element so largely predominates; and as Madame Blavatsky also considered it absolutely necessary that a new religion should be ushered in, at least, with exhibitions of wonder-working power; the fourth object of the society has ended in the claim of remarkable knowledge and skill in both the realms of nature and of mind, and ability to perform prodigious miracles, and do feats

of jugglery that rival even the pretensions of modern spiritualism, so-called. And the Universal Brotherhood that some have been deluded into thinking so worthy an object of the society means little more than a community in the occult arts of table-rapping and spirit-seeing and mind-influencing.

We are told sometimes that the numbers adhering to any teaching are a pretty good indication of the elements of truth contained therein. Modern Theosophy has quite a considerable following in America, England, and especially in France. How can we account for it?

I. The first and fundamental teaching of Theosophy is an out and-out pantheism, without limitation or reservation. Madame Blavatsky says, "We believe in a universal divine principle, the root of all, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of being." "Spirit and matter are essentially one." "The self of each is the higher self of all." (God, therefore, is everything, and everything is God, and must at last be absorbed in Him. Is this, then, one of the attractive teachings of Theosophy that helps to draw men of earnestness and intelligence toward it? It is, perhaps, a startling thought, if we have never dwelt on it before, that the great majority of mankind have founded their religious faith on a pantheistic philosophy. How can we account for it? Perhaps, in this way, men are given to go to extremes and the extreme of pantheism is a good deal nearer the truth, and therefore more attractive, than is the other extreme of an out-and-out materialism. The great nations of the East have kept alive their religion for century after century, but we question if any people could live even for one hundred years with a religion founded consistently on extreme materialistic principles. If we be not quite consistent with our principles, pantheism, after all, is not so far astray. God is in the cloud, the tree, the stone: we are a part of God, "for in Him we live and move and have our being." That poetic representation of the doctrine is both true and beautiful. But when we carry it out to its logical consequences—as perhaps is seldom done by its advocates—we lose the personal conscious God entirely, and religious life becomes impossible. If we have the God and Father that Jesus came to reveal, religious life—prayer, communion, love—becomes as natural as the child's dependence on a father or mother. But if only an "eternal somewhat" or an "absolute it," as Madame Blavatsky puts it, or "root substance differentiated into Spirit matter" as Mrs. Besant, with its necessary attendant, soulless-grinding law, then religious life becomes an absurd impossibility. As one writer has put it, "a consistent pantheist can no more pray to his universal principle, than an astronomer can to the law of gravitation."

II. The doctrine of re-incarnation is the second great teaching of Theosophy. This, of course, was adopted in its entirety from Buddhistic teaching. But this very convenient refinement was made to suit Western tastes—only human re-incarnations are taught—a decided improvement. The monads of the divine substance are first of all placed, without individualization, in something material. Every molecule of matter is a mode of the universal consciousness. After developing through countless stages, the individual is at last reached in the lowest forms of organic life. This develops again into man. And, he after multitudes of rebirths, each one being determined by the results, or Karma, of the preceding life, rises into the supernatural; and so lays down existence for the absolute being from which at first he came. And here again the Theosophists have made a decided improvement on Buddhism. The goal of life is not with them, Nirvâna, the absolute rest of unconsciousness in pure being; but each man passes into that state of pure being with conscious individuality and all the advantages of his incarnate experiences. All does not become one in God, but God Himself becomes the many. Of course, there is no very systematic attempt to prove these theories. Reasons are given why they should be true, and this is considered enough.

1. Re-incarnation alone gives the possibility of full and perfect human development. The faculties of man can only be developed during incarnation, and it takes thousands of life-times to reach perfection.
2. Re-incarnation alone gives scope for justice to every man.

This doctrine, then, gives us two teachings that are very acceptable to the human heart. First there is a high ideal, the highest possible, God Himself. All that Buddha became, all that Christ became, all men may become. Pray to, meditate upon, aspire after the Higher Self. When your ego becomes one with that Higher Self then you become as God, yes a conscious part of God. And in the second place this high ideal may become real alone through man's personal effort and merit. The ideas of penitence and faith, so hard to be received by the natural mind, are done away with. Christ made no atonement for sin; the saint is not made by the grace of God, but is slowly built up by his own efforts through many incarnations. It is hardly worth our while to compare this teaching with that of the Christian faith, both in its lofty ideal and in its natural, simple and blessedly effective method of realization.

III. Another fundamental teaching is the doctrine of Karma—the doctrine of consequences. Everything that follows as an inevitable result of what has been. Man is under the merciless non-personal

law of cause and effect. Fate holds him in its grip. It is useless to struggle. The only consolation is that extremely unsatisfactory one, "grin and bear it." Bear it you have to, grin if you can. Of course such a doctrine as that cannot be accepted in its entirety, save as the doctrine of suicide and despair. Theosophists make many exceptions when it comes to practical affairs. The present incarnation follows irresistibly from the last, it is true, but how you use this one will, to some extent at least, determine what the next will be, and how long the process will last. But the effect is so far off and uncertain that it can, to the ordinary mind, give little incentive to effort and struggle for something better and higher.

IV. A few words in regard to the Theosophic teaching on miracles. There can be no miracle in the accepted sense in Theosophy. All their marvellous achievements are wrought out according to higher esoteric laws that can only be apprehended and used by the more or less "enlightened." But this teaching makes great claim to this esoteric skill. In this they go far beyond even the most corrupted form of Buddhism. Madame Blavatsky can do anything in the way of thought-reading. She can send letters through the air from Tibet to Calcutta, and from Calcutta to London; in fact, the better way to describe her power would be to enumerate the very few things she cannot do. Such teaching as that will always be attractive, at least to a certain class. There are laws and powers about us that are wonderful and mysterious, and that some day we may know more about, but such claims as these have too much of manifest absurdity upon the face of them.

We come, then, to this conclusion in regard to this modern esoteric teaching: High as its ethical and moral ideals may be, lofty as some of its spiritual conceptions are, noble as is its altruism, it really takes the personal God out of the world and makes impossible the only thing that can lead to noble, holy character, namely, a true religious life, a personal faith in a personal God. It is as a recent writer has said: "An exotic of the nightshade family, transplanted by erratic hands, and deadly, if entertained intelligently, to our faith in the theanthropic person of Christ and to our sweet trust in the fatherhood of God."

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YET I doubt not through the ages one increasing purpose runs,  
 And the thoughts of men are widened with the process of the suns.  
 Knowledge comes, but wisdom lingers, and I linger on the shore,  
 And the individual withers, and the world is more and more.

—*Tennyson.*

## BIBLE STUDY.

F. W. H., '94.

[Being the digest of an address delivered by John R. Mott before the World's Student Conference, Northfield, July, 1893.]

In the first place Bible study is important to us as Christian men. In fact, it is one test of discipleship. "If ye abide in me and my words abide in you."—John xv. 7.

It shows each Christian man the needs and possibilities of his own spiritual life. The more we study the Bible the more we see our need of that study. We find in it a food without which our spiritual life becomes dwarfed.

Not until a close study is made of the word do we realize the possibilities before us in the development of our own spiritual life.

Many college men to-day are doing wrong because they don't heed. "Take heed that the light that is in thee be not darkness."

We find the peaks in the mountains of Christian life by studying the Bible. It enables us to overcome all evils. The Bible is the literature of power. "If ye abide . . . ye shall ask what ye will, and it shall be done unto you."—John xv. 7.

Meditation, without the Bible, may lead to morbid introspection.

In the second place, Bible study is important to us as Christian teachers.

The man with the life behind his teaching helps the members of his class the most. Students would rather drink from a running stream than a stagnant pool. We must be growing teachers if we enthuse and have others follow.

If a man strikes a rich vein he will have all his scholars digging; if he is satisfied to scrape along the surface, his scholars will likely do the same.

Centre on your own spiritual life if you would hold the interests of your class.

The wheels of your life must be oiled by the Holy Spirit if you would prosper. If we would shape the work and not be shaped by it, we must have a strong, rich, full, inner life.

A leader must be spiritual if he is going to have a spiritual association. The stream won't rise higher than its fountain.

The secret of enduring leadership is to minister to others.

Let us look at some of the hindrances and excuses made by our fellows in reference to Bible study:—

1. Lack of time.
2. I am studying for curriculum.
3. I am studying devotional books. These are all based on scripture. Why not go to the first source? Is there any secret thing that keeps you back?

4. Lack of suitable course.

- (a) Study the Bible by books from a devotional standpoint.
- (b) Take them in this order: Gospels, Galatians, Ephesians, Hebrews, Psalms, Isaiah and Deuteronomy. These books are the ridges in the Bible land. Pick out the more spiritual books.
- (c) The message of the epistles to me.
- (d) Biographical standards—Moses, Elijah, David, Daniel, etc.
  - (1) The thoughts, lines and purposes of their lives.
  - (2) The motives that actuated their lives.
  - (3) Difficulties they encountered.
  - (4) Achievements for God.
  - (5) Elements of success in their lives.
- (e) Christ as a pattern for me as a worker.
  - (1) His preparation and call to the work.
  - (2) Field and nature of His work.
  - (3) Resistance to His work.
  - (4) Manner in which He worked.
  - (5) Spirit in which He worked.
  - (6) Achievements of enduring success in His life as a worker.

Mark out a course for yourself and hold to it.

5. Manner of such study.

- (a) Be alone if possible.
- (b) Let there be a resolute putting down of our mind to the work.
- (c) Do not be side-tracked.
- (d) Be thorough, as there is too much surface study along this line.
- (e) Gold dust is on top—we have to dig for nuggets. Record results.
- (f) Meditate.

Count that day lost in which you do not record something concerning Christ. "As a man thinketh in his heart, so is he."

6. The spirit in which we should carry on this study.

- (a) Be intense.

- (b) Dependence on Holy Spirit. "Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. cxix. 18.
- (c) A childlike spirit.
- (d) A prayerful spirit.
- (e) In an obedient spirit.
- (f) In a practical spirit.
7. Time of such study.
- (a) Regular, set time, and stick to it.
- (b) Daily—"The world pulls us down daily."
- (c) An unhurried time.
- (d) An uninterrupted time. "It takes time to be spiritual."
- (e) Choicest time of the day.
- (f) The morning.

Spirituality costs—will you pay what it costs?

## Locals.

One of our pseudo-sophs, in spite of his name, does not seem to be much shyer than he was as a Freshman. We fear that, if he is not a little more guarded in his attentions to the fair sex, he may find more Lint-on his hands than will be easily removed.

*Historical event.*—Third battle of St. Albans, 1893.

"The honored head of this institution."—Adam.

Sw—nn—rt—n,—I have just been down to Cobourg again, Robert. R.—They used to have some fine girls there. S.—You bet your life; they have yet, too. R.—Were you over to Dr. R——'s? But a roseate hue of countenance, and an almost perceptible bristling of his jet-black moustache was the only vouchsafed reply.

The fire alarms sounded so vociferously the other evening as to cause considerable anxiety. We feared that Robert's sun-dial had caught fire again. However, on a closer view it was discovered that the light proceeded from the candles on the altars of Citizen Johnston's household gods.

The eve of All Saints this year was celebrated with all due decorum in this city; that is, according to the traditions handed down to us from time immemorial. The only hitch in the proceedings was caused by the appearance on the scene of the festivities of a band of Philistines armed with heathenish clubs, called in their outrageous language, "batons!" Some trouble was caused by these strangers, who were very dexterous in the use of their barbarous weapons, and being of immense



stature, thought to have stunned and taken alive a number of our 'braves for their feasts. The encounter which ensued brought to mind the ancient mode of warfare by the lack of artillery, with its consequent thunder and glare. But the breastplates and shields of our banqueters being laid aside, the work of these rude shillalabs might have been deadly had it not been for the night, which shrouded with her dark mantle the zealous worshippers. These, being thus removed by the favour of the gods, vowed for a sacrifice the thing most precious in their eyes, and the oblations were proceeded with.

A CORNER OF MY PALETTE.—Prayers are over and the halls are *almost* vacant. Only a more zealous worshipper remains to see that in a distant corner, before a bulletin and facing it, are three small figures with notebook and pencil in hand. Their tresses are bound by pretty ribbons, and their bright *fresh* faces are upturned with confident inquiry to the central figure. He is *young* and verdant, tall, erect, light overcoat, hat *on* over Roman nose and sweet smile, with index raised as if in the act of tracing out and reading aloud the higher portions of the exercise in Latin Prose!

THE Governor-General and Lady had been receiving for some time. An orderly hum prevailed in the chamber. Numbers of redcoats, with blues and plaids intermingled, stood about the throne. A hush of awe ensues while a specially hearty greeting is given by their Excellencies to the President of Victoria Union Literary Society. It needs only the bland smile of Hon. Sir Oliver Mowat to complete the picture of one of the greatest events of his Lordship's visit.

As foreshadowed in our last issue, the union of our two college societies has taken place. For this reason and to this end, last month was a month of committee meetings, compromises and amicable agreements. The contract was finally settled and the dowries fixed on Friday, the 27th, and on the following Friday evening, at eight o'clock, the ceremony was performed. For particulars of the bride's appearance, etc., see the daily papers of the 5th inst., which contain a faithful account by a near relative of both parties. We might add to that, however, that after the ceremony, which was kindly performed by Rev. Mr. Emery, in consideration for the services of our Glee Club on a date to be fixed by him, a magnificent repast was partaken of by all the relatives and friends, including Uncle Robert. The establishment will be on a grand scale, which all who attend the first At Home, on December 15th, will have an opportunity of admiring.

The Conversat will be earlier this year. In fact the notices inform

us that invitations will be sent immediately to all our friends on payment of the price of tickets. The date is Friday, Dec. 15, and all arrangements are complete and elaborate. There is to be "music on three flats" by Toronto orchestras, a musical programme by the students of Whitby Ladies' College, decorations as before, and catering to our baser but more necessary propensities by Webb. Every student who is not a veritable "plug" will be seen there accompanied by the handsomest young lady of his acquaintance. The following compose the Committee: G. H. Locke, B.A., chairman, R. H. Johnston, B.A., B. J. Hales, H. T. Lewis, J. A. Ayearst and A. J. Paul, '94; Shore, Kitching and Gardiner, '95; Hansford, Cox and O'Flynn, '96; Evans, Ivey, Shaver, '97; and S. W. Fallis.

THE lack of a campus does not seem to have finally deterred our football team from achieving victories and wearing laurels. From practising in a fence corner they have gone forth to glorious conquest. Last week the feat was achieved of teaching St. Michael's College the elementary department of arithmetic by practical demonstration, and dropping the ball through the opposite goal to the tune of one, two, three. Not only this, for while going to press we hear the shouts of victory borne to us from the smooth-shaven lawn. In fact, with the Great Commoner "We are forced to ask every morning what new victory there is, for fear of missing one." But what wonder, when we see the array of talent that represents us: Goal, Starr; backs, Langford and Hood; halves, Shore, McCrossen and Ward; forwards, Godbold, Kerr and Walker, Shepard and Chapman.

THE following were unanimously elected officers of the Union Literary Society for this term: Hon. Pres., Chancellor Burwash; Pres., B. J. Hales, '94; 1st Vice-Pres., A. J. Paul, '94; 2nd Vice-Pres., A. A. Shepard, '94; Critic, E. E. Marshall, '94; Ass't Critic, H. T. Lewis, '94; Rec. Sec., Hansford, '96; Ass't Rec. Sec., J. Barnes, '95; Cor. Sec., Connoly, '95; Treasurer, M. Chapman, '95; Leaders, S. W. Fallis, and W. H. Graham, '96; Pianist, H. E. Warren, '95; Ass't Pianist, C. W. Service, '95; Leader of Glee Club, F. W. Hollinrake, '94; Assistant, W. A. Chant, '95.

NEVER since the famous trial of the judges has so much popular interest been aroused as in the proceedings, now going forward, before the Privy Council of our chief Provincial Educational Institution. For various offences, the average being a cheer, six of the noble youth of our country have been subjected to a fine of \$90, or a banishment to the cold, cold world with a penalty on return of being hanged with red tape.

WE have received a summons as witness in a suit brought by little Moore, '96, against Chief Tormentor Jacombe, with Boyce as co-respondent. It will be remembered that our last issue contained a graphic and thrilling account of the incident which gives rise to this suit. The charge is "false arrest," but we believe the only result will be a gentle reminder that the plaintiff is not yet of sufficient age to carry on a suit.

PIERCING cries, thunderings as of a cannon ball discharged in a pyramid, or a Freshman's copper-toed shoes on the inside of the college door, disturbing the quiet of a Sabbath afternoon. More cries, followed by a greater noise, as if the fall of a massive tool-house at dead of night, or the forcible opening of the aforesaid door. And after that, quietness, and a solitary figure retreating from the Queen's Park by the nearest route.

THE annual supper of '95, as Juniors, is now a matter of history. As one of themselves expressed himself, we look back upon it with mingled feelings; our recollections of it are of the pleasantest, except for the size of the oysters. "They never could have stood upon their legs, those birds," and it is generally understood that the Chairman and President who, besides his ordinary capacity, had made a week's special preparations, could not do justice to more than two (some say only one). However, as we were the happy recipients of an invitation, we felt it our bounden duty to give some special account of the programme. As usual, the Queen was not neglected; the President of the class, Mr. Connolly, who filled the chair completely, proposed this toast, and then called on Hazen to toast "Our Alma Mater." "The Faculty" was represented, in Mr. Locke's absence, by Mr. R. H. Johnson, B.A., who told a good story very applicable in certain cases, no doubt, but whose moral to those present was out of sight. Then followed more toasts and more stories. The other classes were each toasted, and represented by their respective presidents, including B.D.'s, Varsity '95, and specialists. At mention of the latter, Nuppo suddenly lowered the 'Schprudel' bottle from his lips to declare he was a specialist of the third year. Another remarkable feature was the Freshman's Speech; on being allowed to begin with "Mr. Chairman, Ladies and Gentlemen," he took on most astonishing assurance even in a Freshie, and amid a silence that could be felt, declared, "We are two to one of the Sophs, and that is why we had no oyster supper." But when "The Ladies" was *proposed*, the zeal of the gallant Juniors burst all bounds. Chapman was seen to drink this toast — times, and Crawford sang, "Ordination is coming, Mamma, Mamma." The "Union Lit." was loudly applauded, and responded to by the worthy



mission seems to be mostly revealing the imperfections, incapacities and general uselessness of college professors, seniors and other individuals supposed generally to be more or less capable. Is thought to be susceptible to influences. If this should be true and there could in some way be got through the outer crust a little of the oil of charity and the grace of humility, we should look for a marvellous improvement.

JAMES ROBERTSON PEAKE is said to hail from the wilds of Northumberland county. But after careful examination of the specimen, we are led to conclude that there must be some mistake, since it is nowhere recorded in the annals of science that an object so full of interest ever came from so obscure a source. If in your rambles through the classic precincts of Victoria you see a young man with fascinating black eyes and a bewitching smile shaded by a love of a moustache, surrounded by several fair ladies who are evidently in different stages of "clean-goneness," then you may safely wager your best hat that you have found Peake, at his old tricks of working havoc among the hearts of the Freshettes. But if, under other circumstances, a passer-by should point out to you an apparition with a doleful cast of countenance and deep sonorous voice, speaking in a cadence "all so mournful and slow," that is the Rev. Mr. Peake, recently returned from his pastoral cares among the hills of the back country. Peake is a good fellow, and doubtless when he gets through his first-year examinations he will have learned to shun such violent extremes as these. As a means to the desired end, we would recommend an effort to pay a little more attention to alley and less to the ladies whose charms are so much more captivating to the susceptible Freshie.

ADOLPHUS EARNEST HENDERSON is like unto the sons of Anak for stature of body and mind—if we may judge of the latter by his words. But massive proportion to the contrary notwithstanding, he seems to be no lover of athletics. He waxes eloquent over the barbarities of a Varsity hustle, and is loud in his praises of the spirit shown by the Vic. boys, who treat the innocent Freshie so much more gently. It is needless to tell those who know him that he is a preacher. He has had the misfortune sometimes when supplying for the brethren, to get mixed up by the people with another preacher of the same name. A favorite pastime with him is to tell about the people who have come to church expecting to hear a certain popular preacher of this city, but who were not at all disappointed when they found they were to have the privilege of hearing the only great and original Adolphus Earnest.

But no doubt the Sophs. will do their duty in erasing such little peculiarities and turning him out a serviceable member of society.

GRANDILOQUENT FERDINAND SWINNERTON is a loquacious and urbane son of merry England. His esteemed godmother doubtless inferred from the shape of his mouth (always open) that in after-life he would be a setter forth of voluminous phrases and many-syllabled words, and so gave him the name which appears above. The fates have not been kind to him, and he declares that prosperity never smiles upon him. We were the more inclined to believe this when, on looking up the records, it transpired that he is the son of a Methodist preacher, who still labors in the little island over the sea. According to the custom of that barbarous land, our young hopeful spent most of his early years at boarding-school. It is rumored that he has done some preaching on his own account, but if this is true he must have registered a vow to lay aside the weight of dignity and the sins which so often beset "probationers at College," for the first time, and is now learning to put up a fast game of alley and football.

And now, in the course of our investigation, we come to the name of Christopher Giovanni Corneille, the father of the faithful, even as Lockie of old. Why was he elected? That is a question full of mystery to all but the Freshmen. Compared with some of his classmates, C. G. is common-place. He has not the imposing presence of Swinnerton or Henderson; he has not taken a scholarship, like Evans; he lacks the self-confident dogmatism of Vernon, nor has he ever scribbled his name in public places (*e. g.* Prof. Petch's desk), as Williams has done; but "he got there just the same." On week days Corneille is quite a sport, having a place on the football team, and having made good progress in alley. His scholastic record is fairly good, including honors at matriculation in Latin and English. He is now taking a pass course with Greek option, and it is whispered that he shares Prof. Locke's opinion that the first-year men don't know much Greek. C. G., however, is not marred by an excess of cheek, and by the time he becomes entirely used to his present surroundings, may be expected to develop into a good college student, with all the term implies.

WILBUR PRICE arrived at Victoria sharp on time, and has ever since devoted his attention to solving the problem allotted to the Natural Science Department of his year. He comes, we are told, from the town of Brockville, and will no doubt sustain the reputation of that venerable place. He is comparatively unknown to his fellow-students

as yet, but is making a good impression. A keener interest in college affairs and more frequent visits to the campus will soon add to the popularity already gained.

FRANKIE ZIMMERMAN, in spite of his name, is not at all "Dutchy." He lacks some of the qualities which are usually found in a Freshman, but, under the guiding hand of Swinnerton, he is rapidly learning to hold his own with the boys. He takes to college sports quite naturally, and tries hard not to blush when the ladies come his way. His due regard for the rights of others, combined with a keen interest in the affairs of his class, cannot but make him a favorite with the students as a whole.

CHARLES WESLEY CASSWELL came to College under the wing of Henderson, and has ever since remained close to his patron divinity. It is evident to all that he is a "travelled" man, and has not yet recovered from the stiffness resulting from the long drives of a country circuit. We suggest that the breezes that float around the alley board would be good for what ails him.

JOHN L. (not Sullivan) O'FLYNN—Irishman—cousin of the famous Walter, was born and educated under the stern discipline of the birch rod, administered in that great commercial centre, Colborne, where he now has a vote. Finishing his education at Colborne, he entered the Model School, Cobourg, in the fall of '90, and graduating with honors—like the rest of his class—became a pedagogue and turned his attention mainly to the production of that moustache which is to-day the pride and wonder of all Freshmen. After spending some years in this delightful occupation, he decided to cast in his lot with the class of '97. Since his arrival here he has proven of a very "retiring" nature, especially when the Freshman Literary Society has pronounced the benediction, or when the —— Street Church has dismissed for the evening. He plays football and alley, follows the guidance of Evans in everything, and is pursuing his studies in Moderns under Dr. Horning.

ALBERT HORE, six feet high and built in proportion, with splendid understanding, hails from the pretty little village of Valentia, fifteen miles from Lindsay. Attended the Collegiate Institute at Lindsay, and after a fitful struggle of some two years, at last succeeded in matriculating; while there he frequently astonished his fellow-students with his profound philosophical views, and more than once almost distinguished himself in classics, especially Latin prose; even yet he persists in having all the mysteries of that intricate language cleared up to his entire satisfaction. Is extremely fresh, innocent and

unsuspecting, but will learn ; though rather bashful, enjoys himself fairly well in the Freshmen's Lit. Entered the great city of Toronto and the stately halls of Vic. on the 2nd of October, with beating heart and faltering footstep, filled with an instinctive dread, and feeling that that day marked a crisis in his life. Has succeeded fairly well in adapting himself to his surroundings, and now may be seen sauntering through the halls with complaisant smile, feeling quite at home. Takes considerable interest in the doings of the college, but has no time for sports. On the whole a very good fellow, and evidently has a future before him.

(To be continued.)

## Personals.

AMONG those who have visited the "White City" are Mr. R. H. Johnson, B.A., who very fresh Freshmen call "Dick"; Mr. A. A. Shore, '95; and Mr. W. P. O'Flynn, who is now hobbling around on his "bike," through a violent attack of "Rheum-it-is." Also the following members of the Faculty, Dr. Burwash, Dr. Badgley, Dr. Horning and Prof. Petch.

W. K. HAGAR, '91, of Alton, now warbles the sweet song, "I'm going to marry, mamma, mamma."

G. W. ROBINSON, '91, is stationed at Echo Bay, Algoma.

GILBERT AGAR, '92, smiles on the congregations of Gore Bay Circuit, Manitoulin.

MURPHY, '86, is now in his Third Year at Trinity Medical School.

W. G. SARGENT, '94, better known as "Tommy," is at his home in Eddystone. He was obliged, through sickness, to drop out of '94, and has not yet fully recovered.

ANOTHER graduate of Victoria has been winning laurels for himself abroad. We refer to Mr. R. J. Holland, B.A., '87, who went to Leipzig University, three years ago, to pursue a post-graduate course in Natural Science. He has completed his course by attaining to the degree of Ph.D., with the standing *magna cum laude*. Mr. Holland left a few weeks ago for Clark University, Worcester, Mass., to accept an Honorary Fellowship offered him by that institution. Victoria congratulates him on his great success.

R. B. STRANGWAYS, '92, has registered with us again. He is now taking the B.D. course.



**WE** understand that George McCullough, '93, and R. J. Stallwood, '91, are in the city, but we have so far been unable to ascertain their exact whereabouts.

**U. RUNNALS**, formerly of '95, recently made us a flying visit. His health is recovering, but he does not yet feel strong enough to wrestle with the intricacies of the Mathematical course.

**FRED. W. DALY**, '88, was recently married to Madeleine Bertha, youngest daughter of the late G. N. A. F. T. Dickson, of London.

**W. H. SCHOFIELD**, gold medallist in modern languages, '89, familiarly known as "Shoo-fly," is now taking a post-graduate course in English at Harvard University, and making himself a name.

**AMONG** the happy weddings of this summer, we note with pleasure those of E. S. Howard, '92, and W. B. Tucker, '91. Mr. Howard and Miss D. Caldwell became one on July 4th. They are now residing in Brampton, where "Ed," is English Master in the High School. On the 28th June, at the residence of the bride's father, Prince Edward county, Rev. W. B. Tucker, B.A., B.D., was married to Miss Florence Huff. This happy couple are now living in the romantic village of Coboconk. Both of these ladies were formerly students at "Albert." "Vic" extends hearty congratulations.

**MISS HIGHT**, '91, is pursuing a post-graduate course of studies at Cornell University, Ithaca, N.Y.

**MISS KERR**, '91, has charge of the Modern Language Department of the Morrisburg Collegiate Institute.

**MISS DE LANY** and Miss Libby, both of the class of '91, are at home, Cobourg.

**MISS BURKHOLDER**, '90, is teaching in Ontario Ladies' College, Whitby.

**MISS McDONALD**, '93, is at home, Sunnyside, Toronto.

**MISS KENNY**, valedictorian for '93, is at home, Ottawa, preparing, we understand, for post-graduate work.

**MRS. W. W. ANDREWS** (Miss Greenwood, '84), is with her husband in Sackville, N.B.

**MRS. M. F. LIBBY** (Miss Phillips, '88), is now residing on Jamieson Avenue, Toronto.

**MISS DONLY**, '87, is at home, Simcoe.

**MISS E. O. WOODS**, '90, is teacher of Modern Languages in the Perth Collegiate Institute.

MISS ADDISON, '89, teaches Modern Languages in the Collegiate Institute, Stratford, Ont.

WE noticed with pleasure the very flattering remarks of Rev. Mr. Cook, the great prison reformer of England, in reference to a distinguished alumnus of our University, M. Lavell, M.D., LL.D., Warden of the Kingston Penitentiary. The Dominion Government has also formally and publicly borne testimony to his excellent management of the institution.

ONE of the old Cobourg boys and a graduate of Victoria, in both Arts and Law, shook off the trammels of bachelorhood during the past summer. We refer to Mr. Charles J. Holman, whose marriage to Miss Haight, formerly of Moulton Ladies' College, caused quite a stir in society circles. Mr. Holman is head of the law firm of Holman & Pattullo, and has already made his mark in legal circles. He takes a lively interest in higher education, and is a prominent member of the Senate of McMaster University.

SCARCELY a week passes without a number of distinguished old graduates visiting the new abode of their *Alma Mater*. Lately we had the pleasure of a call from J. T. Mellish, LL.B., Q.C., a leading barrister and politician of Charlottetown, Prince Edward Island. He was attending the sitting of the Supreme Court at Ottawa, and wished to see the New Victoria, whose praises are sung even in the land down by the sea.

AT the recent unveiling of the portraits in the chapel we noticed in the audience Edward Bull, M.D., of Bloor Street, one of the oldest students of old Victoria. He looks hale and hearty after his two years' sojourn abroad.

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### • EXCHANGES.

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THE *Albert College Times* comes to us arrayed in its new and cheerful garb. We watch with interest the steady improvement of this journal, which began with four pages, and now has twenty-four. As many of our students come from "Albert," the *Times* has many readers here. The "Personal Department" is very interesting, and we can also understand many of the locals. In the current issue there are some typographical errors, but this is doubtless due to the fact that the new editors have not yet mastered the art of proof-reading. "A Day in Pompeii" is an interesting account of a visit to that buried city by an enthusiastic and learned Canadian traveller. The *Times* always receives a hearty welcome to our table.

*Lassell Leaves* is one of our brightest exchanges for this month. It is published by the young ladies of Lassell Seminary, Auburndale, Mass. In the journal is a fly leaf containing a list of 633 names of students and alumni, who registered at their headquarters in the Woman's Building, World's Fair. This room is said to have been very beautiful, and its admirers gave vent to their delight in such expressions as: "Isn't it sweet?" "Isn't this the dearest dearie little room?" "Doesn't that look like pure, sweet young girls?" The following poem also appears in this number:

## HIS LETTER.

DEAR FATHER,—

"Please excuse," he wrote,  
 "The hurried shortness of this note,  
 But studies so demand attention  
 That I have barely time to mention  
 That I am well, and add that I  
 Lack funds; please send me some. Good-bye.  
 Your loving son,"  
 He signed his name,  
 And hastened to——the foot-ball game.

THE last number of the *Notre Dame Scholastic* appears in full mourning for the esteemed founder of that institution, the Very Rev. Edward Sorin, and contains a history of their University, which is now a great institution.

*'Varsity*, of the 15th inst., contains a very interesting letter by a Freshman, who signs himself Nine T. Seving. He is writing home for the first time, and endeavors to give his first impressions of college life.

MANY of our exchanges have so improved in appearance that we recognize with difficulty our old friends. Figuring prominently in this class we find *The Argosy*, of Mount Allison University. True, they are proud of the attractive cover donned by their journal, but they have reason to be so. Reflecting as it does the many sides of college life, *The Argosy* is a real college paper. The exchange editor justly claims that a college paper should only be sufficiently cosmopolitan to suit the particular class for which it is designed, viz., the students, alumni and friends of the college where it is published. The October number of this journal is largely of local interest, as it contains the "biogs" of the "lucky thirteen," the cognomen by which the graduating class of last June is known. "What? Have I choked you with an Argosy!" (*Shakespeare.*)

*Our Dumb Animals* is the official organ of two humane societies in Boston, and has for its motto the following lines from Cowper :

" I would not enter on my list of friends,  
Though graced with polished manners and fine sense,  
Yet wanting sensibility, the man  
Who needlessly sets foot upon a worm."

This journal is doing much, not only in preventing cruelty to animals, but also in fostering a kind feeling towards all living creatures. The editor believes that " the smallest drop of ink, falling like dew upon a thought, may make thousands, perhaps millions, think."

ON taking up the *McGill Fortnightly*, one is struck by the peculiar and intensely interesting design on the cover. Before opening the journal we are led to the conclusion that all the departments of the University are represented within. Just underneath the coat of arms we find Arts represented by a student, in cap and gown, seated on a three-legged stool, in a room even more gloomy than Faust's study. He is surrounded by huge tomes and is poring over the pages of Cicero (*De Oratore*), while a bust of this august Roman overshadows him. *Vita Brevis* is the motto for the " Meds," and we are shown an old time doctor feeling the pulse of his patient. The next scene represents the department of Law, and is very similar to one witnessed on 'Varsity lawn on the evening of October 31st., viz.: a phlegmatic " peeler," with raised baton, in hot pursuit of a " two-legged animal without feathers," whose cap is floating through the air. On opening the *Fortnightly* we find our conclusion confirmed, and we soon formed a conception of the " ups and downs " of student life at McGill.

THE Christmas Number of *Toronto Saturday Night* promises to be something very superior. The premium picture, entitled " A Moment in Suspense," has been purchased from its owner in Germany at a very large expense. *Reminiscences of a Nile Voyageur*, by C. L. Shaw, and illustrated by several eminent artists, is one of the leading features of this number.

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" QUIET, studious students may find home-like boarding house by applying at — street." — Bulletin. We would recommend almost any of the class of '97, as most of these are so studious that they have never yet been seen at any College gathering, except lectures and prayers.

# Missionary.

## OUR MISSIONARY SOCIETY.

BY THE PRESIDENT.

THE Missionary Society of Victoria University has been re-organized with the following staff of officers :

|                                |       |                                |
|--------------------------------|-------|--------------------------------|
| <i>Honorary President</i>      | - - - | Rev. Prof. Wallace, M.A., B.D. |
| <i>President</i>               | - - - | R. G. Martin, '94.             |
| <i>Vice-President</i>          | - - - | W. J. Conoly, '95.             |
| <i>Corresponding Secretary</i> | - - - | C. W. Service, '95.            |
|                                |       | Address 101½ Bleeker Street.   |
| <i>Recording Secretary</i>     | - - - | W. P. Dandy, '96.              |
| <i>Treasurer</i>               | - - - | A. J. Paul, '94.               |

**BOARD OF MANAGEMENT :**

- Officers, ex-Officio Members :* Hon. President, President, Vice-President and Corresponding Secretary.
- From the Students :* T. J. McCrossan, B.A. ; F. W. Hollinrake, '94 ; W. P. Dandy, '96, G. F. Swinnerton, '97 ; G. Nickle, '97 ; G. C. Balfour.
- From ex-Students :* F. Langford, B.A. ; W. J. Smith, B.A. ; Prof. McLaughlin, M.A., B.D. ; T. E. E. Shore, B.A. ; B. R. Strangway, B.A. ; D. Norman.

Now that the Society has been re-organized it seems natural to look about us for some definite work to do. Many of our readers will remember that the society was established on a new basis, about two years ago, with the definite object of sending a man to Japan and supporting him there. At that time the project met with great favor from the graduates and other friends of the college who subscribed liberally towards the fund. It was found necessary, however, to give up the plan because a suitable man was not found ready to go. It was felt that if a man were sent he should be a graduate of Victoria and a worthy representative of the scholarship of the University. For this reason the committee sought a man who was not only a graduate in Arts, but who had also completed a good part of the B.D. work. Such a man was not forthcoming and the plan was dropped, and the sums, which had been subscribed, remained uncollected for that reason. In order that the year might not be wasted, the Society resolved to subscribe a certain amount towards the education of a

native Japanese student. Last year, owing to the unsettled state of everything about the college, consequent upon its removal to Toronto, it was thought best to follow a similar plan. A subscription was taken up among the students and enough raised to pay for the education of one native and leave a small balance.

Now, as to the work for the present year. If it is thought best we can do as was done last year and help in what is really a good work, and appeals strongly to students. But it seems to me that the ideal work for our society is that for which it was established about two years ago. The sending of one of our own men to the field would create great interest in the college among outsiders, and at the same time awaken greater missionary zeal among the students. The feeling that they were supporting a man in the mission field would serve to draw out the sympathies of the students to this great work as nothing else would. Without doubt the reflex action upon the missionary spirit of the college, and of the church at large, would be very great.

If Victoria students are ever going to undertake such a work, now is the time to commence. After years of agitation and discussion, Victoria is firmly established in Toronto. Last year there was a feeling of uncertainty among the boys as to their position among the great mass of students of this city, and perhaps something of fear lest we should be swallowed up and lost sight of, and "Old Vic" should be known only in the memories of the graduates who went out from Cobourg. But now all this is changed. The year of trial is passed, and the students are as loyal as ever. Their numbers are fully up to previous years, and in all college affairs they are thoroughly united and determined to work for the good of their *Alma Mater*. Some changes have been made, it is true, but these were only such as were demanded by the altered circumstances in which we found ourselves. We are in hopes that the erection of a residence in the near future will still further promote those associations among the students for which our College has always been famous, and which have so well stood the test of the removal to a large city.

Now, all this has a direct and a very important bearing on the work of our Missionary Society. If there were not this close unity and strong feeling of loyalty, it would be useless to think of supporting a man in the foreign field. This is not a work to be taken up hastily and dropped at the first discouragement. If undertaken, it must be kept up for at least a number of years in a way that can only be done by the loyal support of the students while in attendance and after they leave college. Even then it can only be done with the assistance of

the friends and graduates of Victoria. As will be noticed from the list of officers, provision is made to have this latter class directly represented on the Board of Management, so that their counsel and interest may always be available to the Society.

While no steps have yet been taken in the matter, the Board will be glad to hear from any who are interested and willing to support the scheme, provided a suitable man can be secured. All communications sent to the Corresponding Secretary or any of the officers, will receive due attention. While there may still be some difficulty in securing the right man, yet it is probable that such a man as is desired can be found. Within the last two years quite a number of Victoria men have taken the B.D. course, while several others expect to finish it this year. Some of these have expressed a desire to go to the foreign field, so we feel justified in saying that if the means can be raised, the prospects are good for finding a man well qualified to represent us in Japan or elsewhere. Let us hear from our friends in regard to this matter.

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THE Students' Volunteer Band is small this year, yet its influence should not therefore be *nil*. If the number is too small, or the work too heavy to have regular weekly meetings, there are other ways by which we may let our light shine. Can we not materially assist in making our monthly missionary prayer-meeting much more interesting? Again, we need a good missionary map. Could not the members of the Band so divide the work as to be able to make one without serious sacrifice? This, then, if hung in the Y.M.C.A. hall, would be a constant sermon on the subject of missions, and perhaps spread more zeal and information than as much work in any other way.

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THE MONTHLY MISSIONARY MEETING in the College, held on Wednesday, 1st, at 5 p.m., was addressed by Rev. F. A. Cassidy, of Japan. The address consisted principally in answers to questions asked by the members of the Society. He looked upon the education of wisely selected Japanese young men for missionary work there as one of the most effectual means for us to assist in evangelizing Japan. If the Society could send a helper to Dr. Eby it would be a good move. It would, however, be better for the representative of the College Society to be under the control of the Japan Conference. The needs of the different fields is better known there than they can be to anyone here. He gave an emphatic negative to a question asking if there were any opportunity for self-supporting men in the educational work. He

looks hopefully on our work there. The great national spirit of the people made it necessary to give the Church in Japan full autonomy. Yet the Church has sufficient control in the necessity for a yearly missionary subsidy, and there is the best possible relations existing between the native ministers and our missionaries. The mission needs careful manning. Only men of good abilities and trained minds are useful.

## Y. M. C. A.

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### SUBSCRIPTIONS RECEIVED.

The following were received last College year, but too late for publication:—

#### ONE DOLLAR EACH.

A. B. Wallace, J. P. Weeks, F. H. Clarke, Dr. Horning, W. B. Tucker, B.D.; E. B. Hutcherson, B.A.; R. S. E. Large, G. A. McIntosh, Miss Henwood, Dr. Bain, J. McNeice, J. W. St. John, M.A.; Dr. R. A. Reeve, Dr. Bell, E. W. Hayden, Prof. C. C. James, M.A.; C. W. Service, M. E. Sexsmith, Geo. McCulloch, H. S. Dougall, B.A., Hamilton; Rev. R. Aylward, B.A., London; E. S. Howard, B.A., Brampton; F. E. Fletcher, B.A., Maple; Wm. Doxsee, B.A., Weston; W. B. Creighton, B.A., Lambeth; G. Agar, B.A., Meaford; Dr. Carman, Belleville; I. Coneb, Belleville; F. W. Daly, B.A., London; J. Pritchard, B.A., Montreal; A. K. Birks, B.D., Durham; J. W. Annis, M.A., Chatham; C. Guillet, B.A., Ottawa; O. R. Lambly, M.A., Wellington; Rev. S. J. Shorey, Napanee; S. B. Sinclair, B.A., Hamilton; Rev. E. B. Ryckman, M.A., Cootlock; G. C. Wood, Aylwin; W. H. Culver, Q.C., Winnipeg; S. P. Halls, Goderich, H. W. Kennedy, Belleville; Rev. G. W. McCall, B.D., Havelock; Rev. D. G. Sutherland, Hamilton; C. G. Elliott, Meadow Lea; W. H. Schofield, B.A., Hamilton; F. L. Brown, Woodbridge; Rev. D. Balfour, Gore's Landing; Rev. R. J. Garbutt, L.L.B., Lambeth; J. Lawrence, Alderville; Rev. G. W. Kirby, B.A., Hamilton; S. C. Moore, Lindsay; W. H. Graham, St. Mary's; W. J. Gardiner, M.A., Millbrook; Rev. J. Van Wycke, Hamilton; J. A. Jackson, Gananoque; Rev. W. McMullen, B.A., Copleston; Rev. R. P. Bowles, Gravenhurst.

#### TWO DOLLARS EACH.

Rev. T. Colling, St. George; Dr. J. Burwash, Rev. A. Sutherland, D.D.; A. B. Carscallen, B.A.; Rev. S. Anderson, Pelee Island; Rev. H. H. Coates, Japan.

Rev. W. H. Hincks, L.L.B., Owen Sound, \$4.00. Extras, \$1.35.

### RECEIVED THIS YEAR.

#### ONE DOLLAR EACH.

Prof. Wallace, Dr. Bell, R. H. Johnson, B.A., Miss Percival, Geo. W. Johnson, E. E. Craig, J. W. Kitching, U. Runnalls, Welcome; Rev. S. Anderson, Camlachie; Rev. B. R. Strangways, B.A., Lloydtown; W. J. Sipprell.

Miss A. A. McDouneil, B.A., \$2.00. Extras, 40c.



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