

failings should be allowed so greatly to overshadow his genius, and that posterity has thought fit to deny him that leniency which it has ever accorded to the great of all ages. Great men have great faults—Cicero, Caesar, Napoleon, Goethe, Rousseau—for the more powerful the character the stronger the passions that must be subdued, and the loftier the heights to which genius raises them, the more headlong and ruinous their fall. Recognising this, mankind has always been indulgent to its great, and looked with forgiving eye upon their failings. Time is a great purifier, and as water becomes clarified by crystalization, so the action of ages crystalizes the character of great men, expels what is impure, and presents posterity with a spotless transparent prism in whose clear depths we may behold unimpaired all the beauties of genius. So we hope it may prove with Francis Bacon. To unfold in all its complexity a spirit so vast and far reaching as Bacon's would require volumes; and hence we can only hope to put the reader in possession of one end of the woof by which he may unravel at leisure the whole web, a web in which he will find that every pattern, however intricate or diverse, is but the same thread woven in a different form. Seldom if ever has it been granted to any one mind so powerfully to stamp its impress upon the thought of future times, so completely to reform that of preceding ages. To appreciate all that is meant when we say this and the no less than Herculean task which Bacon set himself when he planned his *Instauratio Magna*—the Reversal of Science, the restoration to man of his empire over nature—let us glance for a moment at the state into which learning had fallen. The almost Egyptian darkness which fell upon and enveloped the intellectual world during the fifteen centuries which succeeded the gradual decline and fall of the Roman Empire till dispelled by those two day stars of modern enlightenment the Reformation of learning by Bacon, and Religion by Luther, divides itself naturally into three distinct periods. The first period comprising the first seven centuries of the Christian era, and known as the epoch of the Ancient Fathers, marks the turning point between the Antique and the Modern world, the gradual decay of an old faith and an old civilization, and out of the ashes the slow and struggling rise of a new. To look for any advancement in learning or any definite results would be to look in vain, one of the most voluminous of ages so one of the most unfruitful. The range and variety of the writings exceeding description and directed chiefly to the new religion, issuing from every philosophic school, creed, and nationality presents a curious, though interesting medley, particularly noticeable being efforts of the followers of Plato, Neo-Platonism, and Aristotle, to blend their teachings with those of Christianity, to unite the head of the Roman eagle to the body of the Christian dove. Then follows the still more barren period of the Scholastics whose hair-splitting metaphysical discussions filled the next seven centuries with logic drawn fine as gold wire, and whose theological and philos-

ophical speculations convulsed the mediæval world. Aristotle became Pope, no one dared think for himself. Nature was forgotten, and the world hung upon the lips of an Albertus Magnus, a Thomas Aquinas or a Dun Scotus. As distinguished from Scholasticism in the third period or the mystic school we have a direct reaction. Based upon Intuition it represented a natural theology flowing from the rugged but clear fountain of man's instinct, and whose simple doctrines grew daily more antagonistic to those elaborate speculations founded on formal logics and like a human corpse beautiful but lifeless. In mysticism we but see the daybreak which presaged the appearance of the sun itself upon the horizon. Francis Bacon, son of Sir Nicholas Bacon, was born on the 22nd of February, in the year 1561. Sent to Cambridge at the age of thirteen, he remained there till sixteen, when he left, it is said, disgusted with the philosophy of Aristotle, which held undisputed sway in all the great schools of learning. From this time till the day of his death his life's aim was the development and execution of the mighty task he had set himself, and we may do well to pause for a moment and meditate upon the transcendent genius of a young man, who still in his teens conceived the dream of converting knowledge from a speculative waste into "a rich storehouse for the glory of the Creator and the relief of man's estate," and the boundless ambition, the stern discipline, and the unrelaxed tenacity with which, in the midst of a thousand duties, he held onward to the goal.

(To be Continued.)

## Rouge et Noir.

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## THE JUBILEE.

There can be and there is but one opinion about the Queen's Jubilee. It has been a triumphant success without a single drawback. The voice of England, the voice of the British Empire, has spoken as the voice of one man. Even in the American States all that was best has joined union with their kinsman under the British Flag in acclaiming the Queen of the parent lands.

How could it be otherwise? The Queen has not only been a Lady of blameless life, but she has been a loyal, thought-