

of gambling; it was decided, however, to retain the title, as it represented the College colours, and as no other satisfactory name was proposed. We trust, however, that this feeling has died out, and that our readers see in the name only what its sponsors intended, namely the watchword of the College.

Since these earlier years its literary department has increased in size considerably, and under the editorship of Messrs. A. Lampman and J. A. Ritchie this portion of the paper became particularly attractive, many a charming little sonnet flowing from the pens of both these gentlemen. Such is a hurried retrospect of the past history of ROUGE ET NOIR, but there is much to be done, and we hope for a bright and successful future; we regret to say that we have not been supported by contributions as we should have been; under-graduates forget that when they are lax in their duty an increased amount of work devolves on the editors, and were we better supported ROUGE ET NOIR would appear more frequently.

So with grateful thanks to our contributors of the past year for their kind assistance, and with best wishes to our readers for a joyous Yule-tide, we close this volume and place it among the records of the past.

That the experiment at Harvard, of free chapels, has proved a success, speaks very creditably for the students of that University. For some time past the men aided by their various college papers have persistently agitated against compulsory chapels, and have at last gained the concession of free attendance from the authorities. This innovation, as we have before remarked, has had good results. Since its introduction the attendance has been nearly up to the average, the falling off being, according to one of the Professors, more than compensated for by the earnestness of those who do attend, and the reflection that they worship of their own free will and not perfunctorily. The result is one well worthy the attention of some Universities, where they still pursue the compulsory chapel system, and regard the majority of the body of students as outside the pale.

WE are glad to observe that the question of Elocution is becoming one of interest to our readers. In our last issue we printed a valuable contribution from "Alpha" on the subject, and this is followed up in the present number by a further communication from a "Backwood Under-graduate." It is indeed a matter upon which too much stress cannot be placed, especially in an institution like ours, where most of the graduates proceed either to the bar or the church.

The importance of Elocution as an art has been felt and acknowledged in all countries wherever civilization and learning have attained their highest state of perfection, even from the earliest times it has been esteemed a neces-

sary branch of education, and in the present day excellence in delivery, both in the pulpit and at the bar, have become indispensable to the success of the speaker. To be able to speak well and read well, must certainly ever rank amongst the foremost accomplishments, and the truth of this proposition is self-apparent when we reflect, that as language is the medium through which we communicate our thoughts and impressions, so the power it exerts over us must of necessity be modified by the manner in which it is conveyed to us. In no instance do these views receive stronger confirmation than in the ministrations of the pulpit. How often do we find sermons of high order utterly fail in their intended effect—and why? because of the defective delivery of the clergyman. How often do the sublime and beautiful compositions of the Holy Scriptures lose their meaning and force because they are read without reverence and expression, and often with indistinctness and impure enunciation. It is only when some one of high elocutionary culture charms us with his voice, and reveals to us beauties of which we were before unconscious, that we realize how much the pulpit loses by its neglect of this art, how much it would gain by its study and mastery.

Some time ago our attention was directed to a pamphlet containing the annual report of the Council of the Guild of St. Matthew. Most of our readers are probably aware of the objects with which this society was formed. To those who are not, we may say that it aims at discovering and dealing with the causes of Secularism, and to questions bearing on social and political morality it pledges itself to give earnest attention.

The term Socialism as used in the present day, is to many, a very abstract one, admitting of various interpretations, usually being associated in the minds of eminently respectable people with dynamite and other such accessories of civilization. As defined by the G. S. M. in connection with the Church, it is limited to two propositions:

First—*Every man should work.*

Secondly—*The produce of labour must be distributed on a more equitable system than at present.*

In favour of these propositions it is claimed that they are principles which underlie all Christian teachings and life. Of late Christian Socialism has attracted much attention in England from the various denominations, and thinking men of all shades of opinion have come to the conclusion that our present social system needs a radical reform. The question of labour and capital stands out as one of the most important of the day. At no far distant period Legislators will be called upon to deal with it. What stand the Church will then take is a matter of vital importance, as upon it will depend to a great extent, her sphere of usefulness in the future.