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THE ADVANCE OF NIGHT.

The Sun had borne his glory past the sea
From Troy, beyond the isles of Hesperus,
And summoned Night to stay the fretting world.
I watched his brim the waters touch, then turning,
Lo! strait the Eastern gates were oped afar,
And onward, all resistless Night came thro',
Her rule to claim! Before her feet there flowed
The darkness for a pathway, and behind,
Where she had trod, where late bright sunbeams lit
The glistening fields, now like a sepulchre,
No sign disclosing of the life it held,
There lay the vast o'ershadowed; and therein
The live and dead were clasped alike, the bond
And free, the passing and the past away,
The calm and fretful. As when oft the Earth,
Gathering the waters wide across her breast,
Is cloaked in robes of rain, so now there fell
The wrapping darkness thick from Heaven, and all
Was hid from view.

Onward from shore to sea
She strode, and fast the lingering daylight fled
Before her feet to Westward, and meanwhile
Upon the world grew silence at her tread
As she drew nigh.

And then full soon I saw
The myrmidons of Night, which under her
Hold rule, with soundless footsteps after her
Steal forward one by one. In train, it seemed,
Each from his place within the distant gloom
They came, Repose, and Peace, and healing Sleep,
With Dreams, and Visions, Guile, Untimely Death,
And Shame, and Infamy, with others; these
Their various censers each came ghostly waving
O'er us men.

But the shy, hiding stars,
No more outrivaled by the absorbing globe
Which rules the day, asserting their small light,
Re-set the dismal sky with a bright throng,
Like watch-fires on the plain when viewed afar.

—A. G.

ON CONDUCT AND MANNERS.

It can hardly be said that the subject of Behaviour has been neglected by essayists. Many writers of past and present times have treated of it formally or incidentally. On the other hand, the subject is one of great importance, and certainly is in no way hackneyed. It is, perhaps, more necessary to be considered in a new country than in an old, where most people are hard at work, and few have the same leisure to cultivate the refinements of

personal and social life as those who are living under an older form of civilization.

The question of Conduct, Manners, in a word, of Behaviour, is obviously of less importance than that of character—as the outward is inferior to the inward. But its place is close to the other, and indeed it is as inseparable from it as the body is from the soul. "Behaviour," says Lord Bacon, "seems it to me as a garment of the mind, and to have the conditions of a garment." This seems to be a true statement of the matter, and may seem to guard us against exaggerating or failing to recognize the true place of conduct in human life.

It is possible that the Frenchman went too far when he said that "the style is the man" (*le style c'est l'homme*). If he meant that the mere outward surface was the man, then he was wrong. If the words mean that our whole discipline is to be a kind of bodily will, in that regard to mental or moral discipline, then they are not true. If, on the other hand, it is meant that, on the whole, the man himself, the very inner nature and character of a man comes out in his behaviour, taking that word in its widest significance and application, then the phrase is substantially true.

The same may be said of the old-time motto of a great English bishop of the fifteenth century, William of Wykeham, Bishop of Winchester: "Manners make the man." Take in the outward and superficial sense of the words, the motto does not express the truth. Take in the deeper and more inward sense, it is exactly true. A man's actions do *make him* what he is, and they do *show* what he is. Habit, spirit, tone, tendency, are all produced by series of acts. We do not, of course, ignore native tendencies, the original constitution with which every human being starts in life. But this again becomes again consolidated, so to speak, by acts so that nature becomes moulded into habit and character. Two men starting in life with very similar constitutions and tendencies end by growing into two characters widely different. The frequent yielding to the impulses of whatever kind which arise within us has the effect of making these impulses—selfish, sensual, unruly, ambitious, spiritual—our masters. The habitual repression of them places them under the guidance of the ruling principle of life whatever it may be. It is by thoughts and words and acts of goodness that men become good; and this is true, whether we adopt a naturalistic point of view, or ascribe the good in man to the grace of God. Whatever