

OUR CANADIAN PORTRAIT GALLERY.

No. 80.—DANIEL WILSON, LL. D.

Our gallery would be incomplete did it not exhibit from time to time portraits of men distinguished in the promotion of science and literature in Canada. Already several eminent men of letters have been illustrated in our pages, and few deserve more honourable mention than Professor Wilson, of University College, Toronto.

From Mr. Morgan's very useful compilation, the *Bibliotheca Canadensis*, we learn that Daniel Wilson was born in Edinburgh, Scotland, in 1816. He was educated in his native city, and at an early age gave evidence of high intellectual attainments. He was appointed to the chair of History and English Literature in the University College, Toronto, in 1853, and the same year, on the death of M. Arago, was elected an honorary member of the Society of Antiquaries, of which he had formerly been Secretary. Professor Wilson was afterwards offered the office of Principal of McGill College in this city, but declined to accept. He is intimately associated with the development of higher education in the Province of Ontario, and has enriched the somewhat scanty literature of Canada with many able papers on various objects chiefly of a scientific character. Before coming to Canada he had published in 1847 "Memorials of Edinburgh in the olden time," illustrated from his own drawings; "Oliver Cromwell and the Protectorate;" "The Archæology and Pre-historic Annals of Scotland." These works were very favourably received by the public and flatteringly received by the ablest critics. His *opus magnum* is, however, the two volumes published in 1852, entitled "Pre-historic Man; Researches into the Origin of Civilization in the Old and New Worlds." This work is yet referred to as one of the ablest on the subject of which it treats, and proves its author to be a man of great erudition and vast research, not only in the beaten paths, but in the bye-ways of learning. During four years Dr. Wilson edited the *Canadian Journal*, to which he contributed many papers of great interest. Twenty-three of these are enumerated in the *Bibliotheca*, all of which treat of subjects calculated to arrest the attention of students and men of letters.

THE LATE MGR. DARBOY, ARCHBISHOP OF PARIS.

By members of all creeds alike the death of Mgr. Darboy, the late Archbishop of Paris, will be looked upon as a great loss to the cause of religious and moral advancement, while the cruel manner in which he met his death, at the hands of the blood-thirsty ruffians of the Commune, will enhance the reverence felt by all who knew him for a man who had distinguished himself through life by his earnest and disinterested devotion to religion, his stainless life, and his unswerving uprightness in the conduct of the weighty matters which fell to his charge. Not only by his co-religionists, but by all who can appreciate honour and straightforwardness, the deceased prelate will be looked upon as a martyr—a martyr to his religious convictions, and to the cause of order, truth and liberty.

Georges Darboy was born on the 19th of January, 1813, at Fayl-Billot, in the department of Haute-Marne. From early life he was destined for the priesthood, and, on arriving at a suitable age, was placed at the Seminary of Langres, where he received a brilliant education. In 1836 he took orders and was subsequently appointed Vicar of St. Dizier, and afterwards of Passy. Three years later he was named Professor of Philosophy and Dogmatic Theology in the Seminary of Langres; but when, in 1846, the seminary was placed in charge of a religious order, M. Darboy quitted the diocese and went to Paris, where he was appointed by the then Archbishop, Mgr. Affré, Chaplain to the Collège Henri IV. Mgr. Sibour subsequently made him honorary vicar, with the mission of inspecting the religious instruction in the colleges of the diocese. In November, 1854, he accompanied Mgr. Sibour to Rome, to take part in the definition of the dogma of the Immaculate Conception. In 1859 the Emperor, in return for the support rendered him by M. Darboy, both before and after the *coup d'état*, named him to the vacant episcopal see of Nancy, from which he was removed to the archbishopric in January, 1863. This office, the highest in the Gallican Church, Mgr. Darboy filled until he was arrested by the Commune last month, together with the venerable Abbé Deguerry, of the Madeleine, and four other prominent members of the metropolitan clergy, and put to death. The execution occurred on the evening of the 24th ult. At half-past seven, says a Parisian correspondent, the director of the Mazas prison (where the hostages had been confined), one Le-français, a namesake of the member of the Commune, and who had himself spent six years at the Bagne, ascended at the head of fifty Federals to the gallery where the principal prisoners were confined. An officer went round to each cell, summoning first the Archbishop, and then in succession M. Bonjean, the Abbé Allard, Fathers Ducoudray and Clair, and the Abbé Deguerry, Curé of the Madeleine. As the prisoners were summoned they were marched down to the road running round the prison, on each side of which, as far as I could see, were arranged National Guards, who received the captives with insults and epithets which I cannot transcribe. My unfortunate companions were taken into the courtyard facing the infirmary, where they found a firing party awaiting them. Monseigneur Darboy stepped forward, and, addressing his assassins, uttered a few words of pardon. Two of these men approached the Archbishop, and in the face of their comrades knelt before him, beseeching his forgiveness. The other Federals at once rushed upon them and drove them back with insulting reproaches, and then, turning towards the prisoners, gave vent to most violent expressions. The commander of the detachment even felt ashamed of this, and, ordering silence, uttered a fearful oath, telling his men that they were "to shoot those people, and not to bully them." The Federals were silenced, and upon the orders of their lieutenant loaded their weapons. Father Allard was placed against the wall and was the first shot down. Then M. Darboy, in his turn, fell. The whole six prisoners were thus shot, all evincing the utmost calmness and courage. M. Deguerry alone exhibited a momentary weakness, which was attributable rather to his state of health than to fear. After this tragical execution, carried out without any formal witnesses and in the presence

only of a number of bandits, the bodies of the unfortunate victims were placed in a cart belonging to a railway company, which had been requisitioned for the purpose, and were taken to Père-la-Chaise, where they were placed in the last trench of the "fosse commune" side by side, without even any attempt to cover them with earth.

The remains of His Grace have since been removed, and an appropriate public burial given them in the Cathedral Church of Notre Dame. The bodies of the murdered priests were also decently sepulchred.

M. Darboy is well-known as the author of several works of a religious character, among them "Les Femmes de la Bible," and "L'Introduction à l'imitation de Jesus-Christ." In August, 1860, he received the Cross of the Legion of Honour, and was promoted Grand Officer in 1863, shortly after his elevation to the archbishopric. The following extract from a letter by the Rev. E. Forbes to the *Record*, will no doubt be read with interest, as testifying to the character of the murdered Archbishop:—

"One of the last acts of the Archbishop of Paris was to accede heartily to a proposal of mine for relieving those Protestant orphanages in France which had suffered from the war. Only four days previous to his murder, I joined the Protestant pastors in an address to the Commune, beseeching them not to embroil their hands in the blood of innocent hostages."

TRINITY COLLEGE, TORONTO.

Trinity College, an institution for the higher education of young men of the Anglican Church, was erected in 1851, and owes its existence to the untiring exertions of the first Protestant Bishop in Upper Canada, the Rev. Dr. Strachan. The building, which is of white brick with stone dressings, designed in the third period of pointed English architecture, was erected, at a cost of £8,000, after the plans and under the direction of the well-known Toronto architect, Mr. Kivas Tully. It occupies a beautiful position on Queen street at the extreme western limit of the city, standing in the midst of spacious grounds, and overlooking the entrance to the bay. It has a frontage of 250 feet, facing the south, with wings projecting east and west 53 feet each. The porch of the principal entrance is of cut stone, over which is a bay window and ornamented gables to correspond. There are also handsome bay windows in each wing, with gables and windows similar to those over the entrance. The building is designed to accommodate eighty students with class-rooms, chapel, library, and museum. It also contains private residences for the Provost and two senior professors.

In his life of Dr. Strachan, Mr. Fennings Taylor speaks feelingly of the venerable prelate's exertions, continued unremittently for half a century, to erect and endow a university on the model of the ancient universities of England. With this object, King's College was incorporated, and the Bishop had good reason to believe that his efforts had been crowned with success. His hopes, however, were soon blighted. The sectarian education controversy was at its height, and the opponents of the separate school system brought such weight to bear upon the Legislature that an act was passed revoking the Royal Charter granted to King's College, and substituting the University of Toronto for the college. The rest of the story can best be told in Mr. Taylor's own words. The blow was a hard one. "But disappointment did not result in despair. There was dignity as well as grace in the way in which he accepted defeat. Indeed his character never shone to greater advantage than when he snatched a triumph from an overthrow. His resources were as manifold as they were inexhaustible. At the age of seventy-two he ceased from strife, and bowing obediently to a painful law, he began with renewed industry to build afresh what we regard as the fairest, and what we believe will prove to be the most enduring monument of his fame."

In the sacred names of truth and justice, he invoked the aid of that voluntary principle which he had formerly discredited, and sought in the free-will offerings of the many what he had hoped to find in the munificence of one. He appealed to honour and self-interest, to the recollection of wrongs, and the conviction of right, and his stirring words called into life the latent enthusiasm of gifted souls. His heart was inflamed with the fire he had kindled. He would scarcely give sleep to his eyes, or slumber to his eyelids, until he had erected a college wherein the divine law should fill the chief place in the circle of the sciences.

It was a brave sight to behold the heroic Bishop playing the roll of a voluntary. It was a brave sight to see one who had passed the period of life allotted by the Psalmist, stooping afresh to take up his burden, and submitting once more to the toils and sacrifices, the trials and disappointments which he had some right to lay aside. It was a brave sight to see one who could be indifferent to personal ease and conventional prudence, to the suggestions of comfort and the seductions of policy, setting himself to the duty of building in Canada a monument such as William of Wykeham erected at Oxford, not only where the work of education might be begun in the faith of Christ, but where, in the strength of the adorable Trinity, it might be continued and ended to the glory of God.

On the 1st January, 1859, the act which substituted the University of Toronto for King's College, came into operation, and, in consequence of such act, the Bishop issued a stirring pastoral, concluding with these emphatic words:

"I shall not rest satisfied till I have laboured to the utmost to restore the College under a holier and more perfect form. The result is with a higher power, and I may still be doomed to disappointment; but it is God's work, and I feel confident that it will be restored, although I may not be the happy instrument to live to behold it. Having done all in my power, I shall acquiesce submissively to the result, whatever it may be, and I shall then, and not till then, consider my mission in this behalf ended."

On the 19th of April, 1859, he left for Great Britain, and on the 4th of November following, he again returned to Toronto. Three days afterwards, the Medical School in connection with Trinity College was formally opened, and on the 30th of April following, the corner stone of the College was laid by him with becoming ceremony. On the 15th January, in the succeeding year, the College was opened for work, when the venerable Bishop in his touching speech very feelingly described his emotions as "the joy of grief," ending his eloquent address with these words:

"The rising University has been happily named the child of the Church's adversity, because it is the offspring of unexampled oppression—a solitary plant in a thorny land, which may yet suffer for a season under the frown of those whose duty it is to nourish and protect it. But the God whom we serve brings good out of evil, and makes the

wrath of man to praise him. We, therefore, take courage, and feel assured that as he has smiled upon our undertaking thus far, he will bless it to the end. In the meantime, I trust that Trinity College will henceforth be recognized by every lay and clerical member of our Communion as the legitimate child of the Church, and entitled to the benefit of their protection and daily prayer."

Thus were the hopes of half a century realized, and the labours of a life brought to a successful close. The attractive Gothic structure which adorns the western portion of Toronto should, and we hope will, be regarded by the churchmen of Ontario as the most fitting monument to his fame, who in life subscribed himself "John, by Divine permission, first Bishop of Toronto."

CONTINENTAL FASHIONS.

(From the Paris Correspondent of the "Queen.")

The season has arrived for preparing seaside costumes, and likewise costumes for watering-places; by the latter I refer to towns where there are mineral springs, where the society is usually brilliant and gay. It is very generally considered that the season at Baden will not be nearly so successful as in former years. The French will absent themselves from the town, for the reason that for a time they will shun all German society, not caring to be reminded of their sad disasters; and it is not too much to say that when France is absent, *Tripp* and *Centain* are absent also. Besides, our celebrated actors will certainly not go to Baden, and other foreigners, missing their accustomed pleasures, will seek them elsewhere. Spa will be the fashionable watering-place this season, and already the society assembled there is both numerous and elegant.

When a lady is preparing to sojourn for a while at a watering-place, it is necessary that she should provide toilettes for all occasions; and with the present fashions in dress, if the fair traveller be a good manager, she can combine her toilettes, so that she can have great variety with comparatively few things. For example, take a black *faulle* costume; on dark days it can be worn entirely of black *faulle*; on bright days the skirt, with a China *crêpe* tunic, looks well; and by substituting a coloured skirt for the black one, and wearing the black *polonaise*, there is a third toilette. The most fashionable colour this year is called *rouge République*; the shade is a splendid poppy red. It will be much worn at watering-places, but it is too conspicuous for ordinary town wear. It is customary to appear in the morning in a woollen dress both at the seaside and at the mineral springs. The costume called *pecheuse de crevette* will be the most popular style this season. It consists of a petticoat of white Spanish serge striped with wide red stripes, and without any trimming. Skirt of red Spanish serge (the *rouge République*), looped up in front à la *payanne*, bordered with wide black velvet, and tied at the back with a black velvet bow. Bodice with *basques* of the striped red and white serge, the *basques* edged with black velvet. Mantlet of red serge, with pointed hood, ornamented with black velvet, and fastened down the front with black velvet bows. Sailor hat of thick white straw, with flat brim, edged with black ribbon; long flowing white gauze veil. Striped red and white silk stockings, red shoes with black velvet bows.

The same make of costume is reproduced in dark sailor-blue poplin, and has a very distinguished effect. Blue gimp to match the poplin replaces the black velvet. The bachelick is bordered with a deep silk fringe. With this poplin costume the petticoat should be also poplin, edged with fringe.

The taste for fringes upon the hems of petticoats is spreading more and more, and, as petticoats are now cut very narrow, there is no reason why fringe should not be used instead of flounces and plaiting, of which we have almost had a surfeit.

The Castellan costume, profusely ornamented with fringe, is infinitely graceful. I will describe one. Opal-grey *faulle* skirt trimmed with three rows of crimped fringe forming balls; this fringe is grey, like the skirt, and the rows are separated with three wide bands of chestnut-brown velvet. Opal-grey China *crêpe* tunic, with Spanish fringe; this tunic, which is rounded in front, is looped up at the sides with dahlia bows of chestnut-brown velvet, and at the back is draped up here and there in an irregular but graceful manner with similar bows. It descends low on the skirt, and over it is worn an opal-grey China *crêpe basques*, with a *faulle* bodice beneath. The *basques* has round *basques*, which are edged with ball fringe, headed by a row of Louis XIII. Argentan lace, sewn on plain; it opens square in front, and has a dahlia bow fastened at the left side like a bouquet; wide pagoda sleeves, trimmed to the elbow with bows of chestnut-brown velvet. An infant's *toquet* of opal-grey straw, ornamented with grey feathers and a bouquet of chestnut-brown scabious at the side; another small *toquet* underneath the *toquet*, and at the top of the ear. Tortoiseshell fan; bronze kid boots; grey gloves with two buttons; and, to throw over the shoulders, a brown cashmere mantle, with wide simulated sleeves, and trimmed with deep grey fringe and gimp; the latter cleverly *appliquée* on to the material. This very original toilette can be worn during the day at either races or flower *festes*; but it is also appropriate for evening wear at the casino.

The new China *crêpe* tunics are made round in front, and short; but are very long at the back, and cut so as to describe a point. They are fastened up on the hips with bows, and at the sides they are caught up in four or five places, likewise with bows. Generally these bows are made in the form either of a star or flower, and have no ends.

Ensembles or full *batiste* dresses are likewise profusely ornamented with bows—I allude to those intermediate costumes which are more dressy than woollen ones, and less dressy than China *crêpe* costumes.

The *serre* dresses are trimmed this season with Valenciennes lace, and with guipure of the same buff colour.

By thoroughly describing a single costume, it will suffice to indicate the style likely to prevail during the season. A black *faulle* petticoat, edged on the hem with a *voche* fringed out of the material, and headed with a very deep Russian plaiting. An *ensemble* *batiste* skirt. The front and back of this skirt are in separate pieces to the waist, but they are joined with sky-blue *gross grain* ribbon. The skirt forms *draperies*, is trimmed with white guipure insertion, and edged with a row of deep white guipure. Bodice with waistcoat of *batiste serre*, ornamented with guipure. The waistcoat falls square on the skirt, and the bodice at the back has a large rounded *basque*. Blue flots on the sleeves, and a blue waistband under the *basque*. Flots of guipure on the chest. If the black *faulle* skirt is replaced by a dark blue *faulle* one, this toilette can be worn at a quiet dinner.