

Christianity. When will Theology learn not to quarrel with her servants of Science? Just as the various servants of a large household each understand their own department more thoroughly than their mistress, but yet all subserve to the final end which that mistress alone knows and orders; so should the many auxiliary Sciences stand in their relation to Theology which alone knows and supplies what all the rest find to be unknowable and unattainable.

Mr. Huxley's article in answer to the one mentioned above is called "Science and Morals," and appeared in the December number of the same review. It is a strange contrast to the one which called it forth; in place of the beauties of a flowery rhetoric, we here find the keen irony and sharp sarcasm of an able master in the use of both. What Mr. Lilly must have felt upon seeing this article becomes at once the subject of an amusing inquiry in the mind of the reader. He begins by shewing that Mr. Lilly must have a wonderful power of telepathy unknown and unclaimed even by the Eastern sages, or else he is—well ah—unhistorical. And taking up the three objections of that gentleman to his tenets, he shows clearly and calmly how absurd each one is. Then, leaving jesting aside, he again lays down his objections to being classed among Materialists or Spiritualists, Realists or Idealists, and clearly shows his own standing with regard to each. His explanation of the word Agnostic is most amusing, and certainly very modest, and his objections to being drawn from his unassuming retreat are both just and reasonable.

Neither is he Atheistic as the following quotation will show: "The student of nature who starts from the axiom of the universality of the law of causation cannot refuse to admit an *eternal existence*; if he admits the conservation of energy he cannot deny the possibility of an *eternal energy*; if he admits the existence of immaterial phenomena in the form of *consciousness*, he must admit the possibility, at any rate, of an *eternal series of such phenomena*; and if his studies have not been barren of the best fruit of the investigation of nature, he will have enough sense to see that when Spinoza says: '*Per Deum intelligo ens absolute infinitum, hoc est substantiam constantem infinitis attributis*,' the God so conceived is one that only a very great fool would deny, even in his heart." What more can a Christian demand for his God than that He possess *eternal existence, eternal energy and consciousness equally eternal*.

Prof. Huxley has here completely severed himself from the unrighteous ranks of such Atheists and Materialists who have long, aye too long, held him up as a representative of their own peculiar faith, or rather lack of it, and whatever may be Mr. Lilly's mistakes, we cannot help thanking him for being the cause of such a declaration as Prof. Huxley has here given us.

In the February number of the same review, Mr. Lilly attempts an explanation, and dialectically perhaps, he succeeds, but the result of his first essay remains the

same. Professor Huxley, the greatest living scientist, is not against us; and those who are not against us, are for us.

Perhaps there is no portion of our life with which is bound up so many tender associations, and which call to mind such pleasant recollections, as our college life. For three or more years it was the scene of our first failures and successes: there we formed friendships which have exercised a greater or less influence on our after life; there we formed the character which has been our anchor in life. During those three years there grew up within us a liking for the old place and its surroundings, a feeling of fellowship with the other students as members of a body who have received together a common training from their Alma Mater, and who have therefore a common interest in her welfare. After leaving college our interest in her is gradually lessened by the business of life, unless we have something to remind us of her. *Esprit de corps* is apt to die out, and leave no unity of affection among graduates, who remain isolated and, in a great measure, bereft of one of the noblest of man's emotions. This, of course, is not absolutely the case in all, but undoubtedly in most men the interest loses too much of its strength and vitality. Trinity needs the active influence of her graduates in promoting her welfare. Individuals have made great exertions in her behalf; but these exertions should be supported by the mass of men whom for thirty-five years she has trained and sent forth to the struggles of life. Unity of action is what is needed, and this cannot be obtained unless the *esprit de corps* is kept in a healthy glow. Other institutions have societies for this purpose; why should there not be a society of Trinity's Graduates? A man feels proud as his University prospers. Shall we stand by idly, or shall we put our shoulder to the wheel, and do what lies in the way of each of us for her, and thus feel that we have a share in her success. *Rouge et Noir* does what she can to keep up the interest of old graduates, and will be glad to have the matter discussed in her columns.

ABOUT COLLEGE.

We are glad to see Mr. Bradbury again among us, and we look for some later editions of Clementine from this new acquisition to the Banjo Club.

The gymnasium is greatly patronized just now; there is hardly an hour of any day that somebody does not repair thither to increase his chest and muscles; especially in the afternoons do the students exhibit feats of reckless daring and herculean strength.

The Literary Society has been more than usually successful this year; many of the men take a deep interest in its welfare, and as a result we have had some very good debates indeed. Although the Public Debate did not