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## UNIVERSITY TRAINING.

Why do men go to College? Why, in making choice of a college, do they prefer one to another? There may be many reasons for such a choice. A man may choose a college because it is cheap, and at the same time, sufficiently good. Or the choice may be made because of the literary eminence of the college; or because of the gentlemanlike tone by which its members are distinguished; or because it represents a certain religious school.

It would be easy to illustrate these various grounds of choice from the well-known history of Oxford or Cambridge. Thus, until quite lately, a great many of the men who were contending for the highest honors in the University of Oxford went to Balliol; men belonging to the aristocracy nearly all to Christ Church; members of families belonging to the Evangelical party in the Church went to Wadham or to Worcester; men who wanted a nice gentleman-like college, without its being too expensive or having too high a standard for admission, would often go to Exeter, and so forth.

However this may be, it will be admitted that there are various reasons for entering the University as a student, and that the mere acquisition of learning, whether classical, mathematical, or scientific, is not the sole end of University life. No doubt, learning is the chief end of schools, colleges, and universities. We go there to obtain knowledge. But that is not all; especially must we

say that there is much more involved in that kind of University training which involves residence. In this country, perhaps, it costs very little more to reside than it would do to board. In the English Universities it costs a great deal more. And yet, few parents who could afford the expense of placing their sons in a college at Oxford or Cambridge would be willing to allow them to enter the new class of unattached students. The reason for this preference is very simple. The cultivation obtained by associating with other men engaged in the same pursuits is worth all that it costs. It is worth it not only in forming the gentleman, but in qualifying him for the future business of life.

It is hardly possible to overestimate the life-long effects of residence in a college for the usual term of years. We have heard men say that they can distinguish Oxford men and Cambridge men by some subtle difference in their style. We fancy that this would be no easy task. Yet it is undeniable that every great institution has its own peculiar mark or stamp or tone. Every man who is a member of the institution catches something of that tone and helps to propagate it.

Great changes have taken place in the two leading Universities of England during the past few years. Many a *laudator acti temporis* thinks them revolutionized, almost destroyed, yet the *genius loci* lives on. The continuity of life amid all these variations preserves very much of the old atmosphere of the place. Here is one of the great responsibilities of college life. Every man is receiving from the life of his college, but he is also giving. This accounts for the remarkable variations which are found in the life of our great schools and colleges here and in Europe. Sometimes a bad tone gets into a place, a low moral tone, or a low tone as regards social usages so again the life of a school rises and is purified. Coarse and vulgar elements sometimes gain possession, and again, by a slow process, are driven out.

We may hope to return to this subject again; but at present we must content ourselves by drawing attention to some words which are attributed to Cardinal Newman. We are unable to verify them or to specify the book or essay from which they are taken; but they are so good that we do not hesitate to commend them to our readers. If it could be said of any college that the tone here inculcated was its pervading element, then indeed would