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SKETCH OF CANADIAN CHURCH HISTORY.

The heroic efforts of the great Bishop of Toronto for the establishment of a new Church University for Ontario, and the successful accomplishment of his object in the foundation of Trinity in 1852, are well known. To quote words lately uttered: "At or aye beyond the term usually allotted to human existence, when power of body and mind alike lack the vigour and elasticity of former years, the first Bishop of Toronto set himself, in the name of God and in reliance upon Him, to accomplish the two stupendous tasks of entirely reconstructing the constitution of the Church over which he presided, and of founding for the second time a great Christian University." The difficulties which impeded the course of a Royal Charter to the new University were at length successfully overcome, and in his charge in 1853 the Bishop thus refers to the successful issue of his labours: "This University is already surrounded with interesting and endearing associations. It is the offspring of a suffering Church; it has been watered with her tears, and may be justly named the child of her adversity. But, "though weeping may endure for a night, joy cometh in the morning" and, accordingly she now presents a noble and living proof of the Catholicity of the Anglican Church in Great Britain and Ireland, in the United States, within this Diocese, and scattered all over the world. Our supplication for help was met with the kindest sympathies and the most generous gifts." Thus, with bright hopes and liberal offerings of hundreds of church people scattered through many regions, the young University started upon its high mission, and made after the lapse of almost thirty-five years, the high aspirations

of its Founder find a deep echo in the hearts of all loyal Churchmen that it may be permitted to proceed from century to century, like the Universities of our Fatherland, preparing and moulding the baptized, generation after generation, for the Kingdom of Heaven. The requisite legislation giving to the Church of England in Canada the right of self-government by means of Diocesan and Provincial Synods, was obtained from the Canadian Legislature in 1856, and although clergy and lay representatives had met in the Diocese of Toronto at the call of the Bishop since 1851, still these meetings possessed no legal status, and the passing of the above act may be regarded as completing the re-organization of the constitution of the Church. It might have been expected that a Church which had passed through such heavy trials, and suffered so many losses would have learnt from the sad discipline the needful lessons of unity and mutual loving co-operation amongst its members. The institution of Synods from this point of view, can hardly have fulfilled the natural expectations of their promoters. A sharp separation between clergy and laity in Synodical action accentuated by trivial disputes about ritual matters, have greatly lowered the value to the Church of that system of self-government which the Church in Canada was the first amongst the Colonial Churches to introduce.

It is clear that something was amiss, when Bishop G. J. Mountain, of Quebec, has to defend himself in a letter to his Diocese, from which the following is a short extract:

"It has pleased God who chooses His own instruments, unworthy in themselves, and puts the 'treasure' of His Gospel in earthen vessels, that I should occupy in the Anglican Church the Episcopal charge originally of the whole of Canada, and now, by successive subdivisions, of that part of it, which constitutes the reduced Diocese of Quebec. I have held this charge (without speaking precisely as to the months) for twenty-three years, being exactly one-third of my life, another third was previously passed in the subordinate grades of the Christian ministry, with the exception of three years in Quebec. I have, in one ecclesiastical capacity or another, gone in and out before this people, my own people in Quebec for forty-one years. It is forty-one years I have watched and prayed, and worked for them without ceasing. With whatever errors of judgment, with whatever deficiencies in practice—and I know that they have been many—I have been chargeable, I challenge