

or opinion preconceived. An interesting illustration might be quoted socialism—the most eminent socialistic writers contend that Evolution foreshadows Socialism—the most eminent scientific authorities pronounce to the contrary. It is assented on the one hand that the morphological laws of nature are opposed to the immutability of human institutions—that variation of types in the physical world corresponds to modifications in the structure and functions of social human types and on the other hand that man's "personal force" may prevent natural variations by protecting the feeble, punishing the aggressive and thus producing artificial variations. In this argument the Socialist worship blind nature and the scientist makes man an intellectual force subordinate to nature. The latter seems unable to go so far as to believe that man is not "a mere automaton," for if the laws of nature are capable of building such a magnificent exponent of their mysterious but deputed power, as man—is it not possible, nay likely that they give him not only a will but also the power of free exercise of that will, and thus make him responsible to his Creator? Evolution would thus confirm an opinion long cherished and one worthy of its far reaching inquiries. There are evidences on every side that much as science in its infancy has done to weaken man's faith yet the ever widening field of knowledge is bringing with it fresh strength in support of the lofty ideal of an Infinite Being.

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Rouge et Noir.

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It is unnecessary, probably, to impress our readers—because they are our readers and therefore mostly loyal subjects—with the fact that in this year Our Gracious Sovereign celebrates the fiftieth anniversary of her long and prosperous reign. Consequently all public occasions throughout the year will be flavoured with expressions of intense patriotism and loyalty; every novelty down to the latest style in neckties will receive the stamp of

"Jubilee," while the ward politicians or the bucolic Demosthenes will close his effort—on whatever subject, with a vehement peroration expressing his almost hysterical loyalty and allegiance to the throne. How gratified Her Majesty must feel to find that the inhabitants of MacFadden's Corners, or some other settlement equally unknown to history, are so far carried away by their enthusiasm as to transmit an address signed by the most honourable town council, across the ocean to assure her of their deep and sincere regard for the safety of her person, and to tender their heart-felt congratulations &c.

Can we believe that the majority of such instruments are the pure and profound emanations of true loyal natures, or is the blind and unswerving sentiment of allegiance to the crown, of the old days a thing of the past? We fear that the many fresh influences now brought to bear on modern society causes such a feeling to be sadly cramped and to probe beneath the outer shell of the average man's nature, would be to touch a more or less rabid Republican: He only follows a human law in giving vent to momentary enthusiasm which affords him the pleasure attendant on its excitement. All mankind seem to be sinking under these influences; it is the same which are impelling slowly and imperceptibly, but nevertheless inevitably each aristocratic nation on to the one goal, the Republic. Must we not seek the potent cause of this in the increased enlightenment of the lower classes, and the rapid advances in thought among the middle and upper? Hence do we find that magic symbolic power of the throne, the key-stone of the aristocracy, fading more and more beneath the eagerly seized platitude of the equality of mankind.

May we hope that this necessity does not fall due in our generation, and through this joyful year, may the sullen growlings of the Whitechapel malcontents be drowned beneath the glad sounds of praise for the prosperity which has attended England during the last half-century under the reign of Victoria.

It is a weary subject, but we must make some reference to the University question which so closely affects us.

First, from within the Church, we would say, that in the face of what was done and agreed upon at the last Provincial Synod, the action of Wycliffe is hardly defensible to say the least of it. For there a committee was appointed for the purpose of investigating such matters, upon which Wycliffe was represented; and it was agreed that they should take no decisive action until they had reported to the next Provincial Synod, till which time the discussion was unanimously deferred. And then we found them suddenly and almost secretly applying for degree conferring powers. Something must be wrong.

Then, secondly, we think it hardly would have been wise in the government to interfere with the internal management of affairs in the church. These degrees in