

# ROUGE ET NOIR.

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Vol. VIII.

TRINITY COLLEGE, TORONTO, OCTOBER, 1887.

No. 7.

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Vol. VIII.

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No 7

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## THE THACKERAY LETTERS.

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### DEATH OF SUMMER.

Hark! what is that, which, borne upon the breeze,  
Tolls deep and mournful echoing thro' the trees?  
A passing bell.

Sadly it mourns the Summer days gone by,  
Calling in vain for them with longing cry,  
O'er hill and dell.

Yes, 'tis the death-knell of those happy days,  
For nature mourns her child, and gently says,  
Summer, farewell!

Now from each tree the leaves are falling fast,  
Silent, uncared for, soon to join the past.  
In it to dwell!

How quickly gone, how quickly flown away,  
Time swiftly flies as night succeeds each day,  
Ne'er to come more.

Yet memory clings to hours of summer joy,  
Hours spent in bliss which time can ne'er alloy,  
On sea and shore!

Grieve not ye then when drear this tolling bell,  
Within your hearts sounds oft sweet summer's knell,  
'T will come again.

For autumn's mist and winter's gloom will fade,  
When summer gently steals o'er wood and glade,  
And peace will reign.

Unheeded then ye wintry storms rage high,  
Sob on ye winds—re-echo oft your cry.  
Daylight will dawn.

Then when the trees again in bloom are dress'd,  
Nature will smile and all on earth be blest,  
With summer's morn.

T. T. N.

During the past Summer there has been appearing in *Scribners' Magazine*, a series of letters, written by the novelist Thackeray, to a very dear friend. To say they were charming, would give but a faint idea of their peculiar excellence. A great deal might be expected from Thackeray in the way of letter-writing, but these letters, in their drollness, their brilliancy, their courtly devotion, expressed with many quaint and captivating turns, and their all-pervading tone of real, honest, hearty feeling—every word coming right from the bottom of the writer's heart—are not only interesting, they are even affecting, and often bring tears to one's eyes. We have been accustomed to think of Thackeray as a keen-eyed, cynical-minded spectator of the world's sorrows and cares, a little moved, sometimes, by the brave and gentle spirit displayed by the actors in the drama, but, as a rule, inclined to look upon the darker sides of human character. These letters show forth a man of whom it might be said with Anthony Trollope, that he was the most tender-hearted human being one had ever known; a man who most tenderly loved his family and his friends, who was most profoundly moved by everything noble and pure, whose very unhappiness in life was caused by his sympathy with the misfortunes of others, and whose greatest pain was that he saw clearly the hollowness and cruelty of the world. The hand that delineated gentle Mrs. Pendennis and good old Colonel Newcome, here, as it were, unconsciously, depicts itself. Those who have read the '*Roundabout Papers*', will remember Thackeray tells a great deal about himself in them—somewhat after the fashion of old Montaigne,—he, metaphorically speaking, buttonholes the reader and takes him into his confidence, telling him many things about himself, often at his own expense. The same gossipy style appears in the letters with perhaps, if possible, an added charm. It is plainly to be seen they were written with not the faintest idea of publication, and for many years their sacred privacy has been maintained. We are glad, however, for our own sakes, that they have at length been made public. They afford us an acquaintance, an intimacy, with Thackeray that we should otherwise never have had; we should never have done justice to his great sympathy, his tenderness, his simple, hearty goodness, if

these letters had never been published, and we should never, perhaps, have loved him so much.

It is almost impossible to make quotations, one wants to quote them all, but the following will give some slight idea of the general style :

During a visit to a Parisian theatre, he writes :

"I have never been in a French green-room before, and was not much excited, but when he proposed to take me up to the *loge* of a beautiful actress, with sparkling eyes and the prettiest little *retrousse* nosey-posey in the world, I said to the *regisseur* of the theatre 'lead on,' and we went through passages and up stairs to the *loge*, which is not a box, but O! gracious goodness! a dressing room.

"She had taken off her rouge; her complexion was only a thousand times more brilliant, perhaps, the *peignoir* of black satin which partially enveloped her perfect form, only served to heighten, &c., which it could but partially do, &c. Her lips are really as red as, &c., and not covered with paint at all. Her voice is delicious, her eyes, O! they flashed, &c., upon me, and I felt my &c., beating so that I could hardly speak. I pitched in, if you will permit me the phrase, two or three compliments, however, very large and heavy of the good old English sort, and, *O! mon Dieu*, she has asked me to go and see her. Shall I go, or shan't I? Shall I go this very day at 4 o'clock, or shall I not? Well, I won't tell you; I will put up my letter before 4, and keep this piece of intelligence for the next packet."

Travelling in Switzerland, he writes thus satirically of himself :

"Travelling as Paterfamilias, with a daughter in each hand, I don't like to speak to our country folks; but give myself airs, rather, and keep off from them. If I were alone I should make up to everybody. You don't see things so well a *trois* as you do alone; you are an English gentleman; you are shy of queer looking or queer speaking people; you are in the *coupe*; you are an earl;—confound your impudence, if you had £5,000 a year and were Tom-parr, Esq., you could not behave yourself more high and mightily. Ah! I recollect ten years back a poor devil looking wistfully at the few napoleons in his *gousse!*, and giving himself no airs at all. He was a better fellow than the one you know perhaps; not that our characters alter, only they develop, and our minds grow grey and bald, &c."

In another letter he says: "Your letter made me laugh very much, and therefore made me happy. When I saw that nice little Mrs. S. with her child yesterday, of course I thought about somebody else. The tones of a mother's voice speaking to an infant, play the deuce with me somehow; that charming nonsense and tenderness work upon me until I feel like a woman or a great big baby myself,—fiddle-de-dee!"

From America, where he was lecturing, he writes :

"O! I am tired of shaking hands with people, and acting the lion business night after night. Everybody is intro-

duced, and shakes hands. I know thousands of colonels, professors, editors, and what not, and walk the streets guiltily knowing that I don't know 'em, and trembling lest the man opposite to me is one of my friends of the day before."

And again: "What a comfort those dear Elliots are to me. I have had but one little letter from J. E., full of troubles, too. She says you have been a comfort to them, too. I can't live without the tenderness of some woman; and expect when I am sixty, I shall be marrying a girl of eleven or twelve, barley-sugar-loving, in a pinafore.... Shake every one by the hand that asks about me.

I am yours always - O! you kind friends.

W. M. T."

We are compelled to stop here; but we cannot help wondering if any body else will come along with more of Thackeray's letters; if they are as good as those Mrs. Brookfield has published, they will be very interesting. Thackeray, indeed, would probably have opposed any such publication, but when we consider how much good such letters do to humanity, we must not consider too much the wishes of their gifted author.

A. C.

#### BACON.

(Continued.)

And here, we may ask, on what does Bacon's greatness rest? Not on the great mental acumen which he brought to bear upon the legal and political institutions of his day, nor upon his essays, mere trifles which he threw off in idle moments, yet so much compressed into so little that they remind us of the fairy tent Macaulay speaks of, which could be folded into a toy for the hand, or expanded into a canopy under which armies might rest. It is to his *Instauratio Magna* that we have to look, his *Novum Organum*, works perhaps no longer read, but wherein is embodied that living principle of his life, like Goethe's Faust, conceived in youth and accomplished in old age. In his sixtieth year he published his *Novum Organum*. Looking back upon the centuries Bacon could find nothing but a barren sea, sometimes lying still and stagnant, or again lashed into fury, but always barren. Whence arose this sterility? Why, after the countless volumes that had been written, and the untiring labors of fifteen centuries, were the sciences a nullity and the arts depending upon them for life withered? It was not to be attributed to any defect in nature, for the laws of nature are fixed and eternal, and capable of being made the objects of precise and absolute knowledge. Neither could it arise from any lack of ability in those who pursued these enquiries, many of whom were men of the profoundest genius and learning of their times. There could be but one answer. The weakness and insufficiency of the methods pursued. This the keen eye of Bacon was quick to see, and in his *Novum Organum* he propounds a new method which, like the

philosopher's stone, was to turn into gold all that it touche. For the old or Aristotelian he substitutes the new (not in discovery, but in application,) or Baconian method of induction, and for reasoning *a priori* he advocates reasoning *a posteriori*. Distinguishing between these two methods he says, "Men have sought to make a world from their own conceptions, and to draw from their own minds all the materials which they employed, but if instead of doing so, they had consulted experience and observation they would have had facts and not opinions to reason about, and might have ultimately arrived at the knowledge which governs the material world." To grasp the phenomena of the universe, to bring them under an all-comprehensive vision, to subject them to the most searching scrutiny, to fit together the shapeless blocks of creation, until by indefatigable energy and patient zeal he should find the true solution of all things, this was henceforth to be the object of the philosopher; nor was this all, but to obtain definite results a proper use had to be made of the understanding, the mind must not lead but follow, must be passive and receptive rather than active and speculative; facts must be gathered like honey and stored in cells, arranged, classified, conclusions which easily follow drawn, upon these larger and higher principles founded, until at length an edifice was raised which, while the foundations were built upon the rock of fact, its summits pierced the regions of eternal truth. Thus, at a single blow, and forever, he sought to crush those barren systems of philosophy which characterized the teachings of the Schoolmen; the golden calf of opinion which men had set up and worshipped he broke into a thousand pieces, and pointing to nature as the true source of all inspiration, showed that not by dethroning, but by obeying nature could they hope to conquer her. Cold and impassive like Goethe or Napoleon, he did not gather round him any disciples in his life-time, nor did he construct any definite philosophy which, after his death, might become a sectarian creed. "If any one," he says, "calls on me for works, I hold it enough to have constructed the machine, though I may not succeed in setting it to work."

As genius is prophetic, and the Sibylline leaves which it reads are the dim shadows of coming events, wherefore it is said that men of genius live in advance of their age, so Bacon's work was one which posterity was to realize, and future ages to enjoy the fruits of, or as he expresses it himself, "he had but tuned the instruments of the muses, that they might play thereon who had better hands." Hence, though he handed down no philosophic code, yet, as Macaulay says, "he moved the minds that moved the world," and while the details of his magnificent scheme have long since been superseded, and the body in which he clothed his idea fallen into neglect, the spirit which animated and inspired it with the breath of life still survives, and must survive forever. The first to rise calm and passionless above the discordant elements which had so long harassed the intellectual world, to sep-

arate philosophy from theology, and assign them to their respective spheres, to show where lay the error in the system of the ancients, and to introduce a system which has moulded and fructified the thought of successive ages, Bacon's influence is one which, so far from diminishing, receives perpetual increase with the fulfilment of each successive prophecy. While his own investigations were directed chiefly to the solution of the problems of physical science, which he terms the mother of all sciences, yet the spirit of his method—experiment and observation—was one which, applied with equal power to all enquiries, and to every branch of knowledge, so that while he has been rightly styled the Father of Empirical Science, he has also been regarded as the inspiration of that empirical school of philosophy which numbers among its most prominent exponents Hobbs, Locke, Hume, Condillac, and others. Unlike Plato, whose ideal and transcendental philosophy seemed too Utopian to be capable of realization, and very different to Descartes, whose introspective reflections and speculations were ill-suited to the great English philosopher, Bacon's watchword was Utility and his standard inscribed Progress. To increase man's knowledge, and so to increase his empire over nature, to reduce all sensible objects to the origin of law was the goal at which he aimed. "I have made all knowledge my province" was the boast of his youth, justified in his old age; and with the exception of Goethe, no vision, perhaps, has equalled his in its wideness of range. Like Milton's Archangel he glances from heaven to earth, from earth to heaven, nothing is too minute to escape his observation, nothing too vast for his comprehension; his mind grapples with kingdoms and individuals, his eye beholds the macrocosm and the microcosm, his ear listens to the rustling of the reed or catches the music of the spheres. The greatest writer of English prose, the profoundest thinker of the Elizabethan age, the author of the greatest intellectual revolution, like that great prophet to whom he has so often been compared, it was his destiny to behold from the mountain top the promised land lying stretched before him flowing with milk and honey, and yet to know that he himself could never enter. And then he fell; grand in his triumph, but who will not say grander in his fall?

MINGNON.

#### THE LAND QUESTION.

We are in an age of progress. The feeling that what is just is also what is best has always been, but its proof was not always so clear. Christ's teachings to-day are looked upon even by many divines as not practicable until some sudden change takes place, such as his second advent; and if anyone were to seriously advocate obeying his literal injunctions he would be looked on at the best as a well meaning but wrong-headed fanatic. Perhaps this is because many forget its dual character. He superimposed mercy on justice. He found a stern but just

code, and added to it mercy. In order to have a Christ it had been absolutely necessary to have Moses. Justice first, Mercy afterwards. This is often forgotten to-day by men whose intentions are above suspicion. What earnest worker collecting money for some great charitable undertaking would think of asking the rich donor whether the wages he is paying his labourers are sufficient to keep them in good health, with a fair amount of this world's enjoyments. And yet, if such is not the case, what is such a gift but blood money? and that such is not the case I could give innumerable instances—in fact, it would be hard to find one case of any magnitude where justice has been done to all before the gift has been laid before the altar. There is no way out of this for our church builders and charity organizers but to go to work to procure justice for all first and then accept of the surplus offered for their different projects.

Now, to do this, it is absolutely necessary that the workers should understand the laws pertaining to the production and distribution of wealth in order that their efforts may be directed in the right direction, and be united they must not be content with lopping off a branch here, and breaking a twig there, but must concentrate their attack at the root of the difficulty if they would exterminate the evil in the world to-day. The root of the injustice is the land system; whatever may be said against capital it would have comparatively little power for evil, if the land system was such that the bounties of nature could not be monopolized and kept from productive uses. I am not taking the ground that capital could not then be oppressive in certain forms, but those forms must be monopolies such as railroads, telegraph lines, uncontrolled by the people. Their power is then analogous to that of the land monopolizer. Having made the assertion that our land system is wrong, you ask what there is wrong, I answer simply this, the land of a country belongs to the people of that country as a whole. Under our present system this is lost sight of, individuals are allowed to collect immense rents from persons wishing to use the earth and keep huge areas of land from any use whatever, thus creating a false scarcity even in countries that are insufficiently populated. To make matters worse, we impose fines on the actual workers, according to the work they do, making it a finable offence, to make two blades of grass grow where only one grew, instead of making it a finable offence for any one to prevent the countries of God from being put to their best uses. Now, is there any system of taxation which will encourage industry of all descriptions at once, and at the same time not allow any one to render portions of a country unavailable for food or shelter, rendering it an impossibility to monopolize and cover the fundamental necessity of life? There is such a system; its very simplicity may make you start; its different bearing on the social fabric, may not be apparent until you commence to think it over, but I have yet to see or hear the objections that cannot be answered satisfactorily.

It is this, sweep away all direct and indirect taxes on improvements, and instead collect but one single tax on land values. What! I hear you exclaim let all the J. Gould's go free? Not so, let us carefully look into this matter. J. Gould has undoubted ability, but it was not his ability made him worth two hundred million, as against the bare living obtained by his men. It was the system which made it possible for him to dictate and force his labourers to work for slaves wages without responsibility attached of being also their owner. Now we propose without touching J. Gould's money to offer his men better wages, thus destroying his power for harm. We do that by raising the "*margin of cultivation*," in other words, we will force large areas of land into the market for those who wish to engage in active business; and in saying this I do not mean merely unimproved property, but many improved farms will become gardens by comparison with what they are now. The present exhaustive system of cultivation will give way to a system of small farms, where agriculture will reach an excellence unknown in this country at present. A tax on land values differs essentially from other taxes. If we place a tax on any product of industry we check the consumption, and consequently the production; but if we tax land values we render land more available for those who want to work it, thus encouraging and promoting industry.

The simplicity, cheapness, and certainty of collection ought to recommend the tax for land to all. Being in the open air it is possible to get an exact valuation without relying on the often doubtful honesty of the person assessed. Our present system is a positive premium on fraud. The utter impossibility of getting at a man's private affairs is known to any assessor. A "custom house oath" is proverbial in business for a mendacious one, and it is surprising how an otherwise honest business man will think it no harm "to give his business a chance," as he often expresses it; and as a matter of fact strict honesty in business is becoming a matter of more difficulty with every addition to the tariff.

As to the cheapness of collection, instead of the cumbersome indirect methods at present employed, what can be simpler or cheaper than one set of officials who will assess and value all the lands at the same time for both municipalities and provinces, handing over to each their respective per centage. As to certainty, what can be more certain than the total value of a country? What can be figured down to such an exact sum? gradually rising or falling from year to year as the case may be.

Thus, when the voter knows how much he is putting his hand in his pocket for, he will be very careful to look after the expenditure thus assuming a naturally much purer administration.

Again, under such a system every one would be an active employer of men, or else a worker himself, thus ridding the world of the huge class who, without doing a hand's turn, can not only live in complete idleness them-



altogether; both alternatives were distasteful. Accordingly the resident graduates and undergraduates with the hearty co-operation of the faculty of Arts and many of the old graduates determined not to give up the old tradition, but to make the following change—viz., that the dinner should embrace the Arts' faculty, graduates, and undergraduates. This year, owing to the short time at our disposal, we have been unable to call a general meeting of graduates or to send out circulars to all. We have had to confine them to Toronto and its environs. This has been unavoidable, but next year we hope that all our graduates in Arts will meet together in the Halls of Trinity, recalling old associations and making new ones. It is our hope that as the resuscitation of Convocation will form a bond of strength, so this will be the occasion of many bonds of friendship. We trust that no one will take offence at not having been notified. Time has not permitted us to act in this matter as we should have wished.

#### LITERARY NOTES.

[Our readers will see that this is a new departure in our columns. By drawing attention to articles in reviews and new books we hope to bring them to the notice of those who would not read them of their own accord. If any of our subscribers meet with any interesting matter of this kind we would gladly welcome it from them.]

The September number of the "Nineteenth Century" contains a remarkable article on the Irish question, entitled "A German view of Mr. Gladstone," by Theodor Von Bunsen. After noting several considerations which in his opinion account for the sympathy in Germany with the Parnellites, he asks why notwithstanding these considerations public opinion in Germany has been even quicker than in Great Britain to range itself on the side of the Liberal Unionists versus the Home Rulers? A two-fold cause he thinks has worked this change, a consciousness of (1) the analogy of the position of both great powers in respect of sedition at home, and (2) the identity of the danger that threatens them from abroad. Among the German dependencies where a strong imperial policy has been adopted, order and patriotism have resulted, where Home Rule has been tried chaos and ingratitude prevail. The capacity for self-government among the Celts he questions, and sees in Home Rule the first step in disintegration of the British Empire.

Among the nations of modern Europe marching in the van of civilization we can least spare that one which has shown some capability of uniting liberty with order. Unless the unionist cause is triumphant Germany must give up the hope of standing back to back with England in the tremendous struggle against Pan Slavism and French Chauvanism. Thus the Irish question is put in the pro-

vince of world-politics, and on its solution the destinies of nations are seen to hang.

The appearance of Wong Chin Foo, the Chinese lecturer, in Toronto, calls our attention to his startling indictment of Christianity published in the August number of the "North American Review." "Why am I a heathen?" contains the statement that modern Christianity falls in point of morality below heathenism. "There is," he maintains, "more heart breaking and suicides in the single State of New York in a year than in all China." Though facts may rebut such a charge, yet even a caricature must have some ground of truth. He fails to notice the difference between a religion which is voluntary and a moral system which is all but compulsory. Is New York State ruled by Christian ideas? Can Confucianism produce a *Christian*? If average morality is lower in New York than in China (which we doubt) it only proves, as his opponent Yan Phou Lee maintains, that men in New York have a greater capacity for crime than men in China.

An inferior system acted upon by all will produce better results than an ideal system professed by all but in fact disregarded by most. If there be an indictment, it is against our school system, which, while disregarding ethics, transforms the untutored dwarf into an undisciplined giant. Such signs of our century the Christian philosopher will hail with delight as placing the issues between Christianity and other systems in sharp contrast.

There is an interesting article for Bible students in the September number of the *Contemporary Review*, dealing with the destructive criticism of the Old Testament that has been lately in vogue. The new school of critics place the date of the main portion of the Law of Moses after the Babylonish captivity, and in fact assert that the giving to it the authority of Moses at all, was merely a pious fraud. Deuteronomy they date in the reign of Josiah, while the earlier books were written according to their theory during the conflict with Assyria.

But to uphold this system of dates, it was necessary to cast out so many passages contained in the books placed in the first period, which clearly referred to facts mentioned in those relegated to later periods, under the plea that they were interpolations, that virtually all value in such a system of chronology is destroyed.

The very same internal evidence that gives the critics fancied ground for other and later dates, is the evidence that destroys such hypothesis altogether.

No doubt the books of the Old Testament bear some of the marks of re-writing and revision, at dates long after their composition, but their consistent agreement not only among themselves, but also in a wonderful degree, with the facts of contemporary history—as is witnessed by discoveries yearly being made—will form a strong bulwark of protection against successive attacks of hostile criticism.

## COLLEGE NEWS.

The examination for Classical Honours in the Final, held during the first week of this month, resulted as follows:

Jubilee Scholarship, Prince of Wales Prize—and First Class Honours—J. S. Broughall.

Second-Class Honours—H. J. Leake.

A new sidewalk has been laid from the gate on Queen street to the main entrance. It is an improvement to the appearance of the place, and a great convenience to pedestrians, but especially to perambulators. This suggests the question whether the negotiations with the Society of Antiquaries for that venerable relic, the College fence, have fallen through. Perhaps the Faculty are holding out for better terms.

The upper western corridor now possesses two banjos and a violin, from which sweet strains are drawn by that accomplished musician, E. C. Cox. Orchestral concerts are given every evening, in which the melodious twang of the zither is also heard.

The football season has again opened out, and Trinity has organized her club for the year. At the annual meeting held lately the following officers were appointed: Captain, E. C. Cayley; Secretary, A. C. Bedford-Jones; Treasurer, C. H. Shutt. The above also form the Committee of Management. The team will be a little stronger than usual, and may be expected to give a good account of themselves, though, owing to the small number of players in the College, more than ordinary difficulty is experienced in getting a sufficient number to turn out for practice. In our next number we hope to be able to give a short *résumé* of the principal matches of the season.

On Friday, October 14th, the first regular meeting of the Literary Institute was held for the current year. In the absence of the President, Mr. Tremayne took the chair. The meeting was purely of a business nature. The men entering College were nominated members of the Society, and the election of Treasurer was then proceeded with, that office being rendered vacant by the departure of Mr. McKenzie for England. Mr. Houston was nominated to fill his place, and as no further names were proposed that gentleman was declared elected by acclamation. After a few remarks from Mr. Bousefield a student of '79-'80, who has once more come among us, the meeting adjourned. We hope that all the members of the college will take a lively interest in the meetings of the Institute, and we would impress on the freshmen particularly, the advantages to be derived from taking part in the proceedings. Under the working of the new constitution which now comes wholly into force it is expected that the routine of the meetings will run more smoothly. It is the present intention of the Society to hold a public debate some time this term.

During the long vacation a large number of new books have been added to the library. Among them may be mentioned the works of Emerson in six volumes; vol. xii. of the Dictionary of National Biography; Old and New Canada and Literary Sheaves, presented by the Rev. J. Kerr; Life of the Queen, by Sarah Tytler; several works on Practical Theology, presented by Rev. A. C. A. Hall; Wyclif's Latin Works; a few classical text books kindly sent by the publishers MacMillan & Co.; an extremely interesting Narrative and Critical History of America, lately published by Houghton, Mifflin & Co. Besides these, there were presented to the library by a donor whose name we were unable to obtain, two rare works on the early history of Canada. They are entitled: Collection de Manuscrits de la Nouvelle France, and Conseil Souverain de la Nouvelle France.

All of last year's editors having left College a meeting was held a few days ago to appoint new ones. It was resolved this year to appoint five editors instead of three as formerly, in order to lighten the work each one would have to do. Accordingly a ballot was taken, and the following were declared elected editors for 1887-8: E. C. Cayley, B.A.; H. O. Tremayne, B.A.; A. Carswell, B.A.; S. F. Houston, '89; H. P. Lowe, '89.

The two new windows lately placed in the Chapel mark an epoch in the history of Canadian art, and reflect the greatest credit on Messrs. J. McCausland & Co., who executed them. We are much better able now to judge of what the effect will be when the whole series of sanctuary windows is complete. To the central window, representing Christ as "Dominus dominantium," we have before drawn attention, and the two new ones enable one to observe it to much better advantage. That on the south of the centre one is given by the Bethune family in memory of the late Bishop Bethune, formerly Principal of the Theological Seminary, Cobourg, and afterwards Bishop of Toronto. The central figure is S. John, and above an Angel is depicted holding a small book, representing the vision granted to S. John, while the Evangelist himself is obeying the command, "What thou seest, write." Beneath is a scroll representing S. John's message, which, as it is unrolled, blots out the heathen sacrificial worship. The chalice and serpent, the usual emblems of the Apostle, are also depicted.

The window on the north side is erected by the Robinson family in memory of Sir John Beverley Robinson, Chief Justice of Upper Canada, and intimately connected with this University as its first Chancellor, and a warm friend to her till his death in 1863. It represents King David as playing on his harp in the outer court of the Temple. One is at once struck by the strength of the whole figure, in fact it is the strongest of the three. The serpent, bracelets, and other ornaments of the royal apparel were carefully copied from ancient models. Two more windows are in course of execution, one a memorial to the late Provost

Whitaker, and representing Aaron in his priestly robes; and one representing S. Peter presented by G. A. Mackenzie, M.A., in memory of his father, the late Rev. J. D. G. Mackenzie, M.A., at the time of his death Incumbent of S. Paul's Church, Toronto. Four windows still remain to be filled, two on the north side representing Abraham and Moses, and two on the south representing S. Paul and S. Matthew. There is good reason to hope that the whole group of sanctuary windows representing in their different figures the whole character of revelation, may soon be completed.

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#### PERSONAL.

Rev. G. Anderson, L.T., who left us last June, has been appointed to the charge of the Parish of Maitland in Ontario Diocese.

Mr. W. H. Lewin, '86, who left us, after graduating, to take his Divinity Course at S. Stephen's House, Oxford, was ordained on Trinity Sunday in Salisbury Cathedral, by the Bishop of Salisbury. He is now acting as Curate to the Rev. Canon Bennett, at Maddington, Wiltshire.

Mr. Frank T. Shutt, M.A., late Fellow in Chemistry at University College has received the appointment of Professor Chemistry on the staff of the New Experimental Farm at Ottawa. Mr. Shutt, who is a brother of our popular Business Manager, has already contributed several articles to the columns of ROUGE ET NOIR, and we hope that we may receive some more from his pen.

Mr. M. A. Mackenzie, '87, one of our last year's Editors, after spending his 'Long' in the South of England, has entered Selwyn College, Cambridge, where he purposes taking a Mathematical Course. He will be greatly missed from the staff of the paper, but we hope that, though far away, he will still continue to contribute to our columns.

The little 'Archer God' has again been busy in the ranks of the ex-editors of ROUGE ET NOIR. This time

he has singled out as his victims Messrs. A. Lampman, '82, and H. K. Merritt, '86, who, this summer, left the ranks of the Bachelors to swell those of the Benedicts.

In the list of those at the Canoe Meet at Stony Lake this summer, we see the name of E. K. C. Martin, '82. We hope Mr. Martin is as skilful in handling a canoe as he used to be in handling 'schooners' at College.

We are very sorry that owing to the fire at Gravenhurst Rev. A. Osborne of that place was unable to write on his examination for degree of B.D., for which he had entered.

H. L. Ingles, '80, has removed from Toronto to Niagara Falls, where he has entered a prosperous law firm.

We are glad to hear that W. Davis, '87, has successfully completed his B.A. examination, and will study law in the office of W. R. Meredith, M.P.P., London. Mr. Davis is one of the retiring editors of ROUGE ET NOIR, and we hope to see some of his contributions in future numbers.

Mr. C. J. Loewen intends to become a student at Osgoode Hall, and will enter the firm of Moss & Co. He has taken bachelor quarters on College Avenue, but his face is still frequently seen in the College halls.

R. B. Matheson, '87, one of last year's editors, is pursuing his legal studies at Ottawa in the firm of Stewart, Chrysler & Godfrey. His avoirdupois is a valuable factor in the scrimmage of the Ottawa foot-ball team. We expect an article from his ready pen in one of our next issues.

On S. Luke's day, the Rev. Dr. Mockridge, one of the examiners in Divinity, preached in the College Chapel.

We must congratulate Messrs. W. W. Jones and A. C. Allan, the representatives of Trinity on the Canadian Cricket eleven, on the excellent shewing they made during the English tour. We will give a more extended notice of the noble part the Trinity and School men played, in our next issue. Wallace has been up at College several times since his return; Allan, however, will remain in England until Christmas.

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Candidates not competing for General Proficiency Scholarships may substitute for Greek, two of the departments, Divinity, French, German, Physics, Chemistry, or Botany, provided that French or German must be taken.

The examinations for the degree of B.C.L. will begin on June 14th.

Notice for the Law and Matriculation Examinations must be given by June 1st.

Application should be made to the Registrar for the requisite forms for giving notice.

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