

ROUGE ET NOIR.

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Vol. VIII.

TRINITY COLLEGE, TORONTO, MARCH, 1887.

No. 3.

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CONTENTS.

CONTRIBUTIONS.

Poem—"Tommy Crooks"	3
"That the Condition of the Labouring Classes is Unjust"	3
Canadian Church History	4
Setting of Jewels	6
Science Column	7
EDITORIALS.	8
ABOUT COLLEGE.	9
EXCHANGES.	10

"THAT THE CONDITION OF THE LABOURING CLASSES IS UNJUST."—(Concluded.)

Now let us see what things are like, on our side of the sea. Let us look at the city that has just erected a huge statue of Liberty. "A room on the attic floor of a wretched old rookery on Hester street. . . . the room was possibly ten feet square. The ceiling was low and slanting, and its only source of light was through the begrimed glass of a small gable window. In these cramped quarters were six women, and four sewing-machines. Piled up on the floor were stacks of cloaks ready to be put together. The air was stifling to one not acclimatized to a temperature well up in the nineties, and odoriferous with sewer gases. They were working as if driven by some unseen power, but when I learned that they were enabled to earn but fifty cents for sixteen, and perhaps more, hours labor per day, it needed no further investigation to convince me that the 'unseen power' was the necessity for bread for their own and for their children's mouths." The cloaks were sold "at from thirty-five dollars to seventy-five dollars each. Two of these women could manage, by long hours and the most diligent application to turn out one cloak per day and the price they received from the contractor, or more properly "sweater," was one dollar—fifty cents apiece. Inquiry elicited the fact that the strong smell of sewer gas, which seemed to permeate every crevice of the broken plaster that still clung in patches on the walls and filled the room with a sickening stench, came from a sink in the adjoining apartment. Curiosity led me to venture within this "inside" room. It was without ventilation or light save what came through the door connecting it with the front room, and it was only after standing several minutes that I could distinguish the black lines of the walls and sink from which rose in clouds the deadly gas. Upon the floor was spread a mattress which, in appearance, partook of the general filth to be found throughout the whole building from cellar up; and it was upon such a bed and in such quarters that three cloak-makers tired and weary with the long day's work, and with scanty, if any supper, threw themselves down to sleep and awaited the coming day's awful toil for bread. Hundreds of a similar and even worse character are to be found scattered through the city of New York, no words of mine certainly can convey to the public any adequate conception of the truly awful condition of thousands of these suffering people."

TOMMY CROOKS.

There never was a better boy
Than little Tommy Crooks.
To help poor mother was his joy,
And read improving books.

With gladness beaming in his face
He went to Sunday school
In class he held the foremost place,
And never broke a rule.

While other boys would push and fight,
Or bulls-eyes suck and play,
He sat and heard with calm delight
What teacher had to say.

His pence had never wasted been ;
As regular as clocks
They went for Sunday magazine
And missionary box.

He never fought, he never swore,
He never told a lie ;
His clothes he never soiled and tore,
Or made another cry.

The parson called him model lad,
And, save in being slim,
He said he should be very glad
If all would copy him.

Most good boys die before they're men,
And leave their friends to weep,
But Thomas at three score and ten
Was hung for stealing sheep.

Is that from a sensational novel or from some socialistic newspaper? Neither, it is from page 163 of the Report of the Bureau of Statistics of Labor of the State of New York (transmitted to the Legislature, January 21st, 1886). I wish everybody could read the whole of the Report carefully. It would open the eyes of some people and set them thinking about things in the future. The whole commercial world seems now to be governed by

"The good old rule, the simple plan
That he should take who has the power
And they should keep who can."

The above quotation from the Report of the New York Labour Bureau suggests another of the ways in which this "good old rule" affects the masses is the position into which it has brought women; why should it be an understood thing that they should always get less than men for the same work done? It is hard to say; yet such is the case. The maximum agreed upon lately for the salary of a male public school teacher in Toronto was, I believe, \$1,200; but a woman must not get more than \$600. She may be as efficient as the best man in the city, but she must take half the amount of his salary for her work on account of her sex. Then we tell her to read to her pupils something about a Kingdom in which there is neither Jew nor Greek, male nor female. It is the same in other employments. "But" somebody objects "she has less to do with her money than a man." Has she? I think she often has more; but I would like to know in what way it is the business of anybody to ask what she does with her money? It is given her in exchange for work done. If she does the work as well as a man surely she should get an equal wage. Let me quote the Report again (page 609): "That the workingwomen of New York City and other portions of the State are subjected to excessive hours of labor and low wages, coupled with unjust discrimination as between themselves and men engaged upon the same class of work, there can be no reasonable doubt. All the testimony taken proves it beyond question, that women are subjected to more frequent and greater abuses than men is equally certain." Is it just that men should compel the other sex to take less for equal work because tradition and competition enable them to do so? Bishop Wordsworth says, "they must remember that those women, especially those widows who had families dependant upon them, must always be a source of difficulty unless, indeed, a great change came over society as regarded the payments for women's work."

Again, is it just that a wage-earning woman should not be allowed to have anything to say in the management of her country? I do not ask would it be expedient? nor would it be good for herself to take part in politics? But is it just that she should be prevented if she wants to vote? Who can say that it is?

A word about the hours of labour. The workers themselves ask that a rule,—a natural rule, one as old as King Alfred,—should be restored, viz.: "Eight hours for sleep, eight hours for work, eight hours for what we will." You

want to know if they will take less pay for shortened hours. They answer that in most places they get little enough now (there are some bakers in New York and Albany who work sixteen hours a day for \$5.00 a week), but that for sake of the shorter time they are willing to take lower wages. Is it just that the wealthy alone should profit by the enormous strides made by the world in the invention of labour-saving, time-saving machinery? Yet J. S. Mill thinks that "it is questionable if all the mechanical inventions yet made have lightened the day's toil of any single human being"! Is it just that the labourers should be debarred from sharing in our advancing civilization? Is it according to the "Divine law" that he that laboureth should not be allowed the time necessary for his mental and bodily health. Even under the ten hour system there is little or no leisure time for reading or recreation. Some of them know little or nothing of their own families. The eight hours plan is no longer on its trial. It has been proved most satisfactory for thirteen years in Victoria, Australia.

Upon the land question I cannot enter here. It is far too large. I shall only quote a few of some strong words I have just been reading upon it, "some method must be adopted of providing for the demand, if landed property is to have any true or stable foundation. The unsuccessful working of the present system cannot but enforce, ere long, radical changes. By the abuse of the present land tenures the country is crowded with paupers—the inhabitants of the country are driven in upon the villages and towns. Doubtless new and better arrangements are required for the peace and prosperity of this country; for the spirit of the times is not such as to hear anything which carries even the colouring of unfairness. Nothing is more dangerous than any appearance of a nation perishing for the sake of a few. In many places it is but too true that the poor are poor, the working classes miserable the majority wretched, in order that one may be aggrandized; unable, for one man's benefit to obtain ground to build or dwell on, they are huddled by hundreds into rooms where there should be but ten. And are they not patient in their misery. The Lord knoweth their patience. Meanwhile our prophets are prophesying smooth things! Lord, how long?" This is not from the paper edited by Henry George, but from a book (Present Day Papers, &c.) edited by the Rt. Rev. A. Ewing, Bishop of Argyle and the Isles. There is a great monopoly question too; and a troublesome usury question into which I would enter if I could. This is all I can say now. I shall close this paper with another quotation from Mr. J. S. Mill, who everybody will agree is, very properly, no friend of communism:

"If, therefore, the choice were to be made between communism with all its chances, and the present state of society with all its sufferings and injustices: if the institution of private property necessarily carried with it as a consequence that the produce of labour should be apportioned as we now see it, almost in an inverse ratio to the labor—the

largest portions to those whose work is almost nominal, and so on in a descending scale, the remuneration dwindling as the work grows harder and more disagreeable, until the most fatiguing and exhausting bodily labour cannot count with certainty on being able to earn the necessaries of life; if this or communism were the alternative, all the difficulties, great or small, of communism would be but as dust in the balance."

C. H. SHORTT.

A SKETCH OF CANADIAN CHURCH HISTORY.

This year of grace, 1887, is the centennial year of the Canadian Episcopate; as such it will be marked by special anniversary services throughout the Dominion, and in England. The present time seems therefore specially appropriate for a sketch of the past history of the Canadian Church. Let it be premised that Canada passed under British rule in 1760, and that the celebrated Quebec Act was passed in 1774, by which the rights of the Roman Catholic Church in Lower Canada were protected, and its power to levy tithes on its own people confirmed. But little time for the work of the English Church in Canada was then given before the outbreak of the American Revolutionary War in 1775. At its close in 1783 Ontario is described as almost a wilderness, containing about 2000 souls, settled along the St. Lawrence, Niagara, and St. Clair Rivers. The successful issue of the Revolution greatly contributed to the settlement and development of this country, owing to the arrival of a large number of U. E. Loyalists who preferred starting life over again in Ontario to renouncing their allegiance to the British Crown. The sufferings and hardships of these men (nearly all of whom were loyal members of the Church), as the pioneers of civilization in the new lands are perhaps hardly as well known as they should be. So great was their need at the outset that although the most liberal provision was made for them by the British Government by means of free grants of land, it was found necessary to supply the new settlers with rations of food for the first three years. It is estimated that 100,000 persons settled in Upper Canada during the year 1784. As we should expect from their history the subsequent legislative acts of the Loyalists were marked by fervent attachment to the British Crown, and to the Church of England. From the year 1784 dates the S. P. G. Mission to the Mohawk Indians on the Grand River near Brantford. These Indians to-day are civilized and often well to do, and have remained loyal members of the Church. It is impossible to avoid the expression of a vain regret, as we see what might have been the condition of the Ontario Indians generally, had the Mother Church known the greatness of her opportunity. The same opportunity lies before ourselves to-day in the North-West. God grant the Church of Canada may profit by the lessons of the past in this matter. As it was however clergy came

in but slowly, the Rev. Dr. Smart, the first clergyman of our Church settled at Kingston in 1785, and even in 1812 at the outbreak of the war with the States there were only four clergymen in Upper Canada; meanwhile Nova Scotia had received a large part of the refugees. It was the oldest of the British possessions still remaining, and in close communication with the mother land. Accordingly it was as Bishop of Nova Scotia that Canada in 1787 received the first representative of the Anglican Episcopate in the person of Charles Inglis. The Bishop was himself a refugee, having been formerly Rector of Trinity Church, New York. He arrived at Halifax after his consecration in England in October, 1787. Bishop Inglis seems to have been a man of singular wisdom as well as power. His first efforts were directed to the establishment of a college in which the future clergy could be trained, and sound learning be generally imparted. He succeeded to an extraordinary extent in gathering round him in this effort the whole colony dissenters as well as Church people. The college was founded and endowed by the Nova Scotia Legislature with the aid of a grant of £5,000 from the Imperial Parliament, in addition to an annual vote of £1,000 a year, which was continued till the year 1834. There was some delay in obtaining a Royal charter, which was at length granted in 1802. The Bishop's reasonable expectations for the college were however sadly disappointed, owing to the short sighted policy of some of the founders of the new Institution. The Bishop felt strongly that, as the whole body of dissenters had joined with Churchmen in passing the Legislative grants to the college, the restriction proposed, by which any student who had not signed the thirty-nine articles was unable to matriculate, was alike unjust, and highly inexpedient; accordingly after entering an ineffectual protest on the council minutes, he appealed to the Archbishop of Canterbury as visitor. The result was, the repeal of the obnoxious restriction. The opposition party upon the council, however, were able to prevent the printing or publication of the new Statutes, which were not made public until the year 1820. Strong prejudice was thus raised against King's College, both in Nova Scotia and afterwards at home, which largely contributed to the establishment of a rival college at Halifax in 1820, by Lord Dalhousie, at that time Lieutenant Governor of the Province, and ultimately in the loss by King's College of all Legislative aid. The restrictions on its degrees were not removed by King's College till 1829, and the bitter college controversy by which Nova Scotia was torn for many years would have been entirely avoided had the wise advice of Bishop Inglis been followed by the council of the Institute which he had himself originated and founded.

It is encouraging to notice the great advance which King's College has recently made. It has now a thoroughly efficient staff of five Professors, and special attention is paid to scientific and engineering work, so much in request in a rich mineral country like Nova Scotia.

To return, however, to Ontario.

By the Imperial Act of 1791, Upper Canada was severed for political purposes from the Lower Province. It was further provided that one-seventh of the Crown lands in Upper Canada should be set apart as a permanent endowment for the support of a Protestant Clergy, whilst Rectories were to be formed in every township.

A first result of the political change was the appointment of Lieutenant Governor Simcoe in 1792, one of the most far-seeing and public spirited Governors ever sent to this country. His memory is still preserved by the Northern Lake which bears his name, and which he connected with Toronto by the great road now known as Yonge Street.

As soon as the political institutions of the young Province were successfully inaugurated, and the Parliament was transferred to Toronto (then York) as the Provincial capital, the new Governor, following in the steps of Bishop Inglis, applied himself to the foundation of an educational system, especially to the establishment of grammar schools in the chief centres, and ultimately to the foundation of a University.

Parliament appropriated 500,000 acres of land in aid of the scheme, and to the movement thus happily begun, we owe under God the presence in Upper Canada of John Strachan, afterwards to be the first Bishop of the Diocese of Toronto, and the heroic founder of this University.

Mr. Strachan arrived in Canada, on Dec. 31st, 1799, only to find Governor Simcoe recalled, and his plans for the most part in abeyance. Nothing daunted Mr. Strachan set vigorously to work to establish a grammar school of his own at Kingston, and after some four years of successful work here, was ordained Deacon at the invitation of the Rev. Dr. Stewart, Rector of Kingston, and appointed by Dr. Mountain, first Bishop of Quebec, to the Mission of Cornwall, where he remained until 1812.

Dr. Strachan's School at Cornwall is deservedly famous. During the nine years of its existence the future Bishop educated in it a number of boys destined to be the most influential in moulding their country and its institutions, whilst to the great respect in which Dr. Strachan was held by his old pupils was largely due the enormous power which for nearly 40 years he exerted in Upper Canada.

Amongst old Cornwall boys, we may recall the names of Dr. Bethune (second Bishop of Toronto, and for many years Principal of the Theological School at Cobourg), Sir John Beverley Robinson, Bart, our first Chancellor, in view of singular attainments holding the high position of Chief Justice of Upper Canada, from 1829 to 1863, and the very type of an accomplished Christian gentleman, and the Hon. Robert Baldwin, afterwards one of the bishop's greatest antagonists, as the head of a reform government, bent on secularizing the Clergy Reserves.

It is easy to see at this early period the same vim, will, and indomitable perseverance which enabled Dr. Strachan at the ripe age of seventy-two to embark in full vigour and confidence upon the two stupendous tasks of founding

afresh our University, and organizing once more the Church committed to his charge.

Dr. Strachan became Rector of York in 1812, at the outbreak of the American war. During that terrible struggle his courage and strength were alike severely tested. Both these qualities were conspicuously shewn at the taking of York by the American forces in 1813. Nothing but the firmness and determination of Dr. Strachan prevented the American general from consigning York to the flames, a treatment which had been already meted out to Niagara shortly before. High words, we are told, passed between the two, but at length the Rector's threat, that if York were burnt, the British would, as reinforcements arrived from England, certainly treat in the same way Buffalo, Lewiston, and Oswego, produced the desired effect, and York was thus saved.

(To be continued.)

ON THE SETTING OF JEWELS.

A good poem is a jewel; but the jewel should be fitly set, and the peculiarity of the setting of such a gem is this, that by its means the craftsman becomes possessor of the treasure for ever. A man may sit down and read a poem, study it, note its allusions, its structure, even its beauties, and it may become no more his own than if he had never read it. The setting is wanting. Certain surroundings induce a receptive frame of mind, and what is taken in their midst becomes a part of ourselves.

The very name of the Faery Queene brings back to my mind a rustic seat dropping to pieces from age in the Stand Wood at Chatsworth on a rock overlooking the old oaks. Not giants of their kind those oaks, though one at least dates back to King Alfred, and rising from the hearts of two others at the fork of the branches are full grown mountain-ash trees whose scarlet berries gleam splendid in autumn against the dark green and brown oak leaves. At the bottom of the valley below runs the Derwent, and "Darent" according to local pronunciation, and hills and woods rise again opposite. Overhead sits a squirrel (there are always squirrels there) chattering and throwing down acorn husks. Now and then one hears the trampling of deer, or the scream of a jay. On still afternoons in the end of August the Faery Queene went with me there, and that is my setting for the first two books. No thought of the allegory came at first only of Una and her Knight. the exquisite beauty of the verse itself not consciously noted but felt. The fact that the scenery is not grand or wild but only lovely suits Una exactly.

One day I was reading the tenth Canto of Book I., when over the Derwent came the sound of change ringing from Edensor Church, and the bells joined themselves to the verses and ring through them still, and will always ring there for me. And through them and by them came the meaning of the story seen as one sometimes sees suddenly the figures under a stereoscope round themselves and stand out from their back ground. Not the figures of the second

allegory, Queen Bess and Leicester were quite out of place There, but Holiness, and Truth, and Courage, and Courteous Chivalry, and Rustic Simplicity, and all the rest moving in bodily shape. Chiefly that tenth book, Faith, Hope, and Charity and their teachings, the penance and heavenward rising of the Knight, the bells rang the meaning into it, and the sound rises and falls and eddies about their till

"Leave they take of Caelia and her daughters three,"

and Una and S. George ride away through the oak trees.

Some can understand, not all, how the archaic forms added to the charm, and now nothing can rob me of my possession, the jewel is set and the setting is mine, and it holds the treasure for ever. I owe perhaps a greater treasure than this, to that old seat among the oaks, my first insight into Wordsworth's Ode, Intimations of Immortality. I had often read it before without the slightest perception of its meaning, but coming on

"those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings."

suddenly I understood. Many poems went with me there but only two were "set." There I read the Idylls of the King, but my setting for Guinevere is Haddon and the Yews. The beginning of the Ancient Mariner always recalls a long stretch of sand with one or two stranded fishing boats, a dark sea line far off and a dull grey sky. But the remembrance vanishes after a stanza or two, for the Ancient Mariner is one of the few poems which need no setting, which take possession of you, not you of them. One Canto of the Purgatorio carries me to a certain Churchyard in Devon, a low stone stile and a bank covered with periwinkle.

The Rhythm of Bernard de Morlaix was set on a hillside with a waving sheet of ox eye daisies, and once and again a far off vision of the towers of Durham Cathedral. The lines

"Stant Syonatria, conjubilantia, martyro plena,
Civo micantia, Principe stantia, luce serena."

recall to me those towers of S. Cuthbert as I saw them afterwards on a lovely sunny evening with their perfect reflection in the Wear below, and the bells chiming overhead. Some would think it better to have no material image connected with such a subject. It may be so, but the lines are dearer to me because I have it. Some of my gems are set in N. Wales, some by the sound of the sea, one by the rush and murmur of a weir on the Trent, but I have more than illustrated my subject. In these places the poems gave out their beauty as some flowers at night, and all their scent.

But my settings are not other people's, no one can set his jewels as I mine. But he may do it for himself; only first the jeweller's art must be learnt. We must learn to love flowers and trees, and hills and rivers, to see them not with other people's eyes, but with our own, and, when we come to take a real delight in wind and rain, and sunshine and cloud, and the shadows on the ground, and the colours

of the leaves and the moss, and the sounds and scents of the woods, then the volume of poems may go with us, and some verses will surely find their setting. It may seem a little thing to learn to love a poem, but only to those who do not know.

Of course much poetry will hardly show itself read out of doors in this fashion, Milton's longer poems will not to my thinking, but let any one read *Comus* as I did on a Devonshire moorland amongst the gorse, and he will not think his former indoor reading gave him any notion of its beauty. Not so, I am trying to set other people's jewels. Some poems need a still room in a noisy town, all sorts of settings are ready.

I have spoken but of English scenery, but surely Canada has forest and lakes enough to learn from, and good poetry is Catholic.

After all, this is only another comment on the old text:

"All things by season seasoned are
To their right praise and true perfection."

but then how many of us understand the text?

BELFIELD.

SCIENCE COLUMN.

The all absorbing question in certain quarters at the present time is earthquakes. The great loss of life and property by earthquakes is phenomenal, as many as 200,000 human beings having been killed at one time. The Japanese empire is a great centre of earthquakes, and considerable progress has been made there by European scientists in the investigation of the causes producing these mysterious convulsions of nature.

The earth is scarred and fissured all over its visible surface; volcanic 'necks,' extinct craters, and dislocations and foldings of the sedimentary rock strata occur in vast profusion. These point to the existence of an internal molten mass of intensely heated materials extending over an almost incalculable period of time. Indeed there is evidence suggestive of the earth as a molten sphere at a white heat, from which it gradually cooled until condensation of vapors took place and water swept its primeval bosom.

After the crust cooled, the confined molten mass would urge itself upwards through the thinnest portions of the crust; many evidences of which exist in the volcanic pipes of Palaeozoic times, immense plateaus like the great table land of the Deccan being formed by the ejection of lava. These pipes or 'necks,' often a mile in diameter, come up vertically through sedimentary strata, and are composed of the congealed materials of internal constituents of molten rocks. They throw light on the operations of the internal forces in the most ancient as well as subsequent epochs of the earth's history.

The dislocations, foldings, crumbings, and other movements of the earth's rock materials are caused by various agencies, notably, the shrinkage of the earth by cooling.

It has been calculated by Mallet that since the earth was a molten mass its diameter has been shortened by about 189 miles. The cooling, shrinking, chemical changes, heating from compression, internal vapor pressure, &c., can easily be conceived to have brought about enormous changes during this immense contraction in volume.

In modern earthquakes the magnitude of the displacement of the ground during a convulsion is generally much exaggerated. Seismometers indicate that, when the motion is as much as a quarter of an inch, brick and stone chimneys are shattered. It is the sudden change of the direction and velocity which causes the loss of property. In an actual earthquake, for example, the recording pencil of a seismometer described a curve somewhat resembling that of a fish-hook, the total period of the earthquake vibration not exceeding three seconds. The velocity of a wave has been variously calculated, according to the character of the soil through which it passes.

The increase of pressure caused by rise of the tides contributes to some extent to the fixing of the line of disturbance, for we know that the great increase of water along the shores when the tide comes in, which amounts to about 1,800,000 tons per square mile, causes a slight but measurable tilting of the shores. Hence, earthquakes generally follow the shore line.

In some cases volcanic eruptions cause, by evisceration, the depression or disturbance of limited areas; although, in general, volcanoes act rather as safety valves in the prevention of earthquakes.

The sea is the seat of great seismic disturbances, and the downward rush of water through crevices in the seabottom and its contact with red hot rocks must be a constant source of such disturbances.

The gradual cooling of the interior of the earth, and its consequent shrinkage, must, however, be looked upon as the main element in the production of earthquakes.

Earth tremors can be readily detected by the delicate seismometers now constructed, and it is found that these tremors constantly occur even in localities remote from affected regions.

Geology gives no evidence of increase or decrease in seismic phenomena since the earliest epochs. It is probable, too, that no great alteration in the lines of disturbance have taken place. These are two lines nearly at right angles to each other; one passing down the western shore of America and up the eastern shore of Asia, the other more or less coincident with the equator.

S.

Rouge et Noir.

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TRINITY COLLEGE, TORONTO.

LENT TERM, 1887.

Every student of philosophy has doubtless been interested by the recent passage at arms between Mr. Lilly and Prof. Huxley in the pages of the *Fortnightly Review*, begun by the former in the number for November last.

Mr. Lilly's article "Materialism and Morality," is somewhat unique in its way, full of a rhetorical splendour and warmth of expression, it sweeps along and carries the reader over many a statement which he would else stigmatize as untrue and unjust. With a bold hand the writer has held up the theories of the late Professor Clifford, Professor Huxley, and Mr. Herbert Spencer, to criticism in the light of his own heartfelt convictions, for whatever Mr. Lilly's errors of judgment may be he is certainly in earnest. These men he is determined to stamp with materialism, not perhaps with "the crass materialism of the savage," but with a form more dangerous as it is more refined and subtle. Picking out passages here and there in their works, and passing in silence most of their noblest utterances, he strives to bend their words to suit his theory that they are materialists, and therefore dangerous. There can be no doubt in the mind of anyone who reads his articles that Mr. Lilly is honestly striving to do what he regards as just and right, but there can also be no doubt in the mind of the careful student that at least his conception of expediency is here at fault. He has laid himself open to the same answer from these eminent scientists that they so frequently have to return to the self-styled Defenders of the Faith, who with a blundering stupidity rush against the well established facts of science, and try to drag all Christianity with them, just as if it all depended for its existence upon the disproof of what every scientist knows to be objectively true. Such men as Clifford, Huxley, and Spencer, must carry weight with them, and when an average Christian sees an inferior man take up the cudgels for the Church against them he is placed in a false position with himself, for he cannot help feeling that they know more on these matters, and are more probably right than their opponent, who presumptuously claims to be defending

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

come off it was from no want of material, and we hope that next year this will not be allowed to happen. According to the new Constitution, the officers for next year will be elected on Friday night; when, also, the present incumbents will deliver their valedictives.

In consequence of a delay in getting the matter ready, the scribe has announced Episkopon for Wednesday evening the 21st inst. It might, perhaps, be as well here to remind the undergraduates that Episkopon is meant to be a reformer of morals, not an organ for private spleen; and to request them to remember this in their contributions.

On Sunday, the 6th of March, the Bishop of Toronto held an ordination service in the chapel. Mr. Brent, '84, and Mr. Symonds, '85, were ordained priests, and Mr. Croft was made a deacon. The Rev. Prof. Roper preached an excellent sermon in which he expressed the doctrine of the universal priesthood, shewing that we were all, each in his own degree, priests of the most High God, and consequently, in some part, the duty of a priest lay upon us all. Mr. Symonds still continues his work as Theological Fellow amongst us, and Mr. Brent returns to his duty at Trinity College School, Port Hope.

The council of the Theological and Missionary Society held a rather important meeting on Wednesday the 2nd of March, during which a motion was introduced and carried to the effect "that such laymen, members of the church, to whom the circular adopted by the committee shall be sent, and who shall express their desire to join the association shall be deemed and elected members thereof." Meetings were then arranged for the Trinit, Term as follows:

1st Open Meeting ..	April 23th.
2nd ..	May 9th.
Devotional Meeting ..	May 18th.

Prof. Roper promised a paper for the first one on the "Athanasian Creed," and it is hoped that the Rev. T. W. Patterson will give a paper on "Wesley and his Times" for the second meeting. It was then moved and carried "that members of the Church of England Workingmen's Association be invited through their proper officers to be present at any of the meetings of this association even though they be not members thereof. A short discussion then followed as to the advisability of forming branches of the White Cross Army and C. E. T. S. in connection with the association, with the result that one meeting of the association be given up to such subjects each year.

EXCHANGES.

The *Lantern* is one of our best exchanges, and is evidently in the hands of a well organized editorial staff.

In the *High School Bulletin* we find a compilation of the college cheers of some of the American colleges. It is interesting to note the ingenious yells employed, which serve, doubtless as outlets for the overwhelming enthusiasm stored-up in the undergraduate bosom on the great public occasions.

The *Acta Victoriana* is in its usual good form; if anything, it shows a considerable improvement, especially in the department of contributed literature.

The *Manitou Messenger* is an interesting college publication. It is issued by the pupils of St. Olaf's School of Northfield, Minn., a thoroughly Norwegian institution, as the array of names on the editorial staff of the *Messenger* testify. The motto is taken from the battle-cry of the followers of St. Olaf—*Fram, Fram, Cristmenn, Crossmenn, Kouungsmenn.*

Forward, forward, soldiers of Christ,
Soldiers of the Cross, soldiers of the King.

We wish it success in its venture.

We have received the first *Bulletin* of the Central Experimental Farm at Ottawa. The proposed establishment of these institutions in different Provinces in the Dominion marks a step in the progress of our great national industry, and will prove of an infinite advantage to the farming classes. To quote the *Bulletin*: "The ordinary farmer has neither the appliances nor the time to conduct experiments of an exhaustive and precise nature, indeed with the many the problem of subsistence is an important and all absorbing concern."

Copies may be obtained upon application to the Experimental Farm, Ottawa.

We acknowledge the receipt of the following:—*The Portfolio, The College Mercury, The Queen's College Journal, The Manitou Messenger, The Princeton Prep., The Hamilton Literary Monthly, Canadian Missionary, The Troy Polytechnic, The Acta Victoriana, The Lantern, The Yanktown Student, High School Bulletin, Critic, St. John's College Magazine, Rockford Seminary Magazine, Wisconsin Journal of Education, Educational Monthly and School Magazine.*

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The examinations for the degree of M.D., C.M., will begin on March 28th, for the degree of B.C.L. as follows:—The First and Final on June 16th, and the Second on June 20th, and for the degree of Bachelor of Music on April 13th.

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

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—:0:—

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