

# ROUGE ET NOIR.

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To attempt to give a brief and comprehensive definition of Socialism which would be satisfactory to all parties, seems a hopeless task. When Proudhon was being examined in 1848, after "the Days of June," he was asked by the magistrate to define Socialism. "It is," replied Proudhon, "every aspiration towards the improvement of society." "But in that case," remarked the magistrate, "we are all Socialists." "That is precisely what I think," rejoined Proudhon.

Now, though it is quite true that in a sense every civilized person is something of a Socialist, since the very existence of society predicates some social bond, yet M. Proudhon's broad definition scarcely embraces enough of the connotation of such an elastic term. "It may include," the London *Times* has observed, "a revolutionary anarchist like Bakunin, and a constructive statesman of the conservative type like Prince Bismarck, or it may include a reckless regicide like Robiling, and a Christian teacher like Charles Kingsley. There are Tory and Radical Socialists, State and Communal Socialists, Christian and Atheist Socialists, Socialists who are Collectivists, Communists, or Anarchists, Socialists of the Chair, and Socialists of the Pothouse." Without stamping, then, any one class, or school of thought as the true exemplar of Socialism, we should try to discover the general ideas which underlie the whole movement, and to guard against the various misconceptions which have arisen.

It is a very common mistake of the ill-informed to confound Socialism with Communism, to say nothing of including something of Nihilism and Dynamite in the general notion, whereas these systems are quite different in their principles and characteristics. It must be allowed that Communism, "the equal division of unequal earnings," when voluntarily entered upon is by far the higher state of the two, but it presupposes a high moral development, and to make it secure, a strong religious bond. We find striking evidence of this fact among the many communistic societies which sprang up in the United States some years ago. Of these numerous communities the only ones at present existing are some few which, like the Rahabite, were established on a firm religious basis. Socialism, on the contrary, does not demand this common fund with an equal division of the general property, but merely seeks to carry out more thoroughly, principles which have long been professed, and to some extent even acted upon,

## THE TRUTH ABOUT SOCIALISM.

### I.

Nowadays an apology seems hardly necessary for any reference to the subject of Socialism. Under one form or other the principles of Socialism have been put into practice, to some extent at least, in all the more advanced communities of the world, and further and more decided advances in the same direction are now being carefully discussed. It is true that in the New World Socialistic theories have not yet acquired that deep interest, and urgent force which they have derived from the unhappy economical conditions and gross evils of Europe, but with the expansion of the race, the growth of large cities, and the fuller occupation of the land, in America, too, the same questions will inevitably command the serious attention of every true lover of his country. Young Canada in particular, may yet deem her lot comparatively peaceful and happy, but we have only to cross the line to find the conditions of labour not always remaining satisfactory, and considerable apprehension existing as regards the power wielded by millionaires and powerful corporations. As a sign of the times, I would refer interested readers to a thoughtful article by Mr. Lyman Abbot, which appeared in the *Century Magazine* for December of last year, bearing the significant title, "Danger ahead."

namely, that strict justice must be fulfilled, and that members of society are responsible for certain reciprocal duties. The old heathen Individualism is dying out, and its selfish and godless principles may unblushingly be advocated only by selfish proprietors and materialist philosophers, and continually do we find new expansions, new energies, put forth by what may be termed Philanthropy, Altruism, Humanitarianism, or in a more practical and robust form, Socialism, for they are all manifestations of the self-same spirit. Socialism is stronger than individual Philanthropy, because it is organised Philanthropy carried on by the most powerful of civil instruments, the State. Take, for instance, the admirable work now being done in London by Dr. Barnardo for the rescue of young waifs and strays, and mark the decisive fact it teaches. After fifteen years' experience the noble Doctor emphatically declares that the root of the evil will never be reached until the whole nation takes part in the work, that is to say, the power of the State must be put in motion to deal summarily with this great social disgrace. Thus it may be seen that to select the most violent utterances of some of the so-called advanced thinkers who represent the more unbalanced minds of the age, and to consider these a fair estimate of the promises of Socialism, is utterly to miss the healthiness and vitality of a grand forward movement which is making itself felt among all sorts and conditions of men.

The true expression of Socialism is not to be sought for in the brilliant offers of those "pagan reformers who only ask for a Revolution and a few months to make earth a paradise," but in the settled conviction and practical acceptance which its principles are winning among intellects of widely different calibre. There can be scant sympathy with the "shrieking socialism" of politicians who delight in calling themselves "thorough-going," and who are not pleased with partial improvements and steady progress under the idea that all palliations tend to postpone the desired consummation. It is far more reasonable to look for an educated advancement guided by cultivated minds, and evolved in regular course. And indeed, this conclusion will be arrived at by any unprejudiced observer who has carefully considered the course of events in England during the last few years.

If we are to believe Lord Bramwell, who is reputed one of the ablest lawyers in Great Britain, and the Property League Defence Association, a very large proportion of the legislative acts of the Imperial Parliament for the past fifteen years is of a distinctly Socialistic character, these acts, they tell us, are tainted with Socialism, they bear the mark of the "Scarlet Woman," and as such ought to be reprobated by all honourable (sic) men. Now, it may be edifying to take an example of these objectionable laws which Individualists believe to be a standing reproach to the common sense of Englishmen, and an unjust infringement of the rights of personal liberty. The Factory Bill, for instance, is an act now in force, which appears equally

vicious to certain supposed Christians as to a cultured Agnostic like Mr. Herbert Spencer. This law was enacted to prevent fathers sending their young sons and daughters into the manufactory before they have reached a certain age. This is, indeed, restricting the self-willed action of the parent, but surely no true Christian, no humane person, can consistently with his profession speak against the justice of such a really beneficial piece of legislation. And if the other acts objected to are examined, it will be found that while interfering with the unrestrained liberty of certain individuals, at the same time they protect the liberties of others from unjust aggression, and tend to inpart to the components of society that freedom with fairness without which we should be in a perpetual state of intestine warfare. Of course this would not be so distasteful to those who are ever crying out "*laissez-faire*," or as Carlyle puts it, "devil take the hindmost," who would like to see the rule of the brute kingdom in force among mankind, who shelter themselves under a cold-blooded misconception of that grand law of the survival of the fittest, and speak calmly of allowing countless numbers of their weaker brethren to be crushed down and killed off the face of the earth. But Christians dare not entertain these horrible ideas, and faith in their Divine Master and in the quickening power of the Holy Spirit will never suffer them to despair of the meanest of God's human creatures.

In the wholesale condemnation of the late acts of British Parliaments above mentioned there is no distinction made between Conservative and Liberal, and in fact it is difficult to say which party has accepted to a greater extent the fundamental principles of Socialism. Some people are ungracious enough to imagine that the rival factions are endeavouring to outbid one another in a frantic effort to obtain the support of the Democracy. However that may be, it is quite obvious that considerable modifications have taken place in the guiding principles of statesmen. I remember reading a curious article which was written some years ago by Mr. Holyoake, an ardent Liberal, in which he stigmatised Socialism as "the small-pox of Toynism." But surely the quondam Liberal creed of self-help and self-reliance has been somewhat changed by the recognition of Co-operation, Trades' Unionism, and Compulsory Education, which, by the way, bids fair soon to become Free Education, and, to quote from an interesting essay of the late Arnold Toynbee on the question, "are Radicals Socialists?" "By the Irish land bill of 1881, the Radicals have finally accepted and recognised the fact, which has far-reaching applications, a fact which is the fundamental principle of Socialism, that between men who are unequal in material wealth there can be no freedom of contract." As for the Conservatives, we have only to regard a rather amusing incident which took place in the House of Lords when Lord Salisbury proposed his Bill for the Housing of the Poor, thereby laying himself open to the charge of entertaining Socialistic tendencies.

The Earl of Wemyss made an elaborate speech, and warned the Prime Minister of England, the leader of the Conservative party, of the downward course he was pursuing, fraught with terrible danger to the Empire.

"On the Continent," said the Earl mournfully, "Socialists are theorising, in England they are legislating." But such piteous though feeble demurrers of laggards in this age of progress now merely raise a smile among intelligent onlookers, and the *Saturday Review* had a sympathising article entitled, "The Earl of Wemyss *contra mundum*."

Let us take another illustration to show the influence these "new-fangled doctrines" are exerting in the Church of England. The following is an extract from a sermon lately preached before the Oxford University by the Rev. J. M. Wilson, Head Master of Clifton College:—"The new current that has been setting in for some years, and is now, I think, clearly defined, is the resolution to deal, as the Church of England, as a great national organization, with great social reforms, and the conviction that the truest service of Christ, who went about doing good, is fidelity in the effort to seek first the kingdom of God here on earth. Among these great social reforms there stand conspicuous the movements for temperance, purity, education, for better housing of the poor, better recreation, better land laws, and better labour laws; these and all else that concern the total social condition of the millions that make the nation. The Church as a Church is resolving to deal with these questions."

From these references it must be evident that the spread of Socialism is by no means a petty movement, working only among small isolated parties, but a general advance in all lines of thought, and though the motives for action and the rates of progress may differ in kind and in degree, yet the same end is kept in view, the peace and happiness of the greatest number.

And it is most unjust to declare this agitation essentially anti-religious. Quite apart from the enthusiastic and ever-increasing body of workers who follow the standard of Christian Socialism raised in England by Maurice and Kingsley, there is to be found amongst Secularist reformers an amount of good and conscientious work, and an appreciation and practical use of Christian ethics, which put to shame many a seemingly devout Church-goer. The experience of the Guild of St. Matthew, a Church Guild dealing especially with Secularism in England, all tends to show that the Secularist of to-day does not concern himself with the dogmas of religion, but regards solely the practice and characteristics of professed Christians. And when these fall so short of the precepts of their faith, can we wonder that doubts are entertained as to the efficacy of the sacraments and other supernatural aids to a good life? Certainly there has been a vigorous awakening in the Church during the last fifty years, and now, "*Deo gratias!*" Archbishop and Cardinal are seen working harmoniously for the common weal, but what lukewarm-

ness, not to say hypocrisy, still too often degrades the ordinary Christian.

On the Continent, it is true, the Democracy is more bitterly opposed to religion as it is expressed there, yet the explanation of this fact is not hard to discover. The Romish priesthood in Europe has won no enviable reputation for illiberality and intolerance in the past, and up to a recent period has always shown itself adverse to reform and progress. But Rome is now espousing a more liberal policy. Witness the spread of broader views in the ranks of the German and Italian priests, and the late manifesto of the Spanish bishops. In Germany the priests have zealously devoted themselves to the study of the great social questions of the day, and with the following result: "The strength of the Catholic Socialists in the Imperial Parliament," says M. de Laveleye, "increases at each election, and the party has become one of the principal factors of German politics." Nor do Protestants lag behind. The eloquent Dr. Stocker, court preacher at Berlin, heads a strong organization of workingmen, and upwards of 700 ministers sent in their adhesion to his "Central Union for Social Reform."

And this is as it should be. However irreligious some social reformers may be, it is quite certain that the principles of Socialism are the logical outcome of the Christian revelation. The highest conception of the life of an ancient Greek community, formed by the philosophical mind, falls far short of the relations between man and man inculcated by the Christian ethics. The cultured Greek confined his plans to his own country, not to say to his own city, and recognized no bond uniting him with other men whom he included under the comprehensive term, "Barbarians." The true Christian brotherhood, on the contrary, is concerned with no divisions of race or clime, the Communion of Saints disdains worldly distinctions of rank and wealth.

It is through religion, therefore, that the full realization of Socialism will be consummated, since it is only through faith in a Providence, in one God, Father of us all, that an altruistic unselfishness may be generally established sufficiently approximating to the ideal to accomplish the wished-for end. A religion must this be large-souled and truly Catholic, which will lay less stress upon sectarian differences and dogmatic controversies, and be more anxious to act up to the unmistakeable precepts of a good Christian life. Under such a *regime* there would be little fear of the world being troubled with rumours of social revolutions. Life would begin to present a brighter and happier aspect to the masses of mankind, and as a consequence vice and godlessness would tend to decline.

EXON.

(To be continued in our next.)

## THE ORGANIC UNITY OF CHRISTENDOM

"The East, the West, together bind,  
In love's unbroken chain;  
Give each one hope, one heart, one mind,  
One glory, and one gain."

For many years, both in England and America, the solution of this momentous question—the unification of all religious bodies into one Holy Catholic Church—has engrossed the attention of thoughtful Christians; and the prayers of the faithful at the present time, no less fervently than in the past, ascend to the Throne of Grace that God may, in His own good time, and by His good Spirit unite us, who acknowledge one Lord and Giver of all good things, to whom our prayers and praises ascend, "in the bond of peace, and in righteousness of life;" that the time may shortly come when we shall all "hold the faith in unity of spirit."

And not only by Churchmen has the desire been felt to bring about such a fusion, but by many now outside the pale of the Church; and this happy consummation is hoped for—although seldom expressed in words—by all who realize its true significance. To Churchmen who are at all cognizant of the signs and tendencies of the age, no period has held forth brighter hopes of a successful issue than does the present. In the United States—a field peculiarly adapted to the working out of this problem—a recent impetus has been received in the right direction. What, for the most part, must form the real basis of an *organic union* has been fairly, and with an unprejudiced mind, set forth. By many, it has been conceded, the basis must not be merely one of sentiment and of opinion, nor even one of a common liturgical worship, but one that includes the three-fold ministry of the Apostolic Succession—a ministry of Divine origin. Without this it is impossible for us to suppose that the great Western, Eastern, and Anglican Churches would consider any scheme for unity. Of all concessions Dissenters would have to make, this appears to be one of the most important, as it would depose their present Ministry, unless they submitted to an ordination from a duly consecrated Bishop. To some it will rise as an insurmountable obstacle—an obligation with which Denominational Ministers will refuse compliance—for, as is natural to suppose, it will be they who would most strenuously oppose, and by their influence move their people in the same direction.

But without, at present, going further into a consideration of those matters which it would be our province to discuss in this connection, let us ascertain what attitude we should assume towards the movement, what the advantages to be derived from such a union would be, and what are the prospects for a happy consummation.

It is the duty and privilege of us all to strive towards this end, using those means which shall appear to be warranted by the requirements of the case and the exigencies of the times in which we live, asking that our efforts may

be guided and blessed by the Holy Spirit. The bringing about of this desired state must not and cannot be hurried. The danger is imminent if rash or forced measures are resorted to. The want of such unity must be more keenly felt than at the present; the desire in the hearts of all for that strength which comes only from union, to fight against the common foe must *grow*. Have we not assurances when we say that the seed has already germinated, and that in good soil, in the hearts of many earnest Christians? Like in all great movements, time is an important factor, and one which can hardly be over estimated.

Discussing this question from a Church of England point of view, it will not serve us to admit that the sects (many of whom are moving in this matter, though more or less unconsciously perhaps) are in the same position as regards orthodoxy as ourselves, for then it would be natural for them to reply, why not let the present state of Christendom continue to exist? Neither, on the other hand, must we blind ourselves to the fact that much of what is good exists in their creeds, nor that we are not infallible, or that some measures of reform in our own church are not needed; but rather in a liberal spirit, and for the promotion of God's Glory, urge a consideration of the tenets and practices of the Primitive Church when in its purity and infancy, not forgetting, however, to become better acquainted with the lessons to be drawn from the sociology of to-day; thus practically applying the one through the interpretations of the other. And specially should all this be the easier to us who have learnt the doctrines of the English Church—a church characterized at once by her definiteness and broadness.

The day of fanaticism and bigotry is on the wane, and we must be careful that our joy at seeing this leads us not to that liberty of thought and practise in things Divine, which not rightly discriminating between essentials and non-essentials, may finally hurl its victims by its delusiveness into an abyss of doubt—it may be to infidelity itself. Without definite fundamental principles and doctrines, no system could withstand the assaults of the Evil One; but let us take care that the "love of Christ constraineth us" in all things, and that all narrowness of mind and old prejudices—so hard to eradicate—be laid aside when contemplating and endeavouring to carry out this noblest of works.

Can we realize the great advantages of such an union? We can to some degree, but certainly not in the fullest sense yet. Taking a lesson from the commercial world (and why should we not), do we not learn that great strength is obtained by union, when the thousand act as one in the same cause, by the same means, for the same object. Innumerable instances might be cited from past history and that of our own day which portray in vivid colors how this principle of union, of concerted action, in all the walks of life, has been a factor of no small importance either for good or evil. Shall we sneer at it? Can we afford to overlook it? No; rather let us consider a

lesson so forcibly taught us, and by the rightful use of such means as seem consistent with the cause we have in hand, strive to bring all to the knowledge of the One, true God and His dear Son. And must it not be admitted on all sides that this—the object of a united Christendom,—would be hastened by all Christians working in concert? Granted that all the existing Churches of Christendom have the same object and end in view, cannot that object be the better and easier obtained by combined action? Investing ourselves with a truly missionary spirit we realize to a great extent the blessing which would outflow from such a Christian union. The present state seems like a vast number of companies enlisted under one banner, in the same army, fighting for one and the same victory, but each resorting to different means to achieve the same end,—means, so antagonistic, that they appear to the onlooker not only to neutralize the good work done by their brethren, but at times to thwart their fellow soldier's advance on the common enemy.

What would be the result of a worldly combat on such a principle? Certainly, delayed conquest, much energy wasted, perhaps a defeat.

And does not a divided Christendom become a snare and stumbling block to the unthinking who listen to the plausible arguments of the Infidel, who points with the finger of scorn and derision to Christians who, professing to live with the love of the same God in their hearts, defeat the object in view by fighting one another.

The time is coming, yea, is fast approaching, when the united strength of Christendom, assisted by God's grace, will be required to stem the tide of Agnosticism and Free Thought, with all its concomitant train of horrors; when all must battle on God's side for purity and love and peace with one voice, one heart, and one hand. In a common cause against a common foe must our united efforts be made.

Until this comes to pass, can we hope for the greatest and best results, can we expect God's full and unbounded blessing on our work?

I have already spoken somewhat hopefully of the present outlook for the realization of our object. My reasons are many. That the spirit of bigotry and prejudice has not such a stronghold to-day as it had fifty years ago has been alluded to. The sects are beginning—have begun, in fact, some time, to recognize much truth in systems outside their own, to foster broader and more liberal views toward one another's beliefs.

This tendency is illustrated by the "interchange of pulpits" now so common amongst many of them (undoubtedly some would gladly exchange with clergy of the Anglican and Roman Churches); Ministerial Associations and Benevolent Societies in which ministers of all denominations meet together for concerted action in charitable causes; tolerance for views held by others; a charity extended to those who work by other methods; a spirit

of catholicity exerting its benign influence on the actions of all engaged in the promotion of God's kingdom on earth. These are some of the signs that lead us to think the time may not be far distant for the fulfilment of the promise that we shall all be one.

Then again, a matter for much consolation and thankfulness is the return of many to a liturgical form of worship. This is perhaps the greatest of all indications that there is something wanting in their present form of extempore worship that is only to be obtained in the ancient liturgies of the Church.

Our prayers and praises used by the saints and martyrs of the early Church and by all its faithful members till now may yet again arise to Heaven by the united voices of Christendom.

The exact lines in which this uniformity will progress, or upon which it will ultimately be formed, it would be folly for anyone to attempt to lay down. All that the writer has endeavoured to do has been to indicate the position at present, and to hold out brighter hopes for the future. Important questions of doctrine and Church government must necessarily enter largely into a discussion on this question. But the time for such discussion is not ripe yet. It may be difficult to observe any outward or direct action being taken towards unification in these matters, but many—especially those who associate much with their dissenting brethren—feel assured that there is an unconscious movement in this direction. To our mind, the Church of England teaches the verities of the Christian faith with a true interpretation; in the minds of many dissenters this is also dawning, and they are awakening to the realization how they have sadly contorted and exaggerated some doctrines, even to the exclusion of others of equal importance.

May God in his infinite goodness hasten the time when we may sing in a universal song:—

"Like a mighty army  
Moves the Church of God;  
Brothers, we are treading  
Where the Saints have trod;  
We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity."

F. T. S.

Toronto, March 4th, 1886.

#### FLOATING.

Floating, floating, and the summer breeze  
Comes rustling o'er green meadows, through the trees  
The slanting sunlight falls; and splash of oars  
Makes music, while afar the cataract roars,  
Showering white clouds that glimmer through the light,  
And twittering songsters bid me sweet good-night.—R.



## LOST.

Your friendship was all that I asked,  
My worship was all I could give,  
But the vision is over, 'tis passed,  
Oh Guide of the life that I live.

Yet the vision was sweet while it lasted,  
And how could a boy ever know  
That the sweeter it was, the more blasted  
The life, and the deeper the woe.

'Twas only the heart of a friend,  
And many such lie at thy feet;  
What right had that heart to offend,  
Could not it have been more discreet?

Thou did'st not in passion refuse me,  
For then I had thought it unmeant;  
Nor did'st thou in anger abuse me,  
For then I had cause to resent.

But neglecting my earnest desires  
With cold and unanswering scorn,  
Thou hast clouded bright friendship's new fires,  
And checked a love almost unborn.

May you ne'er know the pain that I feel—  
But pass, there are many more yet,  
And the beauty that covers the steel  
Shall cause many another regret.

I. F. A. W.

## LEAVES FROM A PROPHET'S NOTE-BOOK.

## V.

## (II.) READING UP.

What is the philosophy of reading up?

If the comparison has not been made before, we would venture to liken the human mind to a huge fermenting vat—a universal and all-absorbing vat, into which might be cast for purposes of distillation, all kinds of matter, saccharine or starchy—wherein might mingle, each contributing to the final product the flavor of its own excellence or evil,—various kinds of the fruits of nature, to say nothing of refuse material, such as the husks of swine; the substance most largely present in the vat determining the name and quality and flavor of the alcoholic spirit produced. Several years ago Dr. Carpenter announced his theory of “unconscious cerebration,” which, I believe, has been generally accepted by psychologists and medical men as explaining certain mental phenomena of which nearly all persons have had some experience. The facts on which it is based must have struck every student who “weak and weary” has sat up at night over some problem or some involved passage of the classics, and finally given up and gone to bed in despair, any one even who has mislaid a key, or puzzled over a forgotten name. The mind is started on a certain train—in a certain vein—and, despite sleep (for according to Dr. Carpenter, the cerebellum alone sleeps, the cerebrum never) despite alien occupations and total change of activities, the mind goes on with that train. The mental machinery is set to work, and its operations continue long after volition ceases and

attention is transferred elsewhere. After a time, the result is a host of ideas, kindred or connected with those with which it started.

Now all reading, all hearing of lectures, all “taking knowledge,” all preparatory study on our part with a view to the composition of a sermon or essay—may stand for the cast into the vat of all things from which a new product can be distilled. Assisted, no doubt, by the attention and mental activity hereby (by reading) brought into requisition, *mental fermentation is set up*, and the mind, like mercury taking up mercury, seizes upon everything within itself bearing on the subject, whether now supplied for the first time or previously existing within the mind, and presents it afresh in a new garb. Does this appear fanciful? There are strange things in Nature; only of late years have certain things even begun to be recognized. Suppose we fill our minds with matter pertaining to the subject on hand, upon which we design to write, and leave them to work out what we wish to produce—will they do it? Experiment will prove it. It will again and again upon inquiry be found that, after wide and continuous reading up for an important essay (e. g.) that the essay when finished will scarcely contain one idea that we read and yet we know the while that we are so much indebted to that reading that we should have been quite unable to produce the essay without it. One idea seems to bring forth another. You may read a book, and afterwards not be able to recall one solitary idea—be not discouraged the effect is there in your mind. *Provided* that at the time of perusal you understood what you were reading, you will be in reality so much better off afterwards for reading it, as the book was worth the reading;—even if you cannot recall a single definite thought. It has by no means been lost labor. Nothing is lost that a man reads intelligently. Seed has been sown. Bread has been cast upon the waters which will return *literally* after many days. And dating from this or that day's or week's reading, or the perusal of this or that work, in due time ideas, kindred and original, will certainly be developed and branch out into numerous adjoining avenues. Not, as we have seen, that we can obtain possession, even *then*, without labor. It may take hours to unseal the fountain—hours to get oneself in mood. The well may be deep and the bucket heavy; but the greater the burden the more it will bestow at last. And not, (even when this is accomplished,) that the mind will grind out articles and pamphlets in perfect English, already divided into heads, sections and paragraphs—this cannot be:—but that it will, upon application, actually turn out a quantity of good and worthy stuff, which only requires pruning, selecting and arranging.

And is this not the philosophy of *reading up*?

## (III.) THE NOTE BOOK.

We knew a clergyman who used to say to young men, “You can't expect to get anything out of an empty cask;” to which may be added *except wind*; which is the very



element a young preacher should avoid in his discourses. (N.B.—If he cannot help being verbose and long-winded, his only salvation lies in a powerful and perfect delivery, as will be noted in its place.) Hence, moral, “be a full man”—keep well stocked; have something worth listening to, other if not your own. (Let not a foolish pride come in here.) “Honesty and modesty” are the “marks of a gentleman.” But the fact will be found this, a certain and large class of people will come to Church if in their opinion there be anything worth coming for, *i.e.*, something which they could not learn equally well at home. Whence it is derived troubles them not.

The preceding Note dealt with the producing or creative powers of the mind; the present one regards the use of quotation. The armory whence these are to be drawn is the Note Book. Every sermon may well contain at least one acknowledged extract, both on the principle of variety and because it gives additional weight to your own statements. Who does not know that a man is liable to “Preach himself out,” especially if he goes upon extemporaneous orders, just as a novelist is to write him or her self out? One of the saddest criticisms the writer ever heard was innocently made by a poor unlettered old Churchwoman: “When Mr. — goes into the pulpit I always know what he is going to say.” Let it never be known what you are “going to say.” Keep ahead of the people in that respect. It is a duty.

Now, it is an acknowledged fact that now-a-days in literature, plagiarism, at least occasionally, is unavoidable. A man never knows when he is *not* a plagiarist. That he is unconsciously so adds nothing to the point. The fact remains, “there is nothing new under the sun.” And in no field of literature is this misfortune (if misfortune it be) more palpable, and from the nature of the case more necessary and expected, more pardonable, nay, more welcomed, than in pulpit literature. (The only field for art and originality open to the preacher as such lies in *presentation*, in the garb wherein he may strikingly or beautifully clothe his well-known message, sweet though it be already.) If this, then, is true, *viz.*, that more or less of plagiarism is expected from the pulpit, why should it be thought a thing unworthy that we should frequently let some of the greater lights, contemporary or otherwise, speak for themselves—men from whom we should probably receive impressions *in any case* by reading—giving their words as well as their thoughts, first hand, to the congregation, instead of a compound of ourselves and them? That an occasional sermon, entire from an acknowledged leader, much more portions and extracts, will be welcomed by the people, provided it is not in the tongue of the Chaldeans, has been indicated already. (For, to anticipate once more, clearness of thought throughout is the Alpha and Omega of a successful discourse.) There is no end to the material from which the pastor may draw, towards making his sermons effective and his preaching powerful. From whence shall he not gather, if only time and

inclination say aye? For instance, how sparingly by some is the English Bible actually *quoted*! its things are given but not its language. But words these that are “winged” and speak, which cannot be recast except to weaken them, which are “like creatures that have hands and feet,” and at which for smoothness and music, for beauty and sublimity, all modern poets seeking inspiration have sought to kindle their own fires. How many dozens of texts it contains bearing directly upon almost every subject which is preached upon, and what a multitude bearing indirectly; besides those graphic histories and appealing parables for illustration—like pictures in a child’s story-book, scattered about through much that is dark, like stars on the night sky, embodying its didactic principles before the eyes of all men!

But apart from this deep source, through everything that we ever read we should keep one eye open for our sermons. This is worth noting. It is said that the Rev. Dr. George Jeffrey of Glasgow, Scotland, has preached more than forty-six years to the same congregation; and to one of his former parishoners, now a New York merchant, Dr. J. explained the secret of his being able to interest the same audience so long. “I read every new book that has a bearing upon my special work,” he said, “and make extracts from it and index them, so that at any moment I can find them when wanted. In this way I keep myself from moving in a rut. I work as hard as I used to at twenty, and I keep so far ahead with my sermons that there are always ten or fifteen lying in my drawer ready to receive the results of my last readings. I call them sleeping sermons, but it is they that sleep and not the people who hear them.” For this is the work of our life, my fellows. All else should be but secondary. In the words of the solemn service “so that as much as lieth in you, ye will draw all your cares and studies this way”—to this service.

And while thus reading generally, therefore, the note-book—at least in cases where we want the exact words—should be ever within reach. Surely no day’s reading, if any reading be done, will be of so light and trifling a character as not to contribute one item for the Note book. Its stock of extracts and ideas should be kept up and increased, as month by month some of them are scratched out and embodied in written sermons. Clippings from religious or other papers; whole articles even, followed by original remarks; extracts from books borrowed or not permanently accessible; references to pages of books in one’s possession. (One of our fellow candidates got quite a number of ideas from the works assigned for ordination examinations, and has them still—embalmed in his note book—and is to-day no doubt glad to possess them. All such as these may swell the *vade mecum*, and make it soon a mine of wealth from which one may enrich his harangues and smile upon his enemies, whatever the subject. And with the world so full of books as it is, and our time so brief at best, our reading should never be wholly in vain for this end, nor will it be if we have devoted our lives to this service.

## Rouge et Noir.

Published by the Students of TRINITY COLLEGE. Contributions and literary matter of all kinds solicited from the Alumni and friends of the University.

All matter intended for publication to be addressed to the Editors, Trinity College.

No notice can be taken of anonymous contributions. All matter to be signed by the author, not necessarily, &c.

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TRINITY COLLEGE, TORONTO.  
LENT TERM, 1886.

It is only within the last few years that Trinity has made any effort to secure men from the High Schools of the province. After a "hibernation" of twenty years she has at length awakened to the fact that this is an age of progress, and that if she did not rouse herself she would soon sink into the deep sleep that knows no waking. Fortunately she has thoroughly wakened up and recognised that to fulfill her mission she must make a determined effort to obtain men from our High Schools. With this end in view the authorities have arranged the curriculum so as to adapt it to the course of education in our High Schools. There is another step which we would like to suggest, and which we think would be attended by advantageous results, and that is;—that small scholarships tenable for a year be offered for competition in the larger schools of the Province, open only for those boys who intend to take their college course here, and awarded according to result of matriculation examination. Establish a few at first as an experiment, say one at each of the following schools: Trinity College School, Port Hope; Upper Canada College; Toronto, Hamilton and St. Catharines Collegiate Institutes, and Collingwood, Oshawa and Gananoque High Schools. It would not be a very heavy drain on the College funds, say \$50 each, or \$400 in all a year, and the result would, we are sure, amply repay the outlay even if it did nothing more than call attention to us. Of course these scholarships would be in addition to the regular ones offered at matriculation.

Several years ago the Corporation in response to the demands of the University for self-government granted to all "members of convocation as are members of the Church of England and such Masters of Arts, Bachelors of Medicine, as have previously taken degree of Bachelor of Arts, Doctors of Medicine and Graduates in Civil Law or Divinity as are members of the Church of England, and shall have made an annual payment of one dollar to the University," the right of voting for chancellor as well as for the two representatives elected last year. This was all very well, but a further concession is necessary, and that is:—"That such Bachelors of Arts as are members of

Church of England" should also have a voice in the elections.

That some concession of this sort is necessary, is evident from the fact that so many of our graduates are becoming weaned from their "first love." If they desire to have some voice in the councils of their *Alma Mater* they are met by the chilling fact that to get it they must buy an M. A. degree or something of the kind. Through this restriction the enthusiasm of many a valuable son of Trinity has lapsed into indifference. Who knows better the requirements and short comings of the University than those who are just fresh from three years residence there, and who are burning with that love for the good of *Alma Mater*, which her "cloisters and hearths" have roused. Then is the time to bind them to her forever by giving them a voice in her councils, and making them feel that they will have a share in making her what she ought to be. Some will object to this, that other Universities do not allow Bachelors of Art to have a voice in their government, but this is no reason why Trinity should not do so. Are we ever to be tied by the strings of precedent, never to take a step of our own accord? We think not.

As we understand the calendar, a candidate in Science or Mental and Moral Philosophy, has to obtain a first-class in the Mathematics or Classics of the first year. This does not seem altogether fair to those in the two former courses, for, if a man has taken a good stand in Classics or Mathematics, it is quite probable that he will continue to read in one of these branches. It seems rather singular that the test of admission to certain honour courses should be proficiency in totally different ones.

Honour courses extending over three years should be established in Science, and Mental and Moral Philosophy. They should also be completely independent of and on the same level with the other honour courses. We would also like to see the scholarships more equitably distributed amongst the various departments and a little more attention paid to the English one.

The course of Saturday afternoon public lectures, which was brought to a close on the 27th February, proved an unqualified success, as, notwithstanding the inclemency of the weather at that time of year, the seating capacity of Convocation Hall was taxed to its utmost, thus proving that there is a large section of the Toronto public ever eager to avail themselves of intellectual enjoyment when the opportunity is afforded them. This was especially noticeable at the lecture of the Rev. Principal of Queen's College, whose subject, "Burns," must ever be a popular one in a country where there are so many representatives of the "Land o' Cakes." We need scarcely say that the reverend gentleman did full justice to the poet, of whom he is an ardent admirer, and many a heart responded in sympathy to the well chosen extracts with which he illustrated his lecture.

It is with great pleasure that we note the increasing favour with which Trinity is being regarded abroad. Last fall local examinations in music were held in London, Eng., and over thirty candidates passed their first examination. And just lately a communication has been received from the Bishop of Melbourne, requesting Trinity to establish local examinations there for degrees in Divinity, and recommending a Board of Examiners. We trust that the authorities will be able to comply with his request.

To those who delight in classical lore—and which of us do not—the afternoon spent with Professor Hutton was most enjoyable, as he managed to combine the sublime and ridiculous sides of Pagan philosophy in a most happy manner. The advent of these two gentlemen amongst us is a pleasing one, and we trust is the stepping-stone to a further interchange of civilities amongst us and our sister seats of learning. On the whole, the authorities are to be congratulated upon the success of this their first wandering from the path of conservatism, and we trust that at some future time the public and the students may have the benefit of another such course. Always “better late than never.”

#### IN MEMORIAM.

“Died at Alassio, in Italy, on the 19th January, Rev. Wm. Stewart Darling, aged 68 years.”

The above notice will be read with feelings of deep regret by all Canadian Churchmen, especially by those connected with this University.

The deceased was born in Scotland, in 1818, and migrated here while quite a lad. Upon his ordination in 1842, he was stationed at Scarboro, which place he left in 1853, to take charge of the Church of Holy Trinity in this city.

Here we may say he did the great work of his life, and notwithstanding the bitterest opposition he succeeded in making the influence of his Church felt all over the Diocese, bringing up the number of communicants to about 500, and introducing Choral Services, a Surpliced Choir, and a Sisterhood in Toronto.

In 1865 he was deputed by this University to visit England for the purpose of seeking aid for the endowment fund. As usual his labors were crowned with success and the sum of \$2,526 was the result.

In 1882 he retired from the charge of the Church in which he had been such a faithful pastor and zealous laborer, accompanied by the best-wishes and love of all. Since then he has lived abroad. Towards the end of December he left England to take up duty as Chaplain at Sorrento, but a cold which he had caught previously developed into rheumatic fever, with a fatal result. Thus passed away, the brave priest, the affectionate friend, the loving father, working to the last. His body was laid to rest

by the blue waters of the Mediterranean, in sure hope of a joyful resurrection.

Of him we may well say:

Soldier of Christ, well done,  
Praise be thy new employ,  
The battle's fought, the victory won,  
Enter thy Master's joy.

It is our painful duty to record the death of Mr. Frederick Lampman, who died February 9th, aged 51 years.

Deceased, upon graduating in '57, embraced the profession of law, which he practised successfully in Thorold, where he has since resided.

Ever an earnest Christian worker in the Church, we can say that his life from first to last was a pure one, and to his sorrowing friends and relatives we offer our sincere and heartfelt sympathies.

#### CORRESPONDENCE.

*We remind our readers that we are not responsible for the opinions advanced by our Correspondents.*

Editors of ROUGE ET NOIR,

SIRS,—In your last issue I pointed out some obstacles in the way of Trinity's progress—notably ecclesiasticism of greater or less magnitude and its baneful consequences, among them, failure to secure the hearty support of our Provincial schools. But these are not all, and I continue the list now. A word as to the propriety of these remarks. It may be thought rash to animadvert on the doings of the Corporation, and to do so in a reckless spirit it doubtless is; but eligibility for criticism is the penalty of office-holding. The age of Absolutism has passed away, and with it the dogma of infallibility. This is the age of enquiry and men are skeptical of Utopias. It is now conceded that mistakes are inevitable in the management of large institutions, and it is therefore neither treasonable to avow them nor rash to seek to remedy them. Granted that the members of the Corporation have acted for the most part wisely, it is still true that some courses of vital importance they have pursued either imperfectly or erroneously. For instance, they persist in regarding Canada as a rich fallow-field ready to be sown with the stores of English educational granaries: whereas the soil will be found uncongenial for highly-graded grain and, unless the seedling be endowed with irresistible energy, the harvest from imported corn, invariably disappointing.

The educational system of Canada, not as yet in its results but in its make up, is probably inferior to no other known system, and certainly superior to that of England. Wherefore then do we import a foreign and second-rate system? Canadians are poor, and the Canadian system provides for their poverty by securing maximum enlightenment at a minimum cost. But the English system with

its leading-string regulations, enforced residence and elaborate routine of chapels and lectures, demands more time and money than the average Canadian is disposed to grant. Bred in the schools of his country, in which wealth and want meet and mingle, untrammelled by vexatious restrictions, and taught to look for the utmost liberty consistent with necessary obedience, the young Canadian revolts if the reins are pulled too tightly. This individual is typical and represents a large class. Mainly with him, and not with the youth reared in boarding school or private academy, have Canadian universities, that seek success, to do.

But this is the very individual overlooked by the Corporation. They reproduce the drama of Peter standing beside a stock of plenty, recoiling from it as common and unclean. This course of action is easily accounted for and easily remedied. It is due to the scarcity or rather absence of men on Corporation or staff who have received their training in our Provincial schools.

Their absence from the staff is of minor consequence, for *scholarship* is the chief demand made on the faculty, whereas *oversight and direction* are the functions of the Corporation. The clergy largely compose the Corporation, and the clergy (be it remembered) form a picked class. They pass from home to boarding-school, thence to College, and at the age of twenty or twenty-five they know very little, indeed, about the outside world. Only when they emerge from College does their practical education begin; and, beginning late, it often proves a failure. Clergymen are notoriously unsuited for business, and yet, oddly enough, a body, whose composition is overwhelmingly clerical, is entrusted with the most important business of the University. There is here room for improvement. High School masters and educational officials *must* be admitted to membership on the Corporation if Trinity is to keep up with the times. This University offers many advantages to a student—a religious education, valuable scholarships (the awards of which, by the way, would be more impartial if the *ceteris paribus* provision were cancelled), contact with highly cultured professors and a heritage of elevating traditions. Is it not cause for regret that these advantages do not commend themselves to more men? Is it not the duty of the lackadaisical cleric to give his seat on the Corporation to the live educationist? By all means, let every drag be removed from the wheels of progress.

Nor are the graduates and undergraduates less inexcusable than the members of the Corporation. True, isolated instances of a warm devotion to *alma mater* are furnished by the graduates, for example the munificent donation of the Henderson family, and the more recent gift of Mr. Ferguson to the law department; but these are oases in the desert, relieving and at the same time emphasizing the prevailing barrenness. Speaking generally, neither in College nor out of it is to be found that active organized loyalty which is essential to the prosperity of a College.

When collegiate *esprit de corps* is healthy and vigorous, the student is aggressively loyal; but supineness has corrupted the *corps* and the *esprit* has well nigh vanished. Sad is the spectacle of men under the same roof, splitting into divisions and subdivisions, animated by no common sentiment but that of indifference, which is akin to antipathy. When to want of *esprit* within, there is added want of organization without, the omen bodes ill. The fidelity of graduates, unless organized, is desultory and flickering, and yet organization has been postponed for thirty years. Still it is never too late to mend, and the sooner an alumni association is formed the better.

Perhaps it might be advisable to embrace in the projected association not only alumni but all undergraduates who chose to become members. To give this idea practical expression we might proceed in the following way:

Circulars might be sent to those eligible for membership asking their opinion of the scheme, soliciting suggestions from them and inquiring what subscription they would consent to give annually for an alumni dinner. The authorities, if they approved the scheme, might co-operate with the men, and with this recommendation, the circular would secure prompt and attentive consideration. The expense attending these communications could be made merely nominal by the use of the printograph, so that if the scheme miscarried the outlay would not be great.

The day preceding Convocation day would be a good time for the annual meeting. A banquet during the day confined to the members, a public entertainment under their auspices during the evening, stirring addresses by select speakers, and numerous college songs at Convocation would make this occasion interesting (as it seldom is) to more than those receiving degrees. The fires of loyalty now burn strongly in the breasts of a few graduates and under the influence of association, others would catch their spirit and emulate it. At all events Trinity cannot prosper on a fidelity which is fitful and uncertain; yet this seems to be the hazardous experiment now under trial.

Yours,

T. G. A. WRIGHT.

Editors of ROUGE ET NOIR.

SIRS,—The organ recital lately given in the Chapel by Dr. Davies displayed to advantage the full sweet tone of the instrument, but is there not danger of the organ being badly shaken by the present system of blowing by hand instead of having a regular motion? It would be a very easy matter to put in a water motor, as there is a place below for a water chamber. The expense, too, would not be great, not more than \$150 at the outside. Could not ROUGE ET NOIR open a subscription list for this purpose? I am sure the amount would soon be contributed by graduates and friends to whom our Chapel music is of interest.

Yours, &c.,

Toronto, March 1886.

MOTOR.

## COLLEGE MANAGEMENT.

To the Editors of ROUGE ET NOIR :

SIRS,—It cannot be denied that a College possessing University privileges under the control of the Church of England, but open to members of other religious bodies in which secular instruction shall not be dissociated from religious teaching, is indispensable.

The College calendar states that such were the objects for which the institution was founded, namely, for the purpose of imparting to the young men of this Province a liberal education, together with religious instruction, such education to be imparted at a moderate rate of expense. Lest it be thought that this is an interpolation of my own, I quote the following from the Calendar: "Enoch Turner, Esq., of Toronto, bequeathed to the College \$8,000, to be applied towards carrying on the charitable and holy purposes for which the College was incorporated." The corporation has, by accepting this legacy, bound itself to offer the aforesaid advantages of a religious and liberal education at a moderate charge, *i. e.*, a moderate charge for this country, and not in comparison with the charges of older foundations situated in more wealthy communities.

Let us see how far our corporation is discharging the obligations which it has incurred by accepting the above mentioned legacy, together with other gifts and legacies, and legacies given and bequeathed under similar conditions, specified or understood. What advantages does Trinity offer to the Church of England youth of either ample or moderate means compared with the advantages held out by other foundations, and what fees does it exact in return for its privileges?

Let us first consider the "charitableness" of the institution. The following are the scales of fees of the Canadian Universities:

	Fees per Annum.
University College, Toronto.....	\$20
McGill " Montreal .....	20
Victoria " Cobourg .....	40
Queen's " Kingston .....	40
King's " Windsor, N. S. ....	30
Bishop's " Lennoxville .....	*50
Trinity " Toronto.....	{ 55 for residents. 65 for non-residents.

Now the above is rather a bad showing for Trinity as regards its "charitableness." And by the way, Trinity charges \$16 for its degree, whereas most of the other colleges charge but \$5 and none of them anything like \$16. And what is the result of charging such high fees? Why it is this; namely, that our Church of England youth flock to the so called *Godless University* and to the *Dissenting Colleges*, because there, as I have shown, the fees are more moderate. Thus Trinity is deserted, because it does not conform to the "holy and charitable purposes" for which it was founded. But some one may say, "by

charging a higher fee we secure a better social class of students." Granting for the present that you do, is this, I ask, compatible with the "holy and charitable purposes" for which the College was founded? Is Trinity striving to establish an *Ecclesiastical Plutocracy*." But I do not believe, for my part, that you do secure a better class of men by charging high fees; for I venture to assert that if the fees were reduced by some 50 per cent. to-morrow, that not a single man would leave; and, on the contrary, the attendance upon our lectures would very soon be doubled, and the deficit made up. Again, granting for the sake of argument that you can get a better social class by extorting an exorbitant fee. What right have you to charge the students for what they themselves furnish, namely, social prestige?

And now let us consider what advantages you offer us? Possibly you may be justified in charging higher fees if you hold out to us better inducements than other Colleges do.

Let us first consider the case of the resident students. Now having so lately come into residence, I am not, of course, capable of saying so much concerning the advantages offered to inside men. But with regard to our Commissariat Department, I am informed that the steward is an adept at addition, but does not seem to understand subtraction as well, at any rate, if he does he effectually conceals his knowledge. For instance, when a man orders a certain quantity of coal he has sometimes to pay for a larger amount. But should we be required to pay extra for coal at all, considering that we pay \$4.75 per week for our board? Altogether the steward is quite as much of an autocrat in his way as are some of the professors, for he is amenable to nobody. As far as I myself am concerned, I may remark that short as has been my term of residence, I have twice experienced the neglect of the servants, for I was kept out of residence some days by the delay of the steward in preparing my rooms, although I had given timely notice of my coming. I may also remark incidentally that I had the pleasure of carrying my trunks up to my room, and making my own bed the first night of my residence in College; for the servants refused to perform the former office, and neglected the latter duty, although sufficient notice had been given. Now, when I repeat that our board bill amounts to \$4.75 per week for board alone, not including extras, a rate higher than that charged by any other College in Canada, you must admit that there is some ground for complaint, even for the residents.

But what about the unfortunate non-residents. Surely their lot is a hard one, as I can testify to. To begin with, they are charged \$10 more than the inside men for tuition. Now, what in the world is this charge based upon, is it because they enjoy fewer privileges than the residents? To begin with, there is no cloak room provided for them, or any place whatever in which they may keep their gowns, surplices, &c. You will say let them ask leave

\* Including use of library for purposes of reference.

of the residents to keep their belongings in one of their private sitting rooms. Yes, but a stranger is rather diffident, and does not like to make this request until he has become acquainted with someone. And at any rate, as the College receives the money so it is fitting that the College should provide the necessaries. This, too, is not such a trifling matter as you may be disposed to think it is. When I entered I for some time kept my gown in the porter's bedroom, and I am afraid interrupted many a "tête a tête" by my abrupt entrance. Afterwards I was allowed to leave my belongings in a vacant lecture room. But one fine morning our esteemed Provost chose to deliver a lecture there, and on my entrance I was informed that I must take my gown "elsewhere," which I accordingly did in double quick time. Afterwards, upon my demanding something in the shape of a cloak room, I was bidden to again "make friends with the porter."

Then outside men require something in the shape of a supplement to the Calendar, which shall give them definite information as to chapels, lectures, &c. When I was half through my term I was handed a copy of the rules and regulations of the College, I found I had already broken nearly all of them inadvertently.

Outsiders would also, no doubt, appreciate a reference library. In all other Canadian Universities the College library is open to students for reference. Our library is only open for two hours twice a week, and these hours, by the way, are the hours occupied by lectures, and, therefore, I had been sometime in the College before I could even get a book for home perusal.

Now let us consider how far the College conforms to the "Holy purposes" for which it was founded, Well there are compulsory chapels, you will say, yes, and besides this, a non-resident is not allowed to attend the Sunday morning service of his own parish church, but must attend the College chapel, and be edified by the singing of a choir which, though good as regards its material, has not had the advantages of a thorough training.

But upon what is the extra charge of \$10 to non-residents based: Indeed, I might say, upon what are the exorbitant charges to inside and outsiders based: Perhaps you will say the compulsory religious attendance must be paid for. Well, then, I would suggest that you divide the fees as follows, say:

For compulsory chapel attendance .. .. .	\$ 45 00
For lectures .. .. .	20 00
Total .. .. .	\$ 65 00

Unless the extra charge be for the chapel, I really cannot see upon what it is based. Seeing that all other Canadian Universities possess a reference library, and a cloak room for non-residents, and also furnish printed codes of rules and regulations and lastly and most important of all, they offer to a student a course of lectures which covers all the subjects he is examined upon. Now Trinity, as you will see by referring to the aforesaid table of fees, charges more than any other College in Canada, and yet provides

no reference library, no cloak room, does not give the necessary information concerning chapels, lectures, &c., for the hours of lectures are indeed stated upon a sheet of manuscript pasted upon a bulletin board, but unfortunately, one of the professors has a habit of changing the hours of his lectures, without making any alteration in the official scheme. Then why not give us some notes and criticisms upon the subjects of Scripture, Greek, and Roman history. The Calendar does not state that these subjects are not lectured upon, but groups them along with the other studies. True we can read up these things for ourselves after a fashion, but yet other Universities consider them to be of such importance as to require the criticisms of the professors. And, at any rate, when a man pays \$55.00 or \$65.00 per annum for a course of lectures, he expects it to be at least as complete as that course for which he pays but \$20.00 or \$25.00. I may also add that in other Canadian Universities the classical notes given in lectures are much more copious than those given at our lectures, and yet in our examinations half the marks given are for notes on the text historical questions, &c.

Then, concerning our esteemed professors, does it ever occur to them that non-residents, as well as residents, are human beings possessed of souls, and not mere grinding machines? Have we not at least a moral claim upon them for their interest as regards our spiritual and temporal welfare? Perhaps you will say that because I am a stranger in a strange land that, therefore, I must not expect much or any consideration. Yes, that must, I suppose, be the reason that since I entered this College last October, no professor has as much as asked me how I was getting on with my work, or in any other way manifested the smallest concern for my well being. They have evidently acted upon the precept, "Hit him again, for he has no friends." Here also, I must remark, that Trinity differs from other Canadian institutions. For instance, in the College where I attended lectures previous to my entering Trinity, the Principal was actually in the habit of showing some hospitality to the men. And in other Colleges, where there are 400 and 200 students, I have heard of the same thing being done. But, then, I suppose our numbers in Trinity are so large that anything of this sort is quite out of the question, and, besides, it is *not in the bond*." Possibly had I presented letters of introduction upon my arrival, I might have received better treatment, you will say. To this, I reply that I wished, for curiosity sake, to see how a Church of England institution, such as Trinity is, would treat an utter stranger. My curiosity is now fully satisfied. I may say, however, that from my fellow-students I have received nothing but kindness and courtesy. Would that I could say as much for some of the professors. Before I came to this College I was, as one of your professors has been kind enough to tell me in the presence of my fellow-students, "ignorant" and "rude;" and, in my ignorance, I imagined that it was the office of a professor "to teach



the young idea how to shoot," and to encourage a man to put forth his best efforts. But here every professor seems to think it is his duty to discourage me as much as possible; at any rate, not one word of encouragement has any one of them given me since I have been here. Now, Zimmerman maintains that it is a good thing for a man to seek the society of those who give him credit for possessing, if not ability, at least the desire for knowledge. But Zimmerman was not a classical writer, you say, and therefore he is not worthy of our attention. True; but then Xenophon was a classical writer, and he maintains that where there is no love, there is no education. This, you will see, I have paraphrased, but I am able to furnish the quotation if called upon so to do.

Then as to the alleged neglect of the men by the professors. Have they not, you will say, made provision this term for a course of Lenten Services chiefly intended for the benefit of the students. True; but unfortunately men who have been neglected in other respects are not likely to appreciate this Sabbath day Christianity.

Finally you may possibly ask (though, for your own sake, I hope you will not) what right I, who am a stranger possess, that I should criticise the conduct of my superiors, and, that if I do not like the College, why do I not go elsewhere.

Yes, that is, the position that Trinity, and indeed all the Church of England Colleges take in this country, and the consequence is that all three of our Colleges together, cannot boast of having as many students as any single one of the dissenting or secular Colleges. In fact, Trinity, King's, and Lennoxville are in many respects more conservative than Oxford or Cambridge. Perhaps you will now say the Church Colleges will not be dictated to, but will do as they please. Exactly, and that is what the parents of our Canadian youth are well aware of, therefore, they say, we also will do what we please. And this is the reason why McGill and other Colleges meet with such support, namely, because without at all lowering the standard of their scholarship, they yet contrive in other ways to accommodate themselves to the needs of the country. Besides Canadians will not, and indeed should not, support a College which ignores the merit of their countrymen, and appoints foreigners to fill not only its professorships, but its fellowships. And yet, from the prospectus, I inferred that these fellowships were intended for graduates of Trinity.

Now I maintain that I have a right to animadvert on the management of Trinity, and I will endeavour to establish this right by virtue of the three following reasons:

Firstly, "Civis Canadensis sum" and Trinity is supposed to be a Canadian institution; therefore, I am, and I should be interested in her welfare.

Secondly, I am a churchman, and Trinity is a church institution. Moreover, the progress of the Church in Ontario, and, indeed, throughout Canada, depends to a greater or less extent upon the progress of our College.

Thirdly and lastly, being an Undergraduate of Trinity, I am naturally interested in the progress of my Alma Mater; and I do not believe that anything is to be gained by concealing her shortcomings. Moreover, as I came here for purposes of self-improvement, I have a right to find fault with anything which hinders that improvement from taking place.

Thus, then, for a threefold reason I present my protest against the continuance of the present state of things. And to whoever may be disposed to take offence at my remarks, I would simply say it is not your place to be angry or to feel aggrieved, but it is mine; for through the shortcomings of those in office, whosoever they may be, I have lost my Michaelmas Term, and have wasted much valuable time during this term. But as for going elsewhere that I will not do, unless, indeed, you force me to do so. No, I do not wish to desert my colours. And for the sake of the Christian Church, for the sake of Canada, and for the sake of Trinity College itself, I appeal to our Graduates and Undergraduates for aid in bringing about a reformation.

I remain, Sirs,

Yours respectfully,

JOHN B. PYKE.

P.S.—If anyone wishes for further details and explanations, I am prepared to furnish them. J. B. P.

Editors of ROUGE ET NOIR.

DEAR SIRS,—Several years ago Trinity had a Company attached to the Q. O. R. which, for some reason or other, has been disbanded. Could not another Company be raised in College for drill purposes and the Government be asked to supply arms and accoutrement under the same conditions as they supplied them to the T. C. S. Rifle Co., Port Hope. I am sure that no difficulty would be experienced in obtaining a sufficient number of men, as many who would not care to join either of the City Battalions, would gladly avail themselves of this opportunity of acquiring a knowledge of drill. Yours,

A WOULD-BE-VOLUNTEER.

#### EXCHANGES.

The *Sunbeam* comes to us with a new cover, and looks more bright and sunshiny than ever. The articles in it are not deep, but they are short and spicy.

In its last edition the *Tussonian* has an able article on compulsory chapels. This question has been thoroughly ventilated during the last few weeks, and college faculties would do well to give it their deepest consideration.

We approve of the action of the *Stevens Indicator* in publishing college songs set to music. What can be more inspiriting or more indicative of college spirit than to hear college songs about our corridors and at all our college meetings?



Some time ago we read in the *Port Folio* that the students of the Wesleyan Ladies' College had adopted caps and gowns as their academical costume. Thus attired each student would be *simplex in munditiis*, but then, we suppose, there is room for experiment and variety in the tassel which surmounts their classic tile.

The contents of *College Chips* present a vivid contrast. In reading them we pass rapidly from the sublime to the ridiculous. Immediately after an article on æsthetic culture comes a local column which would disgrace a fourth-rate newspaper, and whose presence in a college journal is altogether inexplicable. Even if the other parts were good, such a column of unintelligible phrases would detract from their value.

A welcome exchange is the *Toronto Educational Weekly*. Since our last issue Mr. Bryant, the first editor, has been succeeded by Mr. Haultain, a writer of wide experience and undoubted ability. The *Weekly* is written chiefly for teachers, and abounds in sound suggestions on the difficulties and necessities of the teaching profession. But it has a wider scope, and furnishes a goodly supply of articles of a more general nature which seldom fails to interest.

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#### PERSONALS.

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Mr. J. G. Lewis, '86, has gone to Ottawa to act as private secretary to Mr. Dalton McCarthy, M.P., during the session.

We extend congratulations to Rev. S. Bennetts on his being the recipient of some valuable presents from his congregation at Thomasburgh.

We are glad to see Mr. H. K. Merritt, '86, has quite recovered from his long illness, and that his business qualities have in no way deteriorated.

Rev. H. Symonds, B.A., '85, who, since his ordination, has been assisting at St. Stephen's, Toronto, has gone on a trip to the old country. We wish him "*bon voyage*."

On Sunday, March 21st, Messrs. C. H. Brent, B.A., '84, and G. H. Broughall, B.A., '83, were ordained deacons by the Lord Bishop of Toronto. Mr. Broughall takes charge of the parish of Tullamore.

Hymen has again made a raid upon our ex-editors. This time the victim is Rev. T. B. Angell, who was married a week or so ago. We congratulate him, and wish him success in his new cure at Wilkesbarre, Penn.

Mr. Brent, who, since his graduation, has been acting as Assistant Master and Organist at T. C. S., Port Hope, was, on the occasion of his leaving there, presented with a handsome stole by the choir. He has accepted a position at St. John's Church, Buffalo.

The following concerning Rev. Chas. Scadding, Ex-Business Manager of ROUGE ET NOIR, we clip from the *Buffalo Times*: "Rev. Chas. Scadding, who has rendered

such valuable aid in the establishment and reorganization of Free St. John's, as the assistant to Rev. S. R. Fuller, will exchange his present field of labour for a metropolitan one at the end of this month. He goes to New York as assistant to Rev. W. S. Rainsford, of St. George's. Mr. Rainsford's work is the model upon which the present system of services and organization at St. John's was based, and Mr. Scadding's selection may be regarded as a high compliment to that gentleman's labours in this city."

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#### MY WIFE'S AWFULLY CLEVER, YOU KNOW.

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Don't think I'm a bachelor; some years have gone  
 Since I married—a thing you would hardly believe  
 To see me so seedy—no buttons upon  
 My shirtfront and wristbands, a hole in my sleeve.  
 I've no children; I'm not at all hard up; indeed  
 My income's six hundred per annum or so;  
 But I mustn't complain if a queer life I lead,  
 Because my wife's awfully clever, you know.

Philosophy, science, that woman knows well;  
 She speaks modern languages, Latin and Greek;  
 At any new subject she's soon quite a swell;  
 She'd be able to talk to the Turks in a week.  
 It's appalling to think what she has in her brains,  
 And to what a prodigious extent it must grow,  
 For each blessed thing that once gets there remains;  
 She really is awfully clever, you know.

She gets up at sunrise, but when we sit down  
 To breakfast you'd think she was just out of bed,  
 For she always appears in an old dressing gown  
 With the curl papers clustering still round her head.  
 The fact is since dawn she's done nothing but write,  
 And her pen perhaps all day will ceaselessly flow;  
 And she'll go on till goodness knows how late at night:  
 People do who are awfully clever, you know.

But she cares not how things in the kitchen go on,  
 Has no notion of making a pudding or pie,  
 Recks nothing of prices, keeps no watch upon  
 The household expenses: she'd much rather die.  
 As for darning the stockings or mending the clothes,  
 Or sewing on buttons, such things are below  
 Her vast intellectual scope, I suppose,  
 Because she's so awfully clever, you know.

But she holds at our house grand receptions between  
 Eight and twelve o'clock two or three evenings a week,  
 Where illustrious foreigners always are seen,  
 And strong-minded ladies, who all at once speak.  
 What they're talking about as I cannot surmise,  
 From a corner I dumbly look on at the show,  
 But I take it for granted they're all very wise,  
 Because my wife's awfully clever, you know.

They say I should be proudest, happiest of men  
 —People have I suppose their own notions of bliss—  
 But *entre nous* the question crops up now and then,  
 Was Adam's and Eve's married life such as this?  
 However, some day you'll be taking a wife,  
 Because nearly every fellow does so;  
 And now you can tell if as partner for life  
 You would like some one awfully clever, you know,

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 ABOUT COLLEGE.
 

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Father Episcopon still flourishes, and his eagle eye is ever looking for faults to rebuke, and habits to amend.

The last number, read on March 16th, was much appreciated. Its reading was made more interesting by the accompanying interruptions.

Now is the time to talk about the cricket prospects for the coming season. Trinity should strive to retain all the laurels that she won last year. The freshmen should turn out in force and roll the crease as soon as the ground has partially dried up.

To wipe of the debt of \$5,000 on the Diocesan Mission Fund, Professor Boys has generously agreed to give \$500 on condition that nine other persons consent to do likewise. If all were as liberal, there would never be a deficit in the Church's finances.

The entertainment at Trinity Medical School, on Friday March 11th, was an unqualified success. The large lecture-room was crowded to its utmost capacity. It was a farewell to study for those attending the Winter Session, and also a prelude to examinations. Messrs. Brennan, Féfé, and others, by their exertions contributed materially to the carrying out of the programme.

Already the spring poet has begun his annual labours and an editor's life again become a burden. But we are prepared; our fighting editor has been appointed manager of our "poets' page," and has been seen, for several mornings past, issuing forth from the abode of clubs in the wilderness, panting from his exertions to get into proper trim for his duties. Take notice, then, ye melodious warblers of the vernal months, and be prepared for instant flight if ye should see e'en but the glimmer of a smile.

The meetings of the Theological and Missionary Society have been well attended this term and have proved very interesting.

At the first of February 8th, Mr. J. G. Lewis read a paper entitled "The Chief Sources of Ministerial Power," in which he made some very valuable suggestions, but owing to time being limited was unable to enter into much detail. Mr. G. H. Broughall, B. A., thought one factor had been overlooked, viz., the advantages arising from the joint residence of clergy in the Mission Field. Further remarks, chiefly with reference to this subject, were made by Rev. Messrs. Squire, Symonds, Haslam, and the Provost, after which the meeting was brought to a close.

The Society met again March 1st, when the members of the Clerical Association were present. The Rev., the Provost presided. Rev. G. E. Haslam, M. A., read a paper on "The Early British Church," entering into particulars of the planting of Christianity in Britain, and tracing the after history to the Council of Whitby, (664 A. D.) After the conclusion of the paper, Rev. J. P. Lewis spoke of the stability of the work done in England at the Reformation so that the present Church of England is a continuation

of the British Church of Saxon times, whereas the work done on the continent by Melancton, &c., has to a great extent been rooted up. Rev. Mr. Owen gave some interesting particulars concerning the Welsh Church and its traditions. After some further discussion in which Rev. Messrs. McCollum, J. Langtry, T. W. Patterson, and Prof. Roper took part, the Chairman brought the meeting to a close.

A devotional meeting is to be held on March 18th and the next regular meeting will be on March 29th, when Rev. A. J. Broughall will read a paper on the late "Mission in New York City."

When the men are supposed to insult the Steward, a fine and gating ensue, but when the Steward insults the men it is difficult to say what is done, if any action at all is taken. It is simply scandalous that a man should be gated merely for attendance at the reading of Episcopon. Nothing was proved against him in which the whole College was not implicated. If there were any necessity for gating anyone, which we utterly deny, why were we not all gated? Why were we not allowed to spend the evening in the orderly manner in which we had commenced it? This system of exasperation is unbearable.

Two of the many dogs that infest the College grounds have succumbed to an untimely fate at the hands of the gyps. In our opinion some more expeditious and less cruel way of killing them than by clubbing them to death might be found. With some poisons, for instance, death is almost instantaneous. This is a hint for future executions, and while we are on the subject we might suggest that they be removed to a distance before they are tortured as their yelps grate on our civilized ears.

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 TRINITY COLLEGE SCHOOL.
 

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Term ends on April 14th, and the boys have already begun to count the days.

Mrs. Read, who is well known to all old Trinity College School boys, succeeds Mr. Brent as Organist.

It is about the usual time for holding the Annual Cricket Meeting. Prospects for the coming season are bright, all last year's team being still at school except four.

The Musical and Dramatic Entertainment given in the Dining Hall of the school on Wednesday, March 3rd, was a great success. The Hall was completely filled by the boys and guests from the Town. The programme consisted of instrumental music by the "Accidentals" of Port Hope, and the two farces "Box and Cox," and "One too many for him," by the boys. The acting was very good, especially that of Mr. Perry as "Mr. Cox," and Mr. E. C. Cattanaach as "Miss Euphemia de Walker." After the Concert invitations were given for an impromptu dance; willing hands soon cleared the room, and for an hour or two the followers of Terpsichore had things all their own way.

The Committee are to be congratulated on the success of the entertainment. Thanks are, however, especially due to Mr. Perry, who laboured untiringly to make it a success.

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

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