

ROUGE ET NOIR.

Fortiter Fideiiter Forsan Felicitate.

VOL. VIII.

TRINITY COLLEGE, TORONTO, FEBRUARY, 1887.

No. 2.

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How I love the sad face of that mother
Of much that the noblest have taught,
And 'tis through her they call to me, "brother,"
For they are my brothers in thought.

Oh! ye mothers, ye may be as she was,
And must, to be mothers of men
And ye sons, will ye be such as He was,
Be such sons as Jesus was then.

I. F. A. W.

"THAT THE CONDITION OF THE LABOURING CLASSES IS UNJUST."

At a meeting of the Literary Institute last term when this subject was debated, I was asked by some of the men to say something about it. For several good reasons I refused to do so then, but I promised to write something about it for ROUGE ET NOIR. This must serve as an apology for venturing to ask room in the columns of our College monthly, for some words upon a subject that may be to some as "chestnuts" and to others as gall. "Chestnuts" (Pray pardon the slang. I do not know a better word.) "Chestnuts" to those who have thought much, who have read much, who have seen much of the evil of the present system as it is worked out in London and New York—yes, even in Toronto; to those who have racked their heads and hearts for the sake of the labouring classes; to those who long and pray for some practicable remedies to be applied to wrongs which they see to be bringing far greater troubles than themselves upon the world if not removed; to those I say who do not want to be reminded of the evils they know too well already, but pine for some gleams of hope to be shewn them, the few points I hope to state and illustrate will be trite enough.

And gall to others. For there are some who are in a blissful dream that everything is all right, and do not at all like being awakened out of it. There are some too who are afraid to touch the social machine at all for fear of an explosion. There are some who in their horror of the methods proposed for improving matters prefer explaining away the evils to searching for better remedies. And there are some who are selfishly interested in keeping things as they are. These may find what is said here unpleasant, if they take the trouble to read it at all.

THE MADONNA.

It was only a common engraving
And hung in my room, as a child,
But it filled all my soul with a craving,
And love for a mother so mild.

Very long have I gazed on the sorrow,
Sweet sorrowful love of that face,
All the sad thoughtful night, till the morrow
Came bringing lost longings for grace.

Often there on the floor have I, kneeling,
My eyes on the picture above,
All my soul brought before the soul-healing
God of an infinite love.

And the face full of mournful forgiving,
Induced many penitent prayers,
Drew the veil from the life I was living
And shewed me—a field full of tares.

How I longed for the eyes but to brighten
One instant be somewhat less sad,
The long chain of past sins it might lighten,
The future in hope-colours clad.

But the wish was repented, when elder
I learned the hard lesson of sin,
And had found out the peace that upheld her
And shone through the face from within.

Fortunately there is a third class, and a large one, composed of those who through no fault of their own do not take much interest in social reform, persons who have never directed their attention to the actual condition of "the masses" and therefore do not realize the very great importance of a thorough investigation of the whole question. It is for their benefit that I attempt to show that the condition of the labouring classes is unjust. What is the meaning of the word unjust? I find it defined in a dictionary as meaning "contrary to the standard of right established by the divine law." (Worcester give as a meaning for "just"—"conformed to the law of God"). I know that this definition will not be accepted by those who do not believe in a divine law, but I do not care, for the readers of ROUGE ET NOIR, as supporters of a distinctly Christian University are presumably believers in that standard.

Every believer in a Universal Father is bound to admit, I suppose, that He has given to every child born into the world at least a right to live, and that the means by which one ought to live is his labour. "In the sweat of thy face shalt thou eat bread."—(Gen. iii. 19.) "Six days shalt thou labour." To appropriate the result of others, toil will not do, for "Thou shalt not steal;" "Woe unto him that useth his neighbour's service without wages, and giveth him not for his work."—(Jer. xxii. 13.) Even before the coming of Christ the right of every man to the right of his labour was clearly shewn. It became clearer afterwards when by taking of our manhood unto God He so highly exalted it, when by the extended Incarnation men were gathered into a society destined to be universal, and the idea of "one family" was proclaimed, in which "all ye are brethren," "members one of another." We may now claim more than a bare subsistence. We are entitled to our share in the general good. But the condition upon which this right may be claimed remains as clear as ever. "The husbandman that laboureth must be first partaker of the fruits."—(II. Tim. ii. 6.) "Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."—(Eph. iv. 28.) "Work with your own hands as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing." (I. Thess. iv. 11 and 12.) "This we commanded you that if any would not work neither should he eat. For we hear that there are some which walk among you disorderly, working not at all. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."—II. Thess. iii. 10—12.) There is the standard of right established by the divine law. According to this is the condition of our wage-earners just? Do all who work get their fair share of what they produce? Surely not.

For there are many who cannot get even a bare subsistence. Do you ask for an instance? It was only the

other day that we read in the newspapers of two young women in London who attempted to commit suicide by leaping into the river, rather than face the alternative of starvation or disgrace. They had at least more courage than those who choose the life of sin. In the same great city, in spite of the aversion that there is to the workhouse, one in every twelve dies there each year; some, I suppose because they will not work, but not by any means all. The Bishop of Salisbury tells a sad story of a dying man in a hospital who was in great distress: "The real suffering was the result of his poverty, not of his disease, but the thought of the workhouse as the next home for his wife and children. Think how depressing such cases must be! How almost impossible it was to expect those who were weighed down by them that they should think of anything but the mere wants of the body, the next meal, the next pay-day, the next rent-day. Think of the difficulty, which ought not to exist in a Christian community, of a man's life." Listen now to the Rev. W. E. Moll, M. A., S. Mary's, Soho. After giving some examples of unjust wages he says: "Think of it, Christian men and women, and remember what can be earned any night in the street within sight of the miserable homes in which these white slaves live, suffer and die. Aye! die, as year by year I have seen them die rather than sin." So you see that some of the labouring classes are denied the necessities of life. Is that just?

We have seen that by the Divine law a man has a right to the result of his labours. Does he get it? Very far from it. The statement is attributed to Mr. Gladstone that the portion of wealth in England which has been added during the last fifty years equals all previous acquisitions since the Conquest. Certain it is that it increased in 83 years from £1,800,000,000 to £8,720,000,000. How much of that did the producers get? Take a specimen year. In 1883 the working-classes (4,629,000 families) had £447,000,000, or £96 12s. to the family, while all the others—gentry, middle-class and tradespeople (2,046,000 families)—had £818,000,000, or £400 to the family. Two-thirds of the people, and those the main producers, had one-third of the national income. Perhaps some details will bring out the iniquity more clearly. Mr. Moll says: "I know a boot-maker who makes fishing-boots for which he gets 5s. 3d. a pair. These boots are sold for £3 3s. A woman makes one dozen pinafors for 8d., and they sell for 7s. 9d. A shirt is made for 3½d., and sells for 1s. 6¾d. * * * Think of the match-box makers. A girl must make 1,296 boxes before she can make one shilling!" He asks: "Can that sort of distribution be justified at the bar of conscience or at the bar of that God who has denounced His woe on him who 'defraudeth the huzling of his wages?'"

It is no better on this side of the Atlantic. The average employer of 1,000 workmen in the year 1880 got upwards of \$314.00, while each mechanic got \$335. (This is from the Census Report, where the employers supply

all the information.) In Cleveland hundreds of women and girls are employed at making shirts at 3 cents apiece, giving them 36 cents daily for the 12 shirts they can make. The shirts are sold at 50 and 60 cents. In the New York garrets 2 cents is the price paid for making a shirt. In Toronto shirts that are sold for 60 to 75 cents are made by girls whose wages go as low as \$2 weekly. Many more instances could be brought forward to show that however worthy the labourer may be of his hire he seldom gets more than half of it. There are ways, too, of diverting back into the employer's pocket some even of the amount paid to the workmen. It is quite a common thing for the proprietor of a factory to own the houses where the labourers live and the shop where they get their provisions, and then to take as a matter of course the highest rental for dwellings and the largest profits possible upon the articles sold. This makes him practically the owner of his men, and renders them little better than slaves. Better in a way, perhaps, for they can go away if they choose. But where? To the very same condition somewhere else. Worse than slaves in another way, for the owner of chattel slaves knew enough to feed and house them well for fear of losing some of his property. In the newer slavery the people may die if they choose; there are thousands more ready to jump into their place rather than starve altogether. "The cut-throat struggle to see who shall live and who shall starve" will always keep the tenements full and the rents high. Why improve the houses?

The Royal Commission on the Housing of the Poor in its report says: "That 88 per cent. of the poor population pay more than one-fifth of their income in rent, 42 per cent. pay from one-quarter to one-third, and only 12 per cent. pay less than one-fifth of their weekly wages in rent." And for what sort of dwelling places? "In South S. Pancras, for instance, four shillings a week was paid for one room ten feet by seven feet. * * * An underground kitchen commanded a rent of 2s. 6d.; 5s. for a single room in a state of great decay." "Rents in the congested districts of London are getting gradually higher, and wages are not rising, and there is a prospect therefore of the disproportion between rent and wages growing still greater. (1st Report p. 17.)

(Concluded in our next.)

TENNYSON'S "IN MEMORIAM."

It is said that Tennyson occupied ten years in writing this poem; and when we examine it closely, we can well believe it, for each time we take it up we find new beauties in it. Some stanza or some phrase strikes us as so appropriate, and opens up new regions of thought which had before escaped our notice. It is one of those poems which require to be read amid certain circumstances to be properly appreciated. For example, on a river, in the summer

evening, floating lazily down the stream, while a gentle breeze rustles the arching foliage, and a sort of dreamy feeling seems to pervade the air; or else, stretched before a cheerful fire, with the curtains drawn close, and the wind outside shaking the leafless trees with weird creakings. Then when all things lend to produce, as Longfellow says, that "feeling of sadness which is not akin to pain," we can best throw ourselves into the musings of another's mind, and can follow the mental history of the poet during the ten years subsequent to his friend's death.

Perhaps here, before entering upon an examination of the poem itself, it would not be amiss to give a slight sketch of the A. H. H. of the title. Arthur Henry Hallam was the son of the historian Henry Hallam, and was born at Bedford Place, London, in February, 1811. We learn from his biography by his father, that, during his early boyhood, he gave promise of brilliant ability, for before his eighth year he was acquainted with the French language; and a year later he could "read Latin with tolerable fluency." In 1820 he was sent to a school at Putney, and remained there for two years; after which he went to Eton. During his stay here, which was until 1827, he did not distinguish himself in the composition of Eton Latin verses, but devoted himself chiefly to the study of dramatic and lyric poetry. He also contributed largely to the "Eton Miscellany."

After leaving Eton he spent eight months in Italy for his health; and it was during this time that he acquired his fondness for Italian literature, especially its master, Dante. In October, 1828, he entered Trinity College, Cambridge, and almost immediately became the head and centre of a band of young men "eminent for ability, and for love of truth, and perception of beauty." Among these was Alfred Tennyson, though whether they now met for the first time, or merely renewed their acquaintance, I do not know. This group probably included also, Spedding, Maurice, and Hare. We can imagine what delight such minds as these would have in mutual intercourse. During his course here he competed with Tennyson in a contest for a prize poem, but was worsted. His mind was not suited to the composition of poetry, although eminently adapted to criticism of it. In 1832 he took his degree, and devoted himself to the study of law, entering on the books of the Inner Temple. In the intervals of his law studies, he kept up his literary work; contributing to several magazines, and making considerable progress with his translation of Dante's "Vita Nuova." In the spring of 1833 he had an attack of fever, and was compelled to go abroad for his health. In August while journeying from Pesth to Venice, in company with his father, a second attack of the fever, accompanied by a rush of blood to the head, speedily put an end to his life. His remains were brought to England and interred in the Chancel of Clevedon Church, Somersetshire, January 3rd, 1834.

A volume of his literary remains have been collected and published; and the deep insight and thought they

manifest make us regret that the world was not permitted to see the maturity of his powers. But we cannot say that the life which gave the inspiration for a poem like "In Memoriam," has been lived in vain.

In settling on a plan for his poem Tennyson seems to us to have been very happy. Two English poets had before him attempted the task of writing an Elegiac in memory of a friend, viz., Milton, in his "Lycidas" and Shelley, in "Adonais" and either of these models he might have followed. These, however, seem for the most part to consist of invocations to the forces of nature to sympathize with the poet's grief. Our poet chose to follow neither, but conceived the idea of a succession of short poems having but the unity of a single subject, whose "thread of connection runs loosely, now and then drops, and unexpectedly comes to light again," and the "sequence of whose fancies knows no logic but comes in the strain as they come to the heart."

The poem, as I have before said, may be regarded as the history of the poet's mental state during the years succeeding his friend's death, and through it, as one writer well says, "we can follow him into all those solemn regions of thought and fancy which open at the touch of death; we feel that over our own minds the same thoughts have flashed, now and then, while we were wading in the bitter waters of affliction, and making up our minds a hundred times a moment to the will of God." It is, however, not my purpose to trace up the workings of the poet's mind from the first tumultuous outbursts of doubt and questioning which death opens up, to the time when all his doubts and fears vanish, as he learns to rest in faith upon the

"Strong Son of God, Immortal Love."

Each one can best do this for himself. I will content myself with pointing out a few of what I deem the beauties of the work under each of the heads into which for this purpose the poem seems best to fall.

The divisions are somewhat of this sort:

1. Parts dealing with the poet's friend.
2. Descriptions of nature which seems to sympathize with him in his grief.
3. The poet's mental state through all his doubts.
4. Those that are full of submission to and calm rest upon the will of God.

I. How beautifully he describes the affection he felt for his friend in which he says he was to him

"Dear as a mother to the son
More than my brothers are to me."

We can imagine the intercourse between two such gifted minds during their rambles.

When each by turns was guide to each,
And fancy light from fancy caught,
And thought leapt out to wed with thought
Ere thought could wed itself with speech.

How well he exhibits that reverence, almost adoration, which a noble mind feels towards one in whom he recognizes that which he so prizes.

He past; a soul of nobler tone,
My spirit loved and loves him yet,
Like some poor girl whose heart is set
On one whose rank exceeds her own.

So many worlds, so much to do,
So little done, such things to be,
How know I what had need of thee,
For thou wert strong as thou wert true?

II. It is hard to make a selection from these passages, all are so fine. Take for example those verses in which he describes how after the first bitter outburst of sorrow nature seems to sympathize with him in his grief.

Calm is the morn without a sound,
Calm as to suit a calmer grief,
And only thro' the faded leaf
The chestnut pattering to the ground.

Calm and deep peace on this high wold,
And on these dows that drench the furze,
And all the silvery gossamers
That twinkle into green and gold.

Calm and still light on yon great plain
That sweeps with all its autumn bowers,
And crowded farms and lessening towers,
To mingle with the bounding main.

Calm and deep peace in this wide air.
These leaves that reddlen to the fall;
And in my heart, if calm at all,
If any calm, a calm despair.

But nature is after all a poor comforter, at one time she seems to be all sympathy, while at another she seems to jar on all our nerves.

"The stars," she whispers, "blindly run;
A web is wov'n across the sky;
From out waste places comes a cry,
And murmurs from the dying sun.

And all the phantom, nature stands,—
With all the music in her tone,
A hollow echo of my own,—
A hollow form with empty hands."

III. A flood of doubts and questionings comes over him, he is torn by sorrow and grief.

Lo, as a dove when up she springs
To bear thro' Heaven a tale of woe,
Some dolorous message knit below
The wild pulsation of her wings.

Like her I go; I cannot stay,
I leave this mortal ark behind,
A wright of nerves without a mind,
And cave the cliffs, and haste away.

Then see those verses full of comfort to all doubting hearts.

You tell me, doubt is devil-born.

I know not: one indeed I knew
In many a subtle question versed,
Who touch'd a jarring lyre at first,
But ever strove to make it true.

Perplex in faith, but pure in deeds,
At last he beat his music out,
There lives more faith in honest doubt,
Believe me, than in half the creeds.

IV. At last, however, he came to see a stronger power than his own overruling all things for good, and at last reaches rest in that faith so well summed up in the prelude upon the

"Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

I should like to quote all this noble portion, but there is no space, so I should merely advise any one who has not already done so, to study it carefully, and I can assure him that time spent on this will not be time wasted. See the way in which the whole question of free will is summed up in those few words.

Our wills are ours, we know not how;
Our wills are ours to make them Thine.

Again that noble passage containing a lesson which we especially need in this age when all systems are being broken up.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before,
But vaster.

I must close this article now, feeling how paltry has been my attempt to point out the beauties of this marvellous poem, but if it shall induce any one to study the poem more carefully my work shall not have been in vain.

TRAMP.

SCIENCE COLUMN.

Experimental science deals with matter and motion. Philosophers of all ages have wrestled with the problems of nature, now here, now there, as circumstances, inclination or the period prompted. One chooses the movements of the heavenly bodies; another examines the mechanical powers; a third studies the mysterious problem of life, and thus the coral reef moves upwards and assumes more beautiful and magnificent proportions with the march of time. Even while I write a thousand telescopes invade the mysteries of the distant spheres, and countless lenses demonstrate the existence of invisible minute organisms, while the phenomena of Light, Heat, and Sound and the more fundamental phenomena of Chemical Energy are daily extending the boundaries of our knowledge. The "Exact Sciences" have become a universal study. They make bloodless conquests, they annex new territories and plant the flag of Truth in unknown and unexplored regions of thought.

When Nature pronounces, her authority is paramount. Even holy scripture, when its domains lie contiguous, is placed under scrutiny. The familiar example of mediæval belief, based, it was argued, upon the authority of scripture, that the sun revolved around the earth, illustrates the statement. The interpretation set upon the Biblical references to nature may thus be fairly questioned—precon-

ceived notions may be forced to yield before the overwhelming testimony of unquestionable facts—but no cautious reasoner would confound a superficial interpretation with the truth. The difficulty and danger lie in the too ready acquiescence in fallible interpretation on the one hand and the mistaking of scientific theories for scientific facts on the other. This is Man's Scylla and Charybdis in the narrows that lead to Truth. Truth comes by the voice of several independent witnesses, and there is none more eloquent, final or truthful than the voice of Nature. S.

CORRESPONDENCE.

The Editor of ROUGE ET NOIR.

DEAR SIR.—In your issue for December last, appeared a brief article on "Prayer and the Weather," which seems to be exciting some little interest, and upon which I should like to offer a few remarks.

In the discussion of so difficult a subject, accuracy of expression ought to be carefully aimed at. Unfortunately in the article referred to, the very first sentence is so loosely and carelessly worded, that the real question is hidden, and never comes to the surface throughout the whole argument. The writer commences thus:—"In this age of scientific research, the question is often asked, can prayer affect the state of the weather?" Now of course it is obvious to all that prayer cannot affect the weather, but the subject assumes an entirely different aspect when we ask: 'Can God affect the state of the weather?' And then further: "If He can, will He?"

Now, at first sight, this may appear a quibble about words, but closer attention will shew that the Personality of God is an essential part of the question before us, but that is neither mentioned nor understood by the writer of "Prayer and the Weather," and thus the relation of God to the world is entirely passed over.

Take another example of careless expression. "The possible influence of prayer in modifying the progress of events is a purely scientific subject" But "the influence of prayer" upon whom or what? Upon a person, or a law? An Omnipotent person, or a limited? A person who is loving, and wise, or who is indifferent to those who approach him. The subject is still further obscured, by the use of such expressions as, "Where the laws of nature do not operate in a definite way." Laws, we have no reason to think, operate of themselves, human laws need first some man, or body of men to make them, and secondly a power at their back to render them available. What reason have we to suppose, that natural laws are self-created, or self-operating? Finally we are told that, "the student of science can have but one *opinion* on the subject, while the unscientific only *think* that they think about it." But what is an *opinion*? It is a persuasion of

the mind without proof, or certain knowledge. Is it then scientific to answer, on the strength of an opinion, with a categorical, yes, or no, all questions about Prayer and the Weather. If, as we are told, meteorology is a scientific subject, which has scarcely yet emerged from its infancy, it is surely an early date for such positive affirmation or negation. I admit that the scientific man has a right to his opinion, but so long as it is only an opinion the unscientific man does more than 'think that he thinks'; he too has an opinion, which may or may not be a reasonable one, but which it is unscientific to characterize as false, until demonstrated to be so.

The real question as I think is twofold.

- (1.) Can God affect the weather?
- (2.) Will He, do so in answer to prayer?

By anyone who believes in 'God the Father Almighty, Maker of heaven and earth,' the first question must be answered in the affirmative.

The second, as to His will to do so, involves a very close and comprehensive examination of the Divine government, into which moral considerations largely enter, and which is not by any means exclusively in the department of scientific research. It would be impossible to undertake such an examination here, but I will remark that God's whole will can never be known to man, for man cannot comprehend fully the workings of the Infinite, to whom time is not. Divine Revelation teaches that God the Son 'through whom' St. John says, 'all things were made,' has manifested His power to control the laws of nature. The question therefore will not be settled by any offhand yes, or no, even when the science of meteorology has emerged from long clothes. For Divine Will stands even above the laws through which it energizes. We can never say absolutely that prayer will be either effectual or ineffectual until we know the will of God.

It is here that, as it seems to me, the real service of science as handmaiden to theology appears. When it reveals through its students, the laws of nature, it does really give us some insight to the Divine Will, and we may then well hesitate long, before we venture to pray that God will modify its expression.

Yet it does not follow that in praying for some modification of the weather, we are in every case praying against the will of God. For He not only directs physical but spiritual laws, deals not only with material things, but with spiritual beings. Spirit is above matter, and it is as spiritual beings, we pray to that God who is Omnipotent, and whose name is Love.

Yours, &c.,

H. SYMONDS.

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.

Advertisements, subscriptions, and business communications should be directed to CHAS. H. SHUTT, Business Manager.

Terms, post paid—Annual subscription, \$1.00.

EDITORS:

W. DAVIS,

R. R. MATHESON,

M. A. MACKENZIE.

TRINITY COLLEGE, TORONTO.

LENT TERM, 1887.

How far should the province of a University Paper extend? What are its limits? These are questions which, of late, have been rather forcing themselves upon our editorial mind, and which we desire in some degree to answer partly as a defence of our existence, in the past and present, and partly as an appeal for our support in the future.

There are at present some seven hundred men living within easy postal distance, who call Trinity their Alma Mater, who owe their education, and sometimes even their position in life, to this College; and yet from how many of them do we ever receive help, pecuniary or literary, for carrying on our college paper. There should be found some bond of union, and a strong one, bringing these men always closer to their College, and through her, uniting them into one body, full of fellowship, faith, and energy for her future welfare and the consequent strengthening of themselves. Can we not supply them with such a link in this paper? You graduates who read this will you not help us in this matter. We wish you to feel that our columns are *all* open to you, and that you can make this paper represent, not a handful of students living in residence but a corporate body of graduates scattered throughout the country, all feeling a living interest in their Alma Mater and a certainty of her success.

And now first a word to our provincial clergy. If you will only realise that *Rouge et Noir* is the Journal of the Church of England University in this Province, from which many of you are come, and to which you must all look for the future leaders of our Canadian Church, for we cannot be always bringing our best men from England, we feel sure that a larger and warmer support will be the result, and that more of you will use these columns which are opened and filled for you, and in your defence. You complain that "the paper is not made interesting to you, that it is managed by a few inexperienced lads, and that, anyway, your own parish work takes up all your time, and would take up more if you had it." In answer to the first we would say: Is the fault all ours? You can make the

papers much more interesting if you would send us some good contributions. We have always done our best, and remember that we are only "inexperienced lads." However, we can promise you an interesting article by next number to continue through three or more issues, "A Sketch of Canadian Church History," by the Provost, from whose pen we hope for much assistance in the future. Granting the second objection, is it not rather a plea for our support by older and more experienced men, than a reason why they should leave us to keep up this work alone. But your parish work is a grave objection, we know that, and hardly like to answer it. Still we cannot help venturing the remark that a greater unity in such parish work would be advantageous; you can let other men profit by your failures, and feel inspired by your success you can keep constantly before us the various needs of the parishes, and furnish us with many valuable suggestions, and then in the record of our College doings, regularly presented to you, you may see what means we are taking to supply good men, properly equipped, to stand shoulder to shoulder with you in your parish work, and the work of the Church as a whole.

How can we ask men who are in no way connected with us to help this work, unless our graduates and clergymen, and especially our clerical graduates, shew an earnest desire to lend every helping hand in their power? And, in conclusion, let us say ROUGE ET NOIR is not a money-making concern. As our funds increase we increase our size, and the number of our issues. It is purely a labor of love, and it is therefore with the greater confidence that we appeal to you and trust in the certainty of our success.

THE PUBLIC LECTURES.

On Friday afternoons for the past four weeks large audiences have assembled in the Convocation Hall to listen to the interesting series of lectures which are now being delivered. The authorities are to be complimented on their choice of lecturers, and to be thanked for the benefit which they are conferring on the students in particular and the public in general. Canon Norman, of Montreal; Prof. Boys, the Rt. Rev. A. Cleveland Cox, D. D., Bishop of Western New York; and Prof. Clark, have already lectured. The right reverend gentleman addressed two audiences, on Thursday and Friday, February 3rd and 4th, the first discourse being on "The Roman Catholic Church After the Council of Trent," the second on the "Anglican Reformation." During the course of the lectures the speaker was frequently applauded. The compliment which he paid to his son's Alma Mater by coming a distance to lecture here, notwithstanding his advanced age, was duly appreciated by the students. On February 11th the Rev. Prof. Clark gave a very interesting and instructive lecture on "Carlyle." The large audience which assembled, notwithstanding most unfavourable weather, attested the Rev. professor's popularity as a lecturer.

The lectures are a boon to those who have not time to read on these subjects. They find in them a short synopsis of topics of interest and importance. These addresses tend to make an author better known; many may be induced to read books which they would not otherwise have read; read, too, with an interest deepened by the sketch of the life and works given by the lecturer, whilst to readers they are pleasant reviews of old friends.

THE CONVERSAZIONE.

On February 9th, the Literary Society gave its Annual Conversazione. The entertainment was one of the most successful that has been given, everything going off pleasantly without a hitch. The Convocation Hall, at the door of which the Provost and Mrs. Body received, was rapidly filled by the arriving guests, and at half-past eight proceedings were opened by the entrance of the Lieutenant Governor. The musical programme was well rendered, and thoroughly appreciated, Miss Morgan receiving an enthusiastic encore. The programme was finished about twenty minutes to eleven, whereupon the Hall was cleared and dancing followed for a couple of hours. The Provost, Prof. Clark, and Prof. Roper kindly left open their rooms for the occasion. Refreshments were provided throughout the evening in the Dining Hall for the guests, of whom there were about seven or eight hundred. Great credit is due to the general committee for the management of affairs, and also to the decoration committee for the tasteful appearance of the halls and corridors.

The following is the musical programme:

	PART I.		
SELECTION	"Mikado,"	Sullivan	
	ORCHESTRA.		
PIANO SOLO	"Semiramis,"	Rossini	
	MISS SYMONS.		
SONG	"In Night's Still Calm,"	Gustav Luther	
	CAPT. GAMBLE GEDDES.		
SONG	"Serenade,"	Schubert	
	MISS RADCLIFFE, with Violin Obligato by Dr. EVANS.		
SONG	"Verlegenheit,"	F. Abt	
	MISS MORSON.		
	PART II.		
SONG	"The Message from the King,"	Pisanti	
	MR. G. BURTON.		
SONG	"Ask nothing more,"	Murziats	
	MISS MORGAN.		
SONG	"Good night farewell,"	Fr. Kucken	
	MR. F. L. FOSTER.		
SONG	"The Angel's Serenade,"	Braga	
	MISS RADCLIFFE, with Violin Obligato by DR. EVANS.		
	Accompanist - MR. PHILLIPS.		

THE LITERARY INSTITUTE.

At last, after many struggles and trials, the revision committee have succeeded in passing their proposed new constitutions with but few changes. The principal altera-

tions are a provision for representing the freshman year on the Council by one non-official member, a change in the time of the annual election of officers, which are to be henceforth held at the last meeting of the year, and a rearrangement of the system of fees whereby the financial burden of the first year is lightened if desired. Several changes have been made in the Council, Mr. C. H. Shutt, the Treasurer, having resigned, Mr. M. A. Mackenzie, being elected by acclamation to fill his office. H. O. Tremayne, B.A., finding that the duties of Secretary press too heavily on his work, also sent in his resignation, and Mr. C. H. Shutt was elected to the office.

PERSONALS.

Rev. John C. Davidson, '82, has returned to Toronto after a long sojourn in England, where he has been engaged in parochial work.

C. L. Shaw, '81, has left Winnipeg for Edmonton, where he intends practising. We wish him success.

Rev. G. B. Sage, '80, of Hellmuth College, London, preached a sermon in the College chapel on Sunday, February 6th.

We congratulate Mr. A. C. F. Boulton on passing his attorney's and solicitor's exam., and hope to number him among our B. C. L.'s soon.

Rev. Chas. Scadding has contributed a short sketch of Trinity College to the *New York Churchman*. An excellent likeness of the Provost accompanies it. This former occupant of our editorial chair has not yet relinquished the pen. He is editing a parish paper in New York.

Rev. P. L. Spencer has moved from Elora to take a charge in St. Catharines.

Rev. J. G. Lewis has resigned the rectorship of Clyde, and has returned to Toronto, to act as the Bishop's secretary.

ABOUT COLLEGE.

Whose fault is it that our gymnasium is still in an unfinished state, with some of the apparatus absent, or worse still, lying on the floor, and not put up in place? Cannot this be remedied?

Rev. Professor Roper has undertaken a short service of compline every night at half-past ten, and will be most happy to see any of the students at that time in his room, where it is held. This is a move in the right direction, like some other things which we shall have occasion to speak of below.

Our evening chapel is supposed to begin at six. How is it, then, that we may enter the College doors with the city bells just beginning to ring that hour, and hurriedly exchanging our outer garments for the requisite gown or

surplice, run along the corridors, only to find the chapel doors closed and the service begun? If this service is to be held at ten minutes to six let it be announced as such, and we will endeavour to keep it. The same objection applies to the morning chapel.

The Friday evening devotional meeting of the divinity students has been extended to the whole College; and we are indeed glad that such a step has been taken. One or two of the seniors in College, men of deep religious convictions themselves, seeing that we only wanted a leading few to make a decided move in the right direction for us all to follow, and breaking down the national reserve on such subjects, come together for mutual comfort and support, have determined upon this change. The service is short and interesting, a lesson (studied by each man during the past week), a few of the Church prayers, a hymn or two, and a few minutes discussion on the subject of the lesson, is the usual form. Too much praise cannot be given to the promoters of this scheme, for they have manifested courage, faith, and energy. May we never have a set of graduates who fail to follow in the footsteps of such men.

We desire on behalf of our fellow-students to express our thanks to the authorities for the new gas jets lighting up the former darkness of the corridors. One or two more moves in this direction and Trinity will at last have left the eighteenth century behind her, and entered the dawn of the present one. Still there is much to amend. Nearly every chimney in College has its smoking days, when the inquisitive wind being in the right direction rushes down and back again in a wild endeavour to discover why the architect ever built a chimney, which at the same time lets him in, and will not let the smoke out, at least not at the place where it should go out. Would that the wind might discover the secret, and tell it unto us; for then at least we should have the satisfaction of knowing the reason of this thushness, and it might help us to bear the present seemingly hard alternative of smoke, soot, and gas, if we light a fire, and comfortless cold, if we don't.

Somebody was telling us the other day what a very refreshing thing a shower bath was. We remarked that we used to think so, but they had become too frequent of late, and when a man's ceiling is used for the sprinkler and his carpet for the bath, even though he may find enough damp paste on the walls for soap, and the curtains, are handy in case he may want a towel, yet some how or other the refreshing part has vanished, and but a weary dampness remains.

EXCHANGES.

We have received the following: *Hamilton Literary Monthly*, *Undergraduate*, *Princeton Prep.*, *Sunbeam*, *S. George's Chronicle*, *Rockford Seminary Magazine*, *The Lantern*, *The Student*, *Queen's College Journal*, *University Quarterly*, *St. John's College Magazine*.

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By a recent change in the Statutes, Candidates for pass are required to take Latin, Greek, Mathematics, History and Geography, and one of the four departments :—Divinity, French, German, or English. Candidates for Scholarships may take two of the four departments :—Divinity, French, German, or English.

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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—:—

The Summer Session begins April 21st, ends June 30th. The Winter Session begins on October 1st of each year, and lasts Six Months.

—:—

For Summer or Winter Sessions announcements and all other information in regard to LECTURES, SCHOLARSHIPS, MEDALS & C apply to W. B. GEIKIE, Dean of the Medical Faculty, 60 Maitland Street, Toronto