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VOL. VI.

TRINITY COLLEGE, TORONTO, DEC., 1885.

No. 6.

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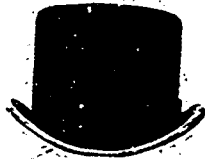
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## UNIVERSITY TRAINING.

Why do men go to College? Why, in making choice of a college, do they prefer one to another? There may be many reasons for such a choice. A man may choose a college because it is cheap, and at the same time, sufficiently good. Or the choice may be made because of the literary eminence of the college; or because of the gentlemanlike tone by which its members are distinguished; or because it represents a certain religious school.

It would be easy to illustrate these various grounds of choice from the well-known history of Oxford or Cambridge. Thus, until quite lately, a great many of the men who were contending for the highest honors in the University of Oxford went to Balliol; men belonging to the aristocracy nearly all to Christ Church; members of families belonging to the Evangelical party in the Church went to Wadham or to Worcester; men who wanted a nice gentleman-like college, without its being too expensive or having too high a standard for admission, would often go to Exeter, and so forth.

However this maybe, it will be admitted that there are various reasons for entering the University as a student, and that the mere acquisition of learning, whether classical, mathematical, or scientific, is not the sole end of University life. No doubt, learning is the chief end of schools, colleges, and universities. We go there to obtain knowledge. But that is not all; especially must we

say that there is much more involved in that kind of University training which involves residence. In this country, perhaps, it costs very little more to reside than it would do to board. In the English Universities it costs a great deal more. And yet, few parents who could afford the expense of placing their sons in a college at Oxford or Cambridge would be willing to allow them to enter the new class of unattached students. The reason for this preference is very simple. The cultivation obtained by associating with other men engaged in the same pursuits is worth all that it costs. It is worth it not only in forming the gentleman, but in qualifying him for the future business of life.

It is hardly possible to overestimate the life-long effects of residence in a college for the usual term of years. We have heard men say that they can distinguish Oxford men and Cambridge men by some subtle difference in their style. We fancy that this would be no easy task. Yet it is undeniable that every great institution has its own peculiar mark or stamp or tone. Every man who is a member of the institution catches something of that tone and helps to propagate it.

Great changes have taken place in the two leading Universities of England during the past few years. Many a *laudator acti temporis* thinks them revolutionized, almost destroyed, yet the *genius loci* lives on. The continuity of life amid all these variations preserves very much of the old atmosphere of the place. Here is one of the great responsibilities of college life. Every man is receiving from the life of his college, but he is also giving. This accounts for the remarkable variations which are found in the life of our great schools and colleges here and in Europe. Sometimes a bad tone gets into a place, a low moral tone, or a low tone as regards social usages so again the life of a school rises and is purified. Coarse and vulgar elements sometimes gain possession, and again, by a slow process, are driven out.

We may hope to return to this subject again; but at present we must content ourselves by drawing attention to some words which are attributed to Cardinal Newman. We are unable to verify them or to specify the book or essay from which they are taken; but they are so good that we do not hesitate to commend them to our readers. If it could be said of any college that the tone here inculcated was its pervading element, then indeed would

that college have reason to be proud of its members, and they of their college. The description is that of "the true gentleman."

"The true gentleman carefully avoids whatever may cause a jar in the minds of those with whom he is cast—all clashing of opinion or collision of feeling, all restraint or suspicion, or gloom, or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage—that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice, he is patient, forbearing and resigned on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irremediable, and to death because it is destiny. If he engages in controversy of any kind his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tear and hack, instead of cutting clean, who mistake the point in the argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it."—*Piles*.

#### THE ENGLISH MAIL COMES IN TO-DAY.

They leaked their last on Cornish cliffs,  
In western gale they came away,  
On lonely ranch—so far from home—  
They get the English mail to-day.

All Britons! One—whose nervous hand,  
And blanched face doth well betray  
The anguish of a stricken heart—  
A dark-lined letter reads to-day.

Another! Doth confused delight  
His cheek so crimson? Who can say—  
If by the warmth of western fire,  
Or note from English maid to-day.

And others of that little band,  
From English homes in yule-tide gay,  
From cosy cot or festive hall  
Their Christmas greetings get to day.

G. F. S.

#### THE INFLUENCE OF THE INTELLECTUAL MOVEMENTS IN ENGLAND IN THE SEVENTEENTH CENTURY UPON SUBSEQUENT ENGLISH THOUGHT.

##### II.

Moral Philosophy is necessarily modified by speculative. A sensualistic theory of the universe must produce a sensualistic theory of morals, and as far as the former holds sway so far will the latter be popular. We have seen how entirely the Lockian philosophy was, and to a great extent is, in the ascendant, and we shall have to witness the same triumphant progress of a materialistic philosophy of Duty, Virtue, Vice, and the like.

The seventeenth century witnessed the extinction of scholasticism, and the birth of modern science and modern philosophy. Scepticism we have seen was the starting point of these, and correspondingly scepticism was the starting point in the new philosophy of morals. An utter disregard for the beliefs of the past, and a determined effort to begin anew from the very beginning, was the object which *Hobbes* set before him. *Hobbes* is in reality the predecessor of *Locke*, but the latter is by historians placed at the head of modern philosophy, and *Hobbes*' importance is chiefly in the sphere of politics and morals. *Hobbes* started with an enquiry into the natural state of man. His result is very surprising. Man, he declares was naturally in a state of warfare, every man's hand was against his brother. The question immediately rises to our lips, "Must not man then, have become extinct?" But passing by this natural reflection let us consider what this terrible theory means. Man is in accordance with it, degraded to a position infinitely below that of beasts. The same species do *not* maintain a position of constant enmity against each other, but on the contrary often herd together, finding in numbers defence against their foes. But man, according to *Hobbes*, in his primitive state is utterly devoid of any latent spark of love, or of kindness. Self-preservation is his only instinct, in accordance with which force and fraud are his only qualities. Where then is there room for the development of those qualities which are supposed to be part of man's nature? There can be no development of them, and *Hobbes*' system throughout supposes man to be utterly devoid of what is called good—called good. For he knows of no such thing as good in a moral sense. No ultra Calvinist in his zeal for the promotion of the glory of God, ever debased man as *Hobbes* did. For the former at least allowed that man was once in the image of God, and taught that God would restore the lost likeness to such as he willed. From the Calvinistic theory of predestination men shrink with horror, yet they can calmly read a theory of man infinitely less noble, and allow it to influence the thought and religion of generations.

There is something noble in the Calvinist's faith. He argues as a man, and dogmatizes as to the desires of

the Most High, whose thoughts are not as man's thoughts but Jehovah is still his God, and the Christ is his Saviour.

Almost two hundred years after the publication of Hobbes' writings, a Utilitarian philosopher wrote as follows :—

"The reason for which government exists is, that one man, if stronger than another, will take from him whatever that other possesses, and he desires. But if one man will do this, so will several, and if powers are put into the hands of a comparatively small number, called an aristocracy, powers which make them stronger than the rest of the community, they will take from the rest of the community as much as they please of the objects of desire. They will thus defeat the very end for which government was instituted. The unfitness, therefore, of an aristocracy to be intrusted with the powers of government, rests on demonstration." (Mill's *Essay on Government*, quoted by Macaulay.)

It is impossible to read this without being shocked with its complete accord with the teaching of Hobbes. "Might is right," is the sense of the natural morality of mankind, not of mankind whose original nature has become diseased by "The Fall," for Mr. Mill believed not in "The Fall," but man as he was, as he is, as apparently he ever will be ; the same man whom a later generation with M. Comte at its head, bids us fall down and worship.

Out of this natural state of warfare sprung the Commonwealth. This is the next step Hobbes takes. The Commonwealth does not, however, spring from a general desire for the common weal, but is merely the development of the love of self-preservation. It was manifest that the race could not exist if the principle of hate were to be ever active. From the Commonwealth spring laws, and from laws spring the conceptions of right which is merely the sense of power, and of duty which is but the necessity of obedience.

There is in this unfolding of Hobbes' doctrine logical consistency, so rigid and unbending, that we feel hatred of our race, hatred of ourselves springing up within us, as we contemplate the possibility of its truth. We learn that our conscience whose sting we have learned to love is a false witness, that the moral struggle which St. Paul describes, and which we by experience recognize as our own, is but a delusion, for there is neither good nor evil. Pity and sympathy also, are but forms of selfishness. We do but imagine we are sorry for our fellow men, but in reality it is not so. "Pity," says Hobbes, "is imagination or fiction of future calamity to ourselves, proceeding from the sense of another man's calamity." — (Whewell, *Lectures on Moral Philosophy*.) Depressing as this must be to anyone who with sincerity cries daily "Our Father," it is yet important, for Hobbes is the first of the modern Utilitarians, and we may add—the worst. Utilitarianism as we shall see has many strong points and an underlying truth, but in its barest form it is but

selfishness, and as we have seen, Mr. James Mill's idea of man was not much if any nobler than Hobbes'.

It is easily perceived how the speculations of Locke would lead to strengthen and systematize this theory of Hobbes. The repulsiveness of the theory was softened down, but not fundamentally changed. The doctrine that the pleasant is good and the unpleasant is evil, is the doctrine which under different names has prevailed down to our own times. It even found one of its doughtiest champions in the Church of England, viz., Paley. Its adherents at present declare that an action is right which tends to produce the greatest happiness of the greatest number. The promulgation of this doctrine which has a truly noble ring about it, has given a new lease of life to the theory. For it soon became manifest that to declare that action right which produced pleasure, was to proclaim the perfection of absolute egoism. So then the individual search after pleasure is not taught by any school to-day, but the general principle of self-denial, if thereby the general happiness of the community may be enhanced. But even so lofty a doctrine as this undoubtedly is, is far from complete. It can give no really satisfactory answer to the inevitable question, "Why must I seek the good of the greatest number, and not follow my own personal bent?" It has no Divinity who exercises rightful authority, and claims right action, because man is made in his own image, and must, therefore, conform to the law of the Divine Being. It tells us not that that same God is our Heavenly Father, and that in the light of that revelation we know that men are linked together by the ties of brotherhood, and that, *therefore*, our duty towards our neighbor is to love him as ourself.

Actions again, under the Utilitarian theory, are not right in themselves, or wrong in themselves, but only in their consequences, and man rightly feels his inability to tell what the last consequences of an action may be. Is there no standard by which I may know whether this that I am about to do is good in itself? Is there no such thing as truth to which I may conform all my utterances and so be able to say, "I know not what the consequences of what I speak may be, but I know they cannot be bad because they are true, and truth is good in itself?" These are questions which Utilitarianism is bound to leave unanswered, and hence we must look to some other theory which in opposing itself to it, shall ultimately be found to claim it as its supplement. For there is this great truth in Utilitarianism, the right action must in its last consequences produce happiness, because God is love, but apart from the belief in God such as Revelation declares Him, there is no ground for this assertion, though to the Christian it appears self-evident.

The first promulgation of the doctrine of Utility could not but be attended with evil results. It was to be expected that its influence would be disastrous upon men who from natural depravity would eagerly adopt

them. Such would with joy discover that the idea of sin was but a fiction of religion, in fact that there was no such thing as virtue and vice.

"The great diffusion," says Whewell "of the estimate of moral good and ill by the pleasure and pain to which . . . leads, produced a profligate and sensual tone of moral discussion." (p 101).

Of many works, the products of the theory, whose general tone was vicious, Man-trill's Fable of the Bees, is generally taken as an example. Its professed object "was to show that private vices are public benefits; that the vices as they usually are held, of selfishness, luxury and lust, within certain limits, are the elements upon which the prosperity of a state depends, and that all moral virtues are better than the political offspring which flattery begot upon pride." (Whewell, p 102).

But there was another doctrine of Hobbes which had yet more disastrous effects, seeing that it took its place as a religious dogma, and went far to destroy all faith in Divine Providence. This was the doctrine of Necessity, or Fatalism. It fastened itself upon the Calvinistic theory of God's absolute will, and drained it of its life and power. Under the influence of this teaching, combined with that of the morality of consequences, spiritual religion well-nigh perished in England. From these evil consequences Theology is, we believe, daily emancipating herself, but Fatalism is and ever must be the bug-bear of Utilitarian Philosophy based upon Materialism. It must not be imagined, however, that even in the time of Hobbes there was no opposition to the new teaching.

The Cambridge Platonists, headed by the venerable name of Cudworth, maintained with more or less clearness the eternal distinctions between right and wrong, and there have never been wanting able and earnest supporters of this doctrine. Still it is difficult to trace the connection between the generations of moralists of the intuitive school. The pure and holy lives of the Cambridge Platonists were perhaps as strong an argument as any their books contained to the men of that age, and probably had more influence. But they were few in number, and left no school behind them, and but few disciples. Platonists there will be as long as the world stands, but no geneological tree of the descendants of Plato can be constructed. It must not be imagined, however, that the systematic evolution of a theory is of necessity a sign of strength. It is by no means difficult to construct a system of most plausible appearance. But to formulate a perfect system accounting for all the phenomena met with is another and more difficult matter.

Ethical Philosophy is allied to religion, and we think the moral faculty needs a revelation equally with the religious, to illuminate the path of duty, and it seems that the two are closely allied, so that there is a loss to both when they are separated in teaching. A consistent Utilitarian theory is compelled to deprive man of that

which differentiates him from creatures lower in the scale of creation, viz.: Intelligent and Rational Willing Power. But neither can this consciousness of the power to will be annihilated, nor the sense of responsibility for action which it engenders. It is this fatal flaw in the theory, which it has been impossible to remove, which its opponents have urged with great success.

The conflict still rages, but there are signs that a modified Utilitarianism is gaining the ascendant, and thus the reconciliation of the opposing theories may be affected, both of them finding their foundation and goal in God. The method by which Cudworth defended the eternal and immutable nature of right and wrong, was not calculated to be successful in his days. Men had come to despise and disparage anything that was old, and Cudworth drew much of his teaching from ancient sources. The novelty and glitter of the new philosophy attracted men as spangles and tinsel attract children, and they were alike blind to the superficiality of the latter, and deaf to the genuine ring of the former. To meet the emergencies of the times, therefore, new methods of defence had to be adopted. Connected with the principal of these are the names of Clarke, Butler and Warburton. They each performed valuable service for the cause of morality and likewise that of religion. The importance of Butler's ethical sermons can hardly be over-estimated, for their argument in connection with the supremacy of the conscience is still as valid as when first put forth. That it has borne the shock of attack so long, goes far to prove its invulnerability.

#### DEISTIC CONTROVERSY:—

It is impossible that a revolution in the world of thought should not affect theology and religion.

The reformation had unwillingly prepared the way for a license of thought on religious subjects which it was in vain to endeavor to curtail. The principle of individual judgment had been expressed as against that of servile obedience to the Church of Rome, and the consequences were apparently disastrous. For the Protestants were not in any real sense of the word free-thinkers. They had no sooner cast off the yoke of Rome than they set to work to enchain men to systems, generally narrow and cramped and constantly bending to contract. Probably they never expected the articles of the Apostles' Creed would be seriously impugned. When they found out their mistake, they would gladly have persecuted, but they could not do so, without apparently vindicating the right of the Church of Rome to do the same. Moreover, the spirit of the times was changed. The weapons employed for the crushing out of heresy, were no longer the sword and the brand, but the tongue and the pen. Theologians learned to use the weapons of apology, and soon proved themselves more than a match for their foes on their own ground.

The Deistical Controversy, we think, was the outcome of the extension of the study of theology to laymen, the

propagation of the principle of free thought, and the tendencies of the new Philosophy. Taking its rise with Lord Herbert of Cherbury (1648) it lasted well-nigh throughout the eighteenth century, finally passing over in its most negative stage to France, whose province it seems to be to carry on the worst side of any movement, to its utmost limit. Deism was a form of rationalism. Reason, the Deists thought, was competent to discover all necessary truth, without the aid of revelation. Hence it was inevitable that miracles and mysteries should be attacked and discredited. And thus, as the principles of Deism were gradually adopted, more and more of the Christian faith was held to be irrational and untrue, and therefore made a subject of assault. Lord Herbert, of Cherbury, reduced the truths of religion to five points. (1) The Being of God. (2) The Duty of Worship. (3) Virtue and Piety. (4) Repentance. (5) Retribution in this world and the next. (Hagenback Hist. of Doctrines, Vol. II.)

Those who are inclined to think that unaided reason can discover religious truth, and propagate a religious creed, will have that idea rudely disturbed by the consideration of the Deistic Controversy, and the subsequent course of free thought in England. For there is not one of these five points of the author of Deism which has not been assailed, either by Deists themselves or by later thinkers. We have seen how much meaning Hobbes gave to the words 'virtue' and 'piety,' and we have further seen how Mandeville called vice 'virtue,' and defended sensuality from a Utilitarian standpoint.

Repentance, therefore, is no part of the Creed of Hobbes and Mandeville, and such thinkers. Bolingbroke, a very prominent Deist, denied a particular Providence, the existence of the soul apart from the body, and the future state, and hence of course, one part of Lord Herbert's 5th point, viz., Retribution in the next world. The failure of reason then to formulate a creed was manifest, and this was probably the cause of the dissolution of Deism; some Deists becoming sceptics, others returning to orthodoxy. It is very important that we should observe in connection with this controversy how little constructive theology was attempted. The Deists emphasized the power of reason to discover the truth, yet limited their efforts to the destruction of what they believed was falsehood. Lord Herbert's five *reasonable* articles were afterwards declared *unreasonable*. The sufficiency of natural religion was a favorite hope with the Deists, but the natural religion of Herbert was a very different thing from that of Bolingbroke or of Chubb. Indeed to all intents and purposes, to construct theology was not their object but rather to destroy it. And it is here that Deism connects itself with scepticism of every age. It is mainly destructive; it cannot re-construct, and hence it is doomed to failure. If there be religious instincts they must be shared by both high and low, rich and poor, cultured and vulgar alike.

And history proves indubitably that religious instincts there are, and that they are shared by all men. The

Christian Religion for nearly nineteen hundred years has commended itself to all classes, has satisfied all religious cravings, has made it possible for the humblest peasant to be as holy and saintly as the most profound theologian. It is not by the multitude that Christianity has been deliberately weighed in the balance and found wanting. And hence the difficulty which Deist or Positivist finds in re-constructing religion. He may by cunning logic, or by sarcasm, or by one-sided history, shake the faith of many, but so soon as he commences to re-construct, his proselyte often turns away with scorn and laughter at his puny efforts. The religion he has been persuaded to reject is after all, he finds, better, infinitely better, aye and infinitely truer, than anything that can be substituted for it.

So, therefore, we are not surprised that the natural religion of the seventeenth century resulted in Scepticism, nor that the free-thinking religious thought of the nineteenth century has resulted in no new religion, but for the most part in Agnosticism—for we decline to call Positivism a religion in any true sense of that word. But in spite of the astonishing discussion of Religious topics, which extended to all society, there was very little real religion. The eighteenth century—prior to the Evangelical Revival—is always looked upon as a dreary arid spot in the History of the Church. Yet how many great theologians lived in it—Sherlock and Hillingfleet, Butler and Paley, Pearson and Bull, Warburton and Waterland, and many others. But we must not forget that Apologetics are only in a limited sense Theology. Apology may be necessary to defend dogma, but it tends too often to destroy a living faith. On both sides the conflict becomes a strife of human weapons, of reason, of logic, of criticism, and faith suffers in consequence. The adversaries of Religion in the present centuries sometimes hurt the church, with her lack of great theologians, but whilst not by any means so destitute of Intellect as they suppose, the wisdom of opposing Spiritual and Personal Religion, to Scepticism is very manifest. The victory of faith has in every age bewildered the world, which cannot comprehend the superiority of spirituality to sensuality.

Still it is a source of satisfaction to know that even on their own ground the Deists were defeated. Mr. Lecky, whose impartiality may be relied upon, and who certainly is not likely to be prejudiced in favor of the Orthodox, says, "On the whole the English constructive Deism of the eighteenth century has hardly left a trace behind." (History of England in the eighteenth century, Vol. II, p. 575). We may add that the destructive Deism is only known to scholars, and for them possesses but historical interest, whilst the works of Butler and Paley and others still continue to be eagerly read, and that for the sake of their permanent value. Mr. Lecky further writes: "A brilliant school of Divines maintained the orthodox opinion with extraordinary ability, and with a fearless confidence that Science and a severe reasoning were on their side." (14 Sup. p. 576). And

again "There was little dogmatic exposition and still less devotional literature, but the assaults of the Deists were met with masterly ability. In very few periods do we find so much good reasoning, or among the better class of Divines so sincere a love of truth, so perfect a confidence that their faith has nothing to fear from the fullest and most searching investigation." (14 Sup. p. 592).

The Christian Faith possesses in itself all the scattered grains of truth, be they many or few, which alone enable one-sided systems of Philosophy to stand. It has been the will of God to entrust the defence and propagation of that Faith to His Church. Even as its members fall astray, or grow cold at times, so also the Church has had its dark times and its cold times, but whenever the Apostolic Faith is preached in its fullness, it appeals to the whole man, to his Moral Nature, his Intellect, his Affections. The attacks upon the Christian Faith in the present century have been of a character widely differing from that of the eighteenth century, in method and extent, and we think are not a development of them, but rather the result of the application of the principles of Bacon and Locke to theology. The facts of Science interpreted materialistically have tended to give a far more serious aspect to that part of the attack which is of English origin. When the Doctrine of Evolution was first applied to all the Phenomena of Nature, it excited the liveliest apprehension in religious quarters. Yet, with certain necessary limitations, it now numbers disciples in all schools of theology. Signs are not wanting to show that materialism as a philosophy is being more and more felt lacking. Consequently there is also a reaction against an extreme Utilitarianism in morals. The results cannot but be favorable to religion since they tend to exalt spirit above matter, principles above expediency or consequences. For ourselves, we look forward with hopefulness to an Electric Philosophy, an harmonious blending of Idealism and Materialism, of Intentionalism and Utilitarianism. There are many who despise the "via media," but it appears impossible to think that all truth is centred in one extreme, and that the differing principles of all other sections are false. In an Electric Philosophy we shall reap the fruits of the thoughts of the great men of the seventeenth and eighteenth centuries far more successfully and beneficially than in yet further attempts to develop their extreme positions.

H. SYMONDS.

AN OCTOBER SUNSET.

One moment the slim cloud-flakes seem to lean  
With their sad sunward faces aureoled,  
And longing lips set downward brightening  
To take the last sweet hand kiss of the king,  
Gone down beyond the closing west acold,  
Paying no reverence to the slender queen,  
That, like a curved olive leaf of gold,  
Hangs low in heaven rounded toward the sun,  
Or the small stars that one by one unfold  
Down the grey border of the night begun.

A. LAMPMAN, *In Man.*

ADDRESS:

DELIVERED BY DR. SHEARD BEFORE THE LITERARY  
SOCIETY OF TRINITY MEDICAL SCHOOL.

*Ladies and Gentlemen,*

I cannot but acknowledge my pleasure at having another opportunity of opening the session of the Literary Society of Trinity Medical School. I am convinced it is gratifying to us all to engage in these re-unions—which may be made profitable, not only in reviewing the collateral sciences and literature of medicine, but also in reviewing the attributes of the medical student as he appears apart from the drudgery of his class-room.

It is too much the fashion to attribute to medical students every youthful extravagance occurring in a city. That some of them are a little wild, that some may commit acts of which the more sober-minded may not approve, is but to state that young *shoulders* do not carry old heads. I am glad that it is so. Yet, to justify some broad-cast charges by exceptional cases, is a illogical as it is unjustifiable. Medical students, having become practitioners, pour oil as can or do few others into the gaping wounds of our social system. They bind and heal, not merely the limbs of patients, but the more formidable fractures which separate class from class. In hospitals and in warfare they are to be found the volunteers for forlorn hopes.

I would not wish to deter any one from the laudable pursuit of studying for the medical profession, for a physician's calling is one of the most honorable, ennobling, humanizing and useful in the world, but I would be partial if I did not warn you to prepare for its criticisms as well as its trials. My limited experience has been extensive enough to know how much the public criticise a young doctor.

If he go to synagogue regularly, it is because he has nothing else to do. If he do not go, it is because he has no respect for the Sabbath nor religion. If he speak reverently of Judaism, he is a hypocrite. If he do not, he is a materialist. If his wife do not visit, she is stuck up. If she do, she is fishing for patients for her husband. If he dress neatly, he is proud; if he do not, he is wanting in self-respect. If he have a good turn-out, he is extravagant. If he use a poor one, on the score of economy, he is deficient in necessary pride. If he do not write a prescription for every trifling ailment, he is careless. If he do, he deluges one with medicine. If he give parties, it is to soft-soap the people to get their money. If he do not give them, he is afraid of a cent. If his horse be fat, it is because he has nothing to do. If he be lean, it is because he is not taken care of. If he drive fast, it is to make people believe somebody is very sick. If he drive slowly, he has no interest in the welfare of his patients. If the patient recover, it is owing to the good nursing he received. If he die, the doctor did not un-



derstand his sickness. If he talk much, we don't like a doctor to tell everything he knows, and he is altogether too familiar. If he do not talk, we like to see a doctor sociable. If he say anything about politics, he had better let politics alone. If he do not say anything about them, we like to see a doctor show his colors. If he do not cure immediately when sent for, he takes things too easily. If he send in his bill, he is in a "deuced" hurry for his money. If he v'sit his patients every day it is to run up a bill; if he do not, it is unjustifiable negligence. If he order the same medicine, it does no good. If he change the prescription, he is in league with the druggist. If he use any of the popular remedies of the day, it is to cater to the whims and prejudices of the people and to fill his pockets. If he do not use them, it is from professional selfishness. If he be in the habit of having frequent consultations, it is because he knows, nothing. If he object to having them on the ground that he understands his own business, he is afraid of exposing his ignorance to his superiors. One thing more, I will add, if he gets paid for one-half of his services, he deserves to be canonized.

There may be some here awaiting words of advice from me in this address, which may help them through that dread ordeal of existence, their examination. I cannot help you much, but permit me to give you a few rules, formulated for a class of students of which I was once a member.

*Rule 1.*—Previously to going up, take some pills and get your hair cut. This not only clears your faculties, but improves your appearance. The Court of Examiners dislike long hair.

*2.*—Don't drink too much beer and whisky sour before you go in, with the idea that it will give you pluck. It renders you very valiant for half an hour, and then muddles your notions with indescribable confusion.

*3.*—Having arrived at the hall, put your rings and chains in your pocket, and if practicable, publish a pair of spectacles, they will endow you with a grave look.

*4.*—On taking your place at the table, if you wish to gain time, feign to be intensely frightened. One of the examiners will then rise to give you a tumbler of water, which you may, with good effect, rattle tremulously against your teeth when drinking. This may possibly lead them to excuse bad answers on the score of nervous trepidation.

*5.*—Should things appear to be going against you, get up a hectic cough, and look actually miserable, which you generally can do easily at such times.

*6.*—Endeavor to assume an off-hand manner of answering, and when you have said anything—*right or wrong*—stick to it. If they want a case for example, invent one, something that happened when you were with your preceptor in the country.

If I may be permitted to give you a word of advice, I would, in all seriousness, advise you, be wise in the

wisdom that is more than knowledge. When you have begun to apply knowledge in thought and action to the best ends and truest purposes of life, you have begun to be wise.

You have heard very often that knowledge is power and you are prone to think that if you have knowledge, all things else will be added unto you. Knowledge is only power when wisdom points its employment. Even now, and here, when and whither you have come to seek and find knowledge, you must seek and find wisdom too, if you would grow in the skill and grace which the life you have chosen requires of you. Knowledge comes but wisdom begins as a psychological product. Wisdom is infinitely more elaborate than knowledge.

It is knowledge, kneaded with exquisite complexity into every phase of your consciousness.

Wisdom is knowledge, which patient experience has intimately blended with your emotions, with your desires, with your volitions and your beliefs. It is knowledge polished and finished, qualified and refined, tested and checked, proved and guided by every pleasure which has thrilled you, by every pain which has cast you down, by every consideration you have felt of fitness and of prudence, of utility and of duty. When your self-love, your search after your own happiness, has been tempered by knowledge into prudence and when your sympathy for others has been tempered by knowledge into duty, you have begun to be wise, for you have been putting down your pride and lessening the love of mercy. You may say, tell us how to get knowledge to be wise, I answer, make it your business now while you study to get knowledge in this school to study also the words, the acts, and the lives of some of those of our profession, who, without trifling with truth, and without piancy of principle, have achieved success and honorable competence and the love and confidence of their brethren. So shall you learn how to prepare for professional life, as well as for professional diplomas.

I would urge all to a self-denying delight in science and literature and philosophy. Be not students by profession, but have the instincts of students. Have the student's persistent love of culture. The enthusiastic study of a physical science, the loving knowledge of a favorite author, a real contact with nature through some branch of biology, a living insight into some period of history, an unaffected devotion to art, thus can we produce a wider mental zone broader sympathies and intellectual visions of a world greater and richer than that bounded by the close and stifling confines of the toiling specialized individual life. In medicine every little push of science means a great bound of the profession. The human body is a complicated machine, compounded of all manner of machines, which are in a dim way analogous to the work of man's art. There are machines with pulleys and levers, there are tele-

graphs, there are telephones, there are delicate barometers and thermometers and chemical works, there is a mass of molecular machinery, and the whole machinery is pressed by a nervous machinery of strange complexity. And this curious complex machinery is changed from year to year from day to day, from moment to moment, never is it the same. And it is a machine delicately responsive to all the changes in its surroundings. In a certain sense it is more sensitive to light than any photographic plate, more sensitive to pressure of air than any barometer. No change outside of it from sun to shade, from level to height, but what produces some change upon it. In a study of an art which has for its object the regulation of functions of so complex an organism, surely an extensive knowledge of the collateral sciences is indispensable.

The advantages accruing from the study of general literature, were ably urged upon you at the opening of this college. I can only remind you of the frequently recurring occasions when the strain of mental exertion can be relieved by varying the intellectual pursuits. It is a pleasure and solace to him to turn from the dry details of text-books, to the charm of poetry, and the romance of fiction. Though the former are essential to give precision to knowledge, the latter adds an interest which makes it endurable and enduring. The action of the superior oblique muscle of the eye, as learnt at lecture, is to the student of anatomy, a mere fact and nothing more, probably in a few days to be forgotten. But who would or could forget the bewitching lines of Longfellow:

"She gives a side glance and looks down—  
Beware lest she is fooling thee.

It is curious that the standard works are all but mute on the physiology of expression with which the organ of vision is so richly endowed, yet almost every bodily and mental state in health and disease speaks through that silent voice.

I cannot but believe that youth can better withstand the temptations of life in having some knowledge of all things mental and moral. In the struggle for supremacy, whatever the object pursued, some men will outstrip others, but none need despair of success, none lose heart. Let everyone continue the race according to his knowledge and ability, and if anyone grows faint by the way, let him turn to the pages of Lytton and read. "In the fair lexicon of youth is no such word as fail." Let him, however, bear in mind that the tide which is to carry him to the harbor of his ambition, will serve him only at its flood, that he must keep a constant look-out for its approach. The waves of the ocean of man's opportunities break not in warning notes upon the rocks of his indolence, but they ebb and flow in silence, unseen by all save those waiting and watching for the sign. To most of us, however, special departments are matters of duty and beyond the range of choice. We must not forget the relative value of know-

ledge. We must all keep our minds clear of everything which is likely to interfere with the memory of those facts which are needed in our professional lives. For knowledge of this kind we are responsible to the community. The surgeon who allows the facts of astronomy to push those of pathology out of his head, acts unjustly towards those who employ him. How well the public recognize this danger we all know. It is difficult indeed to persuade our clients that some brains can find room for proficiency in other subjects as well as in medicine. For knowledge I would claim no lower position than that it is the seed, possibly in itself not beautiful, but still the seed of that plant, of which wisdom and love are the flower and the fruit. I would invite you, gentlemen, to dignify the calling of medicine, which you have chosen, to dignify also yourselves who have chosen it. As the leaves on the mighty oak, each of which, with gentleness and confidence, does its duty, so may it be with us. To every student here I would say, and say very earnestly, "*to thine own self be true.*" In hours of lassitude and moments of temptation, remember this axiom and, acting upon it, all good things will follow. Do not think lightly of your own individual value in the world's work, and always think hopefully of the world's progress. The world has power over your fate only as you give it power. You need not be like a helpless worm in its path, waiting to be crushed. Get up and take care of yourselves. The world may let you starve, but it cannot prevent you from becoming good and true and manly.

The best thing to give your enemy is *forgiveness*, to an opponent *tolerance*, to a friend *your heart*, to your father *deference*, to your mother *conduct that will make her proud of you*, to yourself *respect*, to all men *charity*.

Life is made up not of great sacrifices or duties but of little things, of which smiles and kindnesses and small obligations given habitually are what win and preserve the heart and secure comfort. A kind word may often come with singular opportuneness, entering some sorrowful man's darkened room like a beautiful *firefly*, whose happy circumstances he cannot but watch, forgetting his many troubles.

The doctor comprehends the threefold nature of man.—Man *intellectual*, man *moral*, man *physical*, and thus comes to a true *anthropology*. He sees him not in the flamed and flattering picture of the artist, not arrayed in the clothing of social conventionalism, but without artificial adornment, stripped of all disguise. He sees him at all times, in all places, in all circumstances. He knows the *glory* and the *shame*, the *power* and the *weakness*, the *valor* and the *cowardize*, the *goodness* and the *wickedness*, the *joy*, the *hope*, the *gratitude*, the *love* and the *despair*, the *sin* and the *sorrow* of this human nature.

To you who come to select the calling of a physician how great is the shadow of your responsibility, how strong the urgency of duty. Walk in the upward way;

strive to enter in at the straight gate. There are frequent selfishnesses to put obstacles in your path, there is *constant pride* to push you down, there is *constant indolence* to seduce you, there are open and red-mouthed passions and appetites constantly declaring that you shall not enter; but there is the constant and sweet inspiration of God's all fortifying spirit, and all Heaven unseen shall still syllable to you if you have faith to hear:—

Onward! Upward! Heavenward!

#### WINTER'S NAP.

For a moment in the north,  
On the jagged dark pine steep,  
Drooping low his starless wings,  
Wizard-fingered winter sleeps.

Fast are closed the Gorgon eyes,  
That turned man and beast to stone,  
And his vast sun-slaying shield  
Lies uncharmed beside his throne.

From between his awful feet  
Speed the children of the sun,  
Weaving golden mist and light,  
Weaving, laughing, every one.

Like swift subtle dreams that creep  
From beneath the wings of care,  
Smoothing out the knotted brows,  
That had been so bleak and bare.

And the gentle mother earth,  
Who when winter kissed his bride,  
Looked upon his mighty shape,  
Looked and touched his feet, and died—

As the child of Cadmus old  
Looked upon the awful grace  
Of the King of Gods, and fell,  
Biding not her master's face—

Now looks up again and smiles  
Through her wide eyes wan and wet,  
Lifting white arms to the sun,  
To the sun, that comes not yet:

While away the spirits sweep,  
Southward, till the sunless plain  
Drinks the sunlight from their feet,  
Quailing with the joyous pain.

Beating off the clinging glooms  
From the haunted forest lines;  
Shaking out the sombre dreams  
From the winter-loving pines:

And the blind beasts from their caves,  
Blinking in the sudden light,  
Hear their spirit voices say,  
"Winter sleeps a day and night;"

And the snow pearls in the locks,  
Ever green and ever new,  
Of the cedars, killed by them,  
Tremble into silver dew.

Then with music-shafted wings,  
Mount they upward, swift like fire,  
Beating out a golden path  
For the golden sun, their sire.

Then across the sky, and round  
Many a pillared mountain form,

Run they chasing the dull clouds,  
Sightless children of the storm.

Lighting up the altars dead  
Of the sea-waves, dark and dun,  
From the altar fire divine  
Of the temple of the sun.

Thus all day o'er earth and sea,  
With swift hands of flame, they go  
Till night hears their footsteps die,  
In mute music on the snow.

And a strident sound is heard,  
Cleaving earth from zone to zone,  
Of the winter's wings unfurled  
Flapping from his caverned throne.

—A. LAMPMAN.

#### THE END OF A SUMMER'S SHOOTING EXCURSION.

It was a stormy afternoon in August last, when a small weather-worn yacht succeeded in making the mouth of the River Saugeen, after a very tedious and, technically speaking, "dirty" passage down from the camper's island of Main Station. As she nears the old fisherman's wharf, many a loving face, smiles to the rough-looking men, who, for three long weeks, have missed, without forgetting, those gentle looks, in the excitement and hurry of a good sporting ground. While all the consequent kissing, hand-shaking and questioning is in full swing, and our poor pilot stands by with a lonely, half-forsaken, half-amused look in his keen, black eyes, a sudden shout is heard, and the annoyed face of my cousin is seen searching amongst the luggage in the boat and along the wharf for his gun, a very costly weapon of first-rate English make. No! that gun cannot be found, hunt as we may, think as we may, hunting and thinking; are alike ineffectual to produce his lost treasure, at which we are finally forced to the reluctant conclusion that it must have been left behind in Main Station Island.

What was to be done? To desert such a valuable piece was out of the question. There was no telegraphic, railroad, stage, or other kind of communication between that island and Southampton; the wind was too high and the lake too rough to permit a return by water, and delay would only put it into the hands of some of the wandering lumbermen, with whom that coast abounds, and who have not the most enviable reputation for honesty. At last we learned that an old road ran along the shore as far as we could go by land, and that in all probability we might find some punt or canoe, the property of a settler, in which to cross the four miles of lake that lay between the main land and our last camping ground.

After trying every horse and every rig in a decidedly "one-horse" stable, we managed to get a light vehicle and a very shaky span, which the owner affirmed would easily bring us back before morning; then driving round to the door of that most hospitable lady, Mrs. L.—y, we received a parcel of sandwiches and other good things

sufficient to last most men for a week. At the seductive sight of a goodly note our quondam pilot was persuaded to act as guide, and then it was decided to let my cousin and him go alone, since any additional weight would only decrease the speed, and two were sufficient to keep each other company.

It was about six o'clock in the evening when what proved to be such a venturesome journey was begun. There were twenty-three miles of shingle and corduroy to pass before the settlement, from which they might cross to Main Station, could be reached. The first few miles were done comfortably enough, the horses jogging along at an easy trot, and the attention of the drivers diverted by all the glories of a northern sunset into the lake; but hardly had the twilight begun to fade, or the moon to play at hide and seek behind the clouds, which well nigh surrounded her, than our travellers were met by a bush, not such a pleasant, easy bush as we are all acquainted with here, but a thorough mass of tangled undergrowth, surmounted by so dense a canopy of oak and pine, that little or no light ever penetrated directly through, and now, at sunset, it was in total darkness. Upon drawing nearer, a way was seen opening like a hole into the surrounding blackness, and within which our plucky pair were soon shrouded by the intense gloom. Here their difficulties began; several times the horses came to a stop and had to be led over some fallen tree, or through some more than usually deep hole. At last they stubbornly refused to move, and whip and tongue were alike useless. To add to the enjoyment of the situation, a wild cat set up his dismal howl, and suddenly the whole forest seemed alive with a hideous uproar of the discordant cries of many different animals, among which the prolonged yell of the wolverine reigned predominant. Larry (our pilot) was no coward, but even his stout old heart beat faster than usual when he recognized the piercing scream of that animal. Yet something must be done, and as the older and stronger, he felt that it devolved on him to do that something. Again, a vain attempt was made to start the horses, and again it failed. At last, coming down from their now mud-besmeared buggy, a large uprooted tree was found lying right across their path. After an hour spent in making fruitless attempts, this was passed by a detour into the woods, and again the way was resumed.

With a series of such mishaps the first woods were passed, and an open of several miles lay before them; yet this proved swampy, and even worse, if possible, than what they had just gone through. Again, the moon became clouded, and consequent slippings off the corduroy into the swamp became so frequent and so unpleasant, that they had to take it in turns to lead the horses who, as well as their masters, were in momentary fear of rattlesnakes, not unfrequent denizens of that place.

And thus the journey progressed, through dense brush, alternating with sharp shingle and reedy swamp,

each apparently worse than its predecessor. About three o'clock in the morning the road began to mend, and our weary travellers felt that they were nearing the long-looked for settlement. Soon it appeared, a few log huts scattered along the shore, and there, drawn up on the beach, was a new punt, not fifty yards away from them. A series of yells, shouts and noises of all descriptions soon brought out the owner who, when they had convinced him that they were not drunk, as he at first supposed, gladly let them have his boat to go over to the island in. Just then the cold, vague light of early dawn showed a low, black mass, which Larry declared to be Main Station, lying apparently many miles out in the lake, and but dimly defined in the semi-darkness.

With a wind blowing directly against them, the indomitable pair began a pull that lasted for over two hours, and left them both with aching limbs and blistered hands, when at last the punt grounded on the island shore. Hastily drawing up their little boat they made straight for an old shanty, which had been used by us as cook-house and pantry combined. This they found to their immense disgust was locked. A few powerful kicks from the irate Larry sent the pine boards crashing in, but brought out a rough-looking man armed with the long-sought gun, who, in most abusive language demanded what they wanted there at that time of night. A few more words revealed to Larry that this was none other than his own son-in-law, and after mutual explanations and apologies, he proved to be a very decent sort of man, quite willing to give up the gun, and quite mollified by the few remaining coins in the purse of his father-in-law's companion.

Here they rested a few hours, and then started for home about seven o'clock, with a fair wind across the bay and a day of unusual clearness and calm for the return drive, which proved quite as enjoyable as the other was perilous, daylight shewing the beauties and not hiding the dangers of the road. Yet, with used-up horses, and partly broken buggy, to say nothing of the very sleepy drivers, it did not want many hours of sunset when the anxious watchers at Southampton saw the successful pair returning after a journey of nearly twenty-four hours.

I. F. A. W.

The Shakespeare Society having been for some time dead, there has arisen from its ruins a new, and what we think will prove a more lasting society, rejoicing in the euphonious name of "The Pow-Wow Club." The society, as the name implies, has been organized for the purpose of "encouraging among its members, good-fellowship, and also for cultivating literary taste." At each of the meetings, which are conducted somewhat after the manner of the 5 o'clock tea Conversational Clubs, some author is discussed; anecdotes and incidents of his life and writings are told and commented on. We must congratulate the promoters on the success of their first meeting at which we had the pleasure of the company of two of our graduates.

## 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. STURT, Business Manager.

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### TRINITY COLLEGE, TORONTO.

MICHAELMAS TERM, 1885.

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THE Corporation has at last decided to allow women to proceed to degrees in the same way as men. This is a step in every way necessary and we hope that the gentler sex will avail themselves of the privilege, and that we shall soon see some "sweet girl graduates" receive the full reward for their work.

If the negotiations with Trinity Medical come to a satisfactory termination, ROUGE ET NOIR will be enlarged by the addition of four pages in the next number. Everything at present points to a successful union with the Medical, and if it be accomplished the usefulness of the journal will be much extended. The editors are under special obligations to the committee from the Medical School for the courteous and hospitable way in which they were received by them.

THE Geological and Natural History Survey of Canada has, with its customary generosity, presented a fine collection of fossils to our science department. The collection is especially valuable because the specimens are illustrative of the fauna of Canadian rocks. They supplement the donation which the same survey made last year. Owing to the energetic efforts of our fellow in Science, Rev. G. E. Haslam, M.A., the museum is rapidly becoming complete. A large number of fossils and minerals were collected by him during the long vacation from Gaspe, Indian Cove, Maine and other places.

THERE are strong objections to the system of encouraging freshmen, who imagine that they have been harshly treated by their seniors, to report to the authorities the names of those who have been engaged in correcting their faults and amending their manners. Of course some action has to be taken by the authorities when such reports are made to them; but we protest against the principle of deliberately asking freshmen to make such statements. It seems very much like turning the College into a school, although in no advanced school is such a system encouraged. Freshmen, when they come from school to college, naturally have faults of manner, speech and character, which only drastic means can cure. In after years they are most grateful to those

who pointed out such defects to them—defects which might otherwise have clung to them throughout life. The students who daily observe their mannerisms are the proper persons to correct them. If they do not, the authorities certainly never will. Why then cannot they allow us to settle our own differences and why do they interfere in matters which only remotely concern them?

It has long been a matter of wonder to us why more measures have not been taken to keep up the interest of the graduates in their *Alma Mater*. A man comes here, spends three or five years, and then goes out into the world; for a few years—as long as his friends are at college—he perhaps hears something about it, but gradually hearing less and less his interest dies away. This ought not to be. We think that some steps could be taken to re-awaken and keep alive the interest of the graduates. ROUGE ET NOIR is one means, but there are many others which may suggest themselves to the men. Could not the College have an annual University Dinner, to which all the graduates and undergraduates might be invited? It might be held just before Convocation, and the re-union of so many college men could not but have a beneficial effect in stirring up *esprit de corps*.

WE have received a copy of the "Report of the canvass recently made in England on behalf of the Supplemental Endowment Fund, by the Rev. the Provost and Rev. R. H. Starr."

From this we learn that the total amount contributed was £10,183, 6s. 10d., or about \$50,000. This total would have been larger but for "the great number of appeals for help at home, growing out of the revived life of the Church," and "the almost unprecedented financial depression which was weighing so heavily upon every branch of industry." Although, perhaps, the amount of money obtained was smaller than might be expected, yet, the interest excited in the minds of churchmen at home by this canvass was very great, and both clergy and laity recognized the claims of Trinity, as the Church University of Ontario, to their support. It is but necessary to mention the names of a few of those, who in various ways lent their aid to the canvassers, to show how wide-spread this interest was. Among them were the Archbishops of Canterbury and York, the Bishops of Durham, Manchester, Lincoln, Lichfield, and the late Bishop of Lincoln, the Archdeacons of Middlesex, Bristol and Lewes, Dean of Exeter, Canons Westcott, Lidon and Scott-Holland, the masters and wardens of several colleges of Oxford and Cambridge, many of the professors and tutors, and many more clergymen. Amongst the laymen who assisted were the Chancellors of both the Universities—the Duke of Devonshire and the Marquis of Salisbury—Right Hon. W. E. Gladstone, Lord Carnarvon, Lord Nelson, Earl of Devon, Viscount

Cranbrook, Right Hon. W. H. Smith, Sir John Mowbray and T. G. Talbot, Esq., M.P.'s for Oxford, together with sundry others. Among the societies were the venerable S. P. C. K., making us a grant of £3000, subject to certain conditions, the S. P. G., and the Mercers' Company of London.

The results of the canvass ought not to be estimated by the sum of money obtained, but the expressions of approval and sympathy met with at home should stir up all Canadian churchmen to more united and vigorous efforts for the future welfare of the Church University of Ontario.

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### COMMUNICATION.

Editors of ROUGE ET NOIR.

Sirs,—The gentlemen who managed the last S. S. Simon and Jude dinner deserve credit for the completeness and success of their preparations, but one omission occurred which should be rectified in the future. The usual list of invitations to representatives of other seats of learning, closely allied to our own, was very much curtailed, nay, virtually abandoned. Perhaps this was due to the many and perplexing difficulties that met the dinner committee; but, whatever the cause, the omission was a mistake. Anything that cements the friendship of sister colleges is a desideratum, and each has much to gain from stimulating collision and fraternal intercourse with the others. It is important that junior men in college—with whom the arrangements for succeeding dinners will rest—treasure up this reflection, and give it practical expression when the next opportunity arrives. Let the custom of inviting representative guests from our sister institutions be revived, and once revived let it no more fall into disuse.

Yours,  
T. G. A. WRIGHT.

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### PERSONAL.

Rev. J. F. Snowdon, L. Th '85, is stationed at Fitz Roy Harbor, Ontario.

Rev. E. A. Oliver, B.A., '83, has been appointed incumbent of Bolton in place of Rev. Hoyles Clark, removed to St. Barnabas, Toronto.

J. J. Godfrey, B.A., also took a high position in the Barristers' examination, ranking third on the list. Mr. Godfrey has entered into partnership with Mr. D. M. Howard, B.A.

Mr. Beck, B.A., of the Divinity Class, has been compelled by poor health to leave college till after Christmas. We hope to see him back again next term completely restored in health.

E. K. C. Martin, B.A., nobly upheld the reputation of Trinity at the recent legal examinations. His name stood first on the list of successful candidates at both Barristers and Solicitors' examinations.

Mr. J. S. Robertson, one of our undergraduates in law, has entered into partnership with Mr. C. Macdougall, Q.C., St. Thomas. Mr. R. was, until lately, senior student in the office of Messrs. Delamere, Black & Co., Toronto.

Another votary of the "bubble reputation at the cannon's mouth" has eschewed his martial aspirations, and having assumed the " *toga virilis*," is to be found studying law

in the office of Messrs. Beatty, Chadwick, Blackstock & Galt.

Mr. J. G. Hooper is engaged in ministerial work at Frankfort.

Mr. C. P. Anderson, '86, is assisting the Rev. Mr. Burke, Rector of Belleville. We hope to see C. P. back again next year as we very much miss his morning vocal exercises.

"*Quiet is the college, C. P.'s gone.*"

R. N. Hudspeth, M.A., assistant master at Bishop's College School, Lennoxville, has been appointed one of the examiners in Science for '86. We think the corporation have made a step in the right direction in appointing graduates as examiners in subjects in which they distinguished themselves during their college course.

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### ABOUT COLLEGE.

Why is it that the Divinity Class is so apathetic towards the Literary Society? The same indifference was shown by them towards the elocution lectures. They are neglecting a very important factor in their education.

The Missionary and Theological Society of the college still hold their regular meetings. The last meeting, Nov. 30th, was conducted by the Rev. J. Langtry, of St. Luke's, who gave an amusing and instructive account of his experiences when he first went out from here as a clergyman. Mr. Langtry was, we believe, almost the first graduate of Trinity to enter Holy Orders.

The meetings of the Literary Institute have been well attended this term. The debates and essays have in general been very good, and a marked improvement is already manifest in the speaking of some of the members. Several changes have been made in the manner of conducting the meetings. The custom of deciding the debates by the vote of the house has been done away with, and provision has been made for the appointment of a critic.

We have received from Ottawa a copy of the first number of *Man*, a new magazine, edited by Dr. Playter. It is a literary and sanitary journal, formed by the union of the former magazine, *Man*, with the *Sanitary Journal*. If its first number can be taken as a criterion, we predict for it an important position in the higher class of Canadian journalism.

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### LIBRARY.

More than two hundred volumes have been added to the College library since July. Amongst them are the following:—

Presented by the University of Tokio, Japan, "Waddell's System of Iron Railroad Bridges for Japan."—2 vols. Presented by P. Cameron, Esq., "Mial's Memorials of Early Christianity," "Justinian's Institutions," (1710); "Knight's View of the Civil and Ecclesiastical Law," (1634.) Presented by Archdeacon McMurray, "Correspondence relating to Trinity College."—4 vols. Presented by Rev. C. Harcourt Vernon, "The Atonement," (Lias). Presented by Rev. Prof. Schneider, "Ryle's Practical Religion," "Seeley's Later Evangelical Fathers." Presented by Rev. Prof. Boys, C. "Taciti Opera Omnia."—2 vols. Presented by University of Oxford, 99 vols. Presented by Swedenborgian Society, 40 vols.

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There will be a Supplementary Examination for Matriculation in October.

By a recent change in the Statutes, Candidates are required to pass in Classics and Mathematics and in *one* of the following departments :—Divinity, English and French.

The examinations for the degree of M. D., C. M., will begin on March 23rd, and for the degree of B. C. L. on June 18th.

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

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—:O:—

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