

ROUGE ET NOIR.

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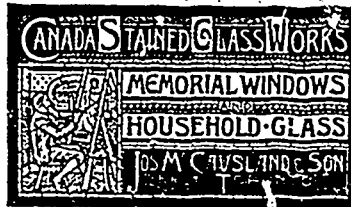
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TRINITY COLLEGE,

JANUARY, 1887.

To our Readers,—

It affords the Management of ROUGE ET NOIR much pleasure to send you with this, the first copy of our College Journal in its improved form. Depending on the co-operation of Graduates, Undergraduates, and friends of the College, it has been decided to issue a number each month of the Academic year.

These changes necessarily entail more work and greater expense than heretofore; and we therefore earnestly desire to enlist your sympathy and support, that our hands being strengthened we may be enabled to fulfil that which we purpose.

It is hardly necessary for us to point out the many avenues through which you can assist us.

First, by your pen. Our columns are open to all who are interested in our University.

It will be well to bear in mind that our editorials, as well as our literary matter, are open to criticism and discussion. The editors are not responsible for the opinions of their correspondents, nor the Graduates and Undergraduates of Trinity College as a body, for those of the editors.

Secondly, the more frequent publication means a greater expenditure, and we would therefore ask those whose subscriptions are yet unpaid to see that, as far as they are concerned, we are not cramped by their neglect in this respect.

And lastly, we would say a word for those who patronize our advertising columns. By their practical aid they have enabled us to materially improve our paper, and we feel it nothing but right to ask a share of our reader's patronage for them.

The prospects of ROUGE ET NOIR for 1887 are very encouraging, and it is the confident expectation of its Management that during the coming year our College paper will become in its widest sense the organ of Trinity College.

Yours respectfully,

CHAS. H. SHUTT,

Business Manager.

ROUGE ET NOIR.

Vol. VIII.

TRINITY COLLEGE, JANUARY, 1887.

No. 1.

CONTENTS.

CONTRIBUTIONS.

Lincoln.—A. C.	3
The Heavenly Mail	5
A Too Much Neglected Study.— <i>Oriens</i>	7

POETRY.

An Object in Life	5
-------------------	---

EDITORIALS.

	7
--	---

PERSONALS.

	9
--	---

ABOUT COLLEGE.

	9
--	---

EXCHANGES.

	10
--	----

LINCOLN.

The influence which great men exercise upon those about them arises from many various causes. Sometimes it is a result of extraordinary intellectual vigour, and sometimes it arises from great physical energy; while again, in many cases, it is due to high personal virtue and to individual excellence. It seems to be to the last of these that the subject of this sketch was indebted for the marvellous power he obtained over the minds of men with whom he associated; and when we look at his portrait and mark the strong, somewhat sad countenance, worn and lined with care, and having no beauty of feature to recommend it, yet with something gentle and winning shining out of the honest eyes, we may perhaps conceive what was the reason of that personal affection and that perfect trust with which he was regarded.

It is always interesting to learn something about one whose name has long been known and honoured among us, and in the account of the life of this last of the "Republican Presidents," as he has been called, which is appearing in the *Century Magazine*, we have a very clear and affecting narrative of Lincoln's youth and early manhood. The unpromising circumstances of his life, his poverty, his want of learning, the roughness of his surroundings, the total absence of any inspiring or uplifting influences,—all these would tend to make his future success very doubtful. But his peculiar and trying difficulties seem to have had no further effect upon him than to bring out and develop the sterling qualities, nay, perhaps the heroic, which he possessed, all unconscious of the fact.

It is with the State of Illinois that Lincoln's life is mainly identified. He was born in Kentucky in 1809, but

while he was still very young his father removed to Indiana, where Abraham spent his boyhood days, the family moving into Illinois about the time he reached his majority.

Lincoln seems to have borne a somewhat remarkable character from a very early age. After their daily tasks ordinary boys probably engaged in some recreation, or rested themselves; but in the case of Lincoln, after his employer's day was over, his own began. He had an insatiable appetite for anything printed. It is said he would sit and read a dictionary as long as he could see; and he used to go to the town constable's and "devour the *Statutes of Indiana*, as boys in our days do the *Three Guardsmen*." It was his practice, on his return from his day's work, to get into a quiet corner and put his heels up somewhere on a level with his head, and "nail himself to his book." His copy book was filled with notes, taken from books he had borrowed, which he afterward memorized. Paper was expensive, so he used to write essays and work problems on the wooden shovel, as he sat by the fire, and when he had filled the space he would shave it off and begin again. Such efforts soon drew him far in advance of his companions—he was, indeed, esteemed by his friends, something of a paragon, and all took a personal pride in his cleverness. It is pleasant to read of his gentleness and kindness of heart, so conspicuous in later days. He was always ready with some kind act or word for others, and it is said of him, with a graphic variation of a well known text, "He visited the fatherless and the widow, and he chopped their wood." It was considered an eccentricity, by his companions, that he strongly opposed cruelty to animals. "He was evidently of better and finer clay than his fellows, even in those wild and ignorant days."

But Lincoln had his mischievous traits. A stump in the harvest field was often too much of a temptation to him, and he would harangue the admiring farm hands on some ridiculous topic, to the exasperation of the farmer and the neglect of the harvest, or worse still, he would deliver a comic sermon. Some hard feelings used to be caused, too, by "coarse satires and chronicles, in prose, and in something which had, to him and his friends, the air of verse," from the pen of the clever Abraham. In these quarrels Lincoln bore his share as a matter of course, and it may be mentioned, "his opponent usually had the worst of it." But he was generous and placable, and some of

his best friends were those with whom he had had differences and had settled them in the way then prevalent—in a ring of serious spectators.

In Illinois Lincoln first managed the business of a merchant named Offutt. There are one or two little instances remembered of him here. "Once, after he had sold a woman a little bill of goods and received the money, he found on looking over the account again that she had given him six and a quarter cents too much. The money burned in his hands until he locked the shop and started on a walk of several miles in the night to make restitution before he slept. On another occasion, after weighing and delivering a pound of tea, he found a small weight on the scales. He immediately weighed out the quantity of tea of which he had innocently defrauded his customer and went in search of her, his sensitive conscience not permitting any delay. To show that the young merchant was not too good for this world, another incident is given. A rural bully having made himself especially offensive one day, when a woman was present, by loud profanity, Lincoln requested him to be silent. This was, of course, a cause of war and the young clerk was forced to follow the incensed ruffian into the street, where the combat was of short duration. Lincoln threw him at once to the ground, and gathering a handful of dog-fennel, with which the roadside was plentifully bordered, he rubbed the ruffian's face and eyes with it until he howled for mercy. He did not howl in vain, for the placable giant, when his discipline was finished, brought water to bathe the culprit's smarting face, and doubtless improved the occasion with quaint admonition."

A few such passages-at-arms as this gave Lincoln great prestige, but he used it mainly in the office of peacemaker, which soon devolved upon him by general consent.

In the Indian Campaign, known as the Black Hawk War, Lincoln was present as a private and as an officer, but saw no real action. On his return in 1832 he was a candidate for the Legislature, and here begins his political life, which was his element, and in which he won his greatest triumphs.

His address to the electors, "remarkable for its soberness and reserve," winds up with the following words:—

"Upon the subjects of which I have treated, I have spoken as I have thought. I may be wrong in regard to any or all of them; but holding it a sound maxim that it is better only sometimes to be right than at all times wrong, so soon as I discover my opinions to be erroneous, I shall renounce them. . . . Every man is said to have his peculiar ambition. Whether it be true or not, I can say for one, that I have no other so great as that of being truly esteemed of my fellow-men, by rendering myself worthy of their esteem. . . . I was born and have ever remained in the most humble walks of life. I have no wealthy or powerful friends to recommend me. . . . And if the good people in their wisdom shall see fit to keep me

in the background, I have been too familiar with disappointments to be very much chagrined."

Lincoln's speeches were characterized by great good sense, and his manner of presenting his ideas was as interesting as it was original. None of the fright of the beginner was observable about him. Often before this he had discussed political questions from the top of an upturned keg, and so felt comparatively at his ease upon a platform. As an instance of his self-possession, it is related that once, while speaking he saw a ruffian attack a friend of his, and noticing that his friend was overmatched, he stepped down from the stand, and taking the "objectionable fighting man" by the neck, "threw him some ten feet," then quietly mounted to his place and continued his speech. He was unsuccessful in his first canvass—the only time in his life that he was unsuccessful in a contest before the people—but he made many warm friends and received the unanimous support of his own neighbourhood, a proof of the attachment and confidence which his genial and upright character had inspired among those who knew him best.

He was now Merchant, Post-master and Surveyor by turns. The period spent in the first of these occupations was remarkable, chiefly on account of the amount of legal reading Lincoln managed to accomplish; the business proved a failure, and was abandoned with loss. For a short time it is probable he worked "around," but his hearty friendliness and vivacity, as well as his industry, made him welcome everywhere. The same year he was appointed post-master, but this position was not long retained, the office being closed. There is one incident, however, which is remembered and which is characteristic of Lincoln: "Several years later, when he was a practising lawyer, an agent of the Post Office Department called upon him and asked for a balance due from the New Salem Office, some seventeen dollars. Lincoln rose, and opening a little trunk which lay in the corner of the room, took from it a cotton rag in which was tied up the exact sum required. 'I never use any man's money but my own,' he quietly remarked." In the business of Surveyor he was very successful, and enlarged his circle of friends. It seemed that every acquaintance he made became his friend. "There seemed to be no limit to his popularity nor to his aptitude, in the opinion of his admirers. He was continually called upon to act in the most incongruous capacities." He was judge at horse races, and all disputes on any imaginable matter were brought to him for decision. "His native tact and humour were invaluable in his work as peacemaker and his enormous physical strength, which he always used with a magnanimity rare among giants, placed his off-hand decrees beyond the reach of contemptuous question. He had grown up on the frontier, the utmost fringe of civilization, yet he was gentle and clean of speech, innocent of blasphemy or scandal. And the most uncouth ruffians of the place took a pride and

held a sort of interest in the decency and cleverness of their friend and comrade."

At the next election in 1834 for the Legislature, Lincoln headed the poll, and accomplished the first of that series of successes which finally placed him in the Presidential chair. We will not follow him to Springfield, nor trace his successes in the practice of law. This paper was intended merely to deal slightly with a few of these qualities that won his fame and constituted his personality, and which are remembered now when many local circumstances are forgotten.

A. C.

AN OBJECT IN LIFE.

I've got a good head and shoulders,
And somehow have managed to rise,
Though I never had reason to set up
For being remarkably wise.

But my mother's aunt always predicted
With a voice that was shrill as a fife—
"You'll go to the dogs, John, for certain:
You haven't an object in life."

Now I don't mean to argue the point,
For the charming old lady is dead,
And she said, I've no doubt, what she thought,
And doubtless meant well what she said.

Besides in this bustling world,
With cares and distractions so rife,
I don't blame a person for thinking
A man should have an object in life.

But I'm getting quite bald, and have seen
A good deal of this world as it goes,
How the sun of prosperity shines,
How the wind of adversity blows,
How friends will press round when you conquer,
And fall off if you fail in the strife,
And how many have perished despairing,
Who *did* have an object in life.

There was Tomkyns, a capital fellow,
He and I were together at school:
He was clever and full of ambition,
And they thought me a good sort of fool.
But his visions of glory all faded,
And it cut his proud heart like a knife:
If they'd let me I'd write on his tombstone—
"Who died of an object in life."

Don't bother yourself with the future,
While Providence rules overhead;
What e'er lies before you, stick to it,
And be glad if each day brings its bread.
That's the principle I've always followed;
Now I'm happy and so is my wife,
For I've got on uncommonly well, sirs,
Though I hadn't an object in life.

THE HEAVENLY MAID.

That music is the source of no higher or better enjoyment than the gratification of sense, is maintained by many, but we find that they are almost invariably those in whom no sign of emotion can be produced even by the most exquisite compositions, and who only listen to them on sufferance, as a meaningless collection of variously pitched sounds. But as in poetry we at first perhaps only recognize the metre and rhyme, but are unable to divine the thoughts of the writer, so in music when we observe the proportionate ascendance and intensity of appreciation of the noblest productions with the increasing knowledge of the principles of musical art, we are convinced that the sense of hearing only allows us to receive a knowledge of the quantity of the musical expressions, while the act of deducing the theme of the composer falls to a higher agency.

The monotonous strumming of the barbaric tom-tom, and the discordant shriek of the primitive instruments of the savage, create the same immediate impression upon the tympanum of his uncultivated ear, as upon that of the most refined dilettante, but the difference in the effect produced upon their minds is just as widely different as the amount of training received by each. The savage potentate who for political reasons is forced to pay his first visit to the civilized world, and who among his other social agonies, yawns and squirms through a long siege of "masses, fugues and ops," deserves equal commiseration with the rapturous music lover, who would be forced to endure a rude symphony by all the instrumental horrors which a barbaric taste might suggest.

The inspired sculptor takes a shapeless mass of clay in his hands and while he moulds with his deft fingers, lineament after lineament of an angel face break through, until at last his soul's creation endowed almost with his own life beams forth from the rough mass. So a certain divine power on receiving through the ear some noble musical production, accepts at first a seemingly indistinguishable collection of tones, but immediately under its influence, all falls into order and symmetry, and the composer's ideas are revealed. We cannot justly say that the faculty of enjoying music is a gift to a chosen number, nor should we believe that it is an hereditary quality. In affirmation of this many cases may be cited, but on the opposite side an equal number may be brought forward; in many cases it is an intense sympathy on this subject between parents and the child in its early years which produces that love and aptitude for it which is developed in after life.

There is always some accident or collection of accidents in the early childhood upon which hinges the future fondness for or indifference to the art, an accident so trivial and unimportant as to leave no trace upon the mind, but sufficient to divert the mind into whichever channel chance directs. A knowledge of the person's character gives us no hint as to his fondness for music; many distinguished

characters of history in whom hardly one quality in common could be found, whose thoughts and deeds lie in entirely different spheres find in the muse a solitary bond of union.

We do not go so far as to say with Lorenzo that : " the man who has no music in himself," is especially adapted in the line of "treason's stratagems and spoils," or to deny him whatever confidence one Christian deserves from another : the extreme state of sentimentality into which he had fallen under his romantic surroundings hardly qualified him for an unbiassed opinion on the subject. But certainly that class of beings referred to have their sensibilities deadened to a most ennobling influence, and, have that channel closed up which might serve as a pathway to impressions productive of the highest moral and social benefits. In the wild and lawless settlements where the spiritual part of a man's nature becomes stifled under the sway of outlawry, a strain of music such as he was accustomed to hear in the sunnier past, is sufficient to recall to him the remembrance of his old playmates, the haunts of his boyhood, with all their hallowed associations; a holy influence has passed over him, and for a moment he is once more the young and innocent boy. The German emigrant sitting meditatively over his merechaum and lager, is by the martial strains of the "Watch on the Rhine" transported back into his native village, and is once more basking in the smiles of a Gretchen or Marguerite at the old social gatherings.

That peculiar undefinable effect which a touching composition produces upon the mind, the Hindoo philosophers ascribed to the recalling of certain impressions received in a former state of existence, as Dr. Leyden expresses it :

" Ah, sure as Hindoo legends tell
When music's tones the bosom swell,
The scenes of former life return,
E're, sunk beneath the morning-star,
We left our parent climes afar,
Immur'd in mortal forms to mourn."

This species of ecstasy has been described in a less sublime, but still in a very expressive fashion by Samuel Pepys in his diary : " But that which did please me beyond anything in the world was the wind-musique when the angel comes down ; which was so sweet that it ravished me, and indeed in a word did wrap up my soul so that it made me really sick, just as I have formerly been when in love with my wife."

It is probably the highly impressionable state which music produces, that has led it to be adopted from ages back in religious services ; in it man finds a natural vehicle for the pure expression of his religious zeal.

Calvin and Knox vehemently denounced music as a snare of the evil one, hence in the Church of Scotland instrumental music has longer been under a ban ; this feeling is dying out and soon the "kist o' whistles" will be an indispensable portion of the Church furniture.

The Jews—with the exception of the German portion—probably stand alone as a sect who do not recognize

any music whatever in their services. Since the taking of Jerusalem and their dispersion over the globe, they await patiently the coming of the Messiah, carefully excluding any manner of music from their synagogues, lest they should appear to rejoice before He is at hand.

What the nature of the Church music of the early Christian centuries was we have no means of knowing. The source from which it was derived is even a controverted point. Under Ambrose a reform was attempted. A few centuries later, upon this foundation, Gregory formed his great system which has formed the basis for all that is valuable in modern music. Since the Reformation the chant introduced into our Cathedrals forms an incomplete substitute for the grand roll of the Gregorian chant which has been preserved in its original form in the Italian Church and exists still, having lost none of its power and grandeur in the long lapse of years between its foundation and the present day. Too often in our Church services airs creep in which are capable of arousing recollections most unfortunately out of place ; for instance, in a parish church in this Province a choir of saintly dandies were wont to warble, quite unwittingly, the air of a German student drinking song rejoicing in the title of Cramambuli. Let us imagine one now sober and staid, but with still a fond remembrance of his Alma Mater, in the midst of his devotions being saluted with the old familiar air : his devotions flying to the four winds, how vividly would he recall one of the old convivial gatherings of his College life, and with the strains ringing in his ear he imagines himself once more breathing in an atmosphere of beer and tobacco smoke, with all his old comrades around him : a very shocking digression truly.

"How sour sweet music is when time is broke, and no proportion kept," we are inclined to cry with Richard in Pomfret, for there can be no more deadly enemy to the felicity of one who is possessed of an acute and sensitive ear, than that class of oppressively amateur whose ability to exasperate increases with their ambition, who are ready to mangle the most sublime compositions with fearless complacency. Far am I from delivering an unqualified condemnation of this line of home amusement which in an unambitious form goes far to brighten the household and link together its members or to deny the rugged amateur any small gratification he may gain from his own performances, but in this art in particular let that excessive ambition be suppressed with an iron hand, which in neglecting the fundamental steps, degrades the art and threatens to swell the ranks of a class which Luther, the German Reformer, has limited to another order of beings in his characteristic remark upon music : "There is but one order of beings who hate it and they are devils."

A TOO MUCH NEGLECTED STUDY.

Amid the daily increasing life and vigour of the great educational centres of this country, and the almost painful struggle for knowledge which characterizes the present generation, when we find men eagerly seeking for information on every subject which they think may help them on in their race of life, when mathematics and science have reached a degree of perfection that would have seemed miraculous not many years ago, and even classics hold a very fair place, it seems strange that a subject, to my mind, more important than all others, is so put in the background in our schools and colleges, and indeed to all appearance, so little cared for by the great majority of Canadian students. I mean history. That this subject is put very much on one side in our common schools, is a fact that I have often had to deplore. Instead of its being one of the first things taught to children by way of stories, etc., it is put off till later, and then given only a secondary position. But worse still, in our colleges, where we should expect to find this subject given its due prominence, we find the same thing to a great extent. In our own, for example. Honour courses are established in five different subjects, but none in history, and even the pass lectures do not seem very popular among the men. This is not as it should be; if men considered the vast importance (not to speak of the beauty) of a knowledge of what has taken place among older nations, the lessons for a young country that lie hid in the past, the long chain of events, the causes of many of our own conditions of life and civilization, of what we most prize and most condemn, they would soon be filled with an enthusiasm that would cause our colleges to give it one of the very first places among the subjects on their curriculum. The saying has become so hackneyed that I am almost ashamed to repeat it, but still it is true as ever that: "The proper study of mankind is man," and, that being the case, the study of history is indispensable. Moreover, it is the most comprehensive study that can be taken up. To know history thoroughly is to know languages, philosophy, geography, etc., and many another subject that is sure to come before the eyes of the faithful historical student. It gives food for the most strictly logical, reasoning mind, as well as for the most imaginative one; it stimulates all man's better qualities to action, as he looks back on the grand deeds of the past; it fills him with loathing for the evil passions of humanity, as he beholds them portrayed in all their hideousness, in individuals and in nations; it teaches him to suffer and be patient, when he sees how, by slow degrees, great evils have been overcome, and also to be calm and cheerful when he is led to believe that the foundations of nations and of societies are tottering, by shewing him that all such events have but led to improvement, and that the worst periods in the story of nations have had their bright side.

Especially is it necessary to lay stress on the importance of the study of history in this age, as a protest against the

great and increasing want of respect and veneration for the things of the past. One of the most painful features of this continent is the almost total absorption in the present shown by the great majority of the population. How often do we hear a sneer at any old-fashioned notions. "It won't do for this age of *progress*." The lessons of old are despised, and all trust in their own cleverness and capability. But human nature remains the same, and we can never be too careful not to despise or cast aside as useless old ideas and practices, until we have carefully examined how they have stood the test of time, in other words, till we have learned their history. We need far less of the idea that all knowledge must tend to dollars and cents, far more liking and respect for the finer side of learning, and much more perception of the beauty of free, or as it used to be termed "elegant" scholarship. This need history will help to supply. Canada in her youthful vigour, thinks she can strike out a path for herself—well and good—only let not her people despise the landmarks of old, or think that nothing is to be gained from the records of other lands, because she herself has but a short page of history to show.

ORIENS.

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.

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

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EDITORS:

M. A. MACKENZIE.

W. DAVIS,

R. B. MATHESON,

TRINITY COLLEGE, TORONTO.

LENT TERM, 1887.

This year a change has been made in the number of issues of ROUGE ET NOIR, and instead of appearing twice a term as formerly, it will now be issued on the 15th day of each month during term time. It is hoped that more frequent appearance will obtain for ROUGE ET NOIR an increased interest among our graduates. The change would have been made before, had the amount of literary support which we were receiving warranted us in doing so; however, encouraged by a promise of more assistance we have made the change and hope to be better supported than we have been hitherto.

 PRAYER AND THE WEATHER.

Our correspondents upon this subject seem to forget the true meaning or purpose of prayer. It is not, *primarily* at least in our idea, the requesting for a temporal blessing, without which request such blessing would not accrue unto us; but it is an effort, and also the means, to bring our own free wills into conformity with the will of the Almighty. Christ did not receive the fulfilment of His petition in the garden of Gethsemane when He prayed that the cup might pass from Him; yet His prayer was successful in its object of bringing His will into submission to the will of His Father, and so men may ask for any result of natural laws, as a wet or dry day, so long as they pray, not that God may do *their* will to please *them*, but that He may so change their own stubborn hearts that they may recognize and conform to the superiority of God's will. Thus, although prayer can have no effect upon the weather, yet it has an effect upon our reception of whatever weather may come, the change caused by prayer is from within not from without. Prayer should be an expression of filial trust and obedience, thus when we pray "give us this day our daily bread," we express our trust in God's temporal mercies, and our obedience to His will in disposing of such mercies: no sane man thinks that any number of such prayers will affect our supply of bread without some physical efforts in that direction. Let us clearly understand then that "Thy will not mine" must pervade all prayer; "according to His will He heareth us." But all things whatsoever we may ask in the name of Christ will be granted unto us? Certainly when we understand that the name of Christ means His character. And what is that character? "But to do the will of Him that sent me, or in other words to bring his free will into perfect harmony with God's will." Our wills can only come into harmony with God's will by (1) a radical change in one of them to make it as the other, or (2) a change in both to meet at a fixed point. Now the second method is impossible, since God cannot change, and the same reason leaves only one way in the first method, viz, our wills must be changed to meet God's will. Then let us pray *that it be so*, and not ask God to deny His character by a change in His own nature.

 PRAYER AND THE WEATHER.

We have received from the Rev. John Fletcher, an able letter refuting, by arguments derived from the quotation of various passages from the Bible, the opinions advanced by an article which appeared in our last number, under the above heading; and we regret that its length prevents our insertion of it in this issue. After expostulating with us on its unorthodox sentiments, the reverend gentleman proceeds to show how at various times the Creator has directly promised to grant the requests of His worshippers (as suitable to their true interests) and further, that in the

matter particularly under discussion He has made immediate changes of weather in answer to the prayers of His servants, a fact which is most marked in the case of Elijah on Mt. Carmel. Our correspondent finally sums up by taking a position diametrically opposite to that of the writer of the article, namely, that God still answers the prayers of His people as is best for their true welfare, and that therefore prayer is not without effect on the weather.

The opinions advanced by the article, however, can be confuted from a scientific standpoint, as well from a religious one. And as it is on this ground that the writer of the article with much complacency takes his stand, it would be as well to argue the question on this side.

To the question can prayer affect the state of the weather, the writer says: "To this question, considered from a scientific standpoint, there can be but one answer. No." He further claims that in cases where prayer for change of weather has been followed by the desired result, that it simply amounts to this, "that somewhere or other in the chain of causation on which weather changes depend, there is a place where the laws of nature do not operate in a definite way, but might act in one or another of several different ways." From this he argues that bad weather would not necessarily continue, even if its removal were not prayed for. Let us consider therefore the character of the laws and forces of nature.

In the above statement that there is a point in their action where the laws of nature do not operate in a definite way, but may choose one of several ways, the writer is clearly unscientific; for science holds that in all their relations to each other the laws of nature are perfect. Is there a law perfect, which at some point in its working leaves anything to chance? No. There must be some occult reason, some hidden force which would cause it to choose one course of action in preference to another.

In nature nothing stands alone, and all its infinite variety of forces have a tendency to balance each other. Each force, if left to itself, would cause the destruction of the universe; were it not for the force of gravitation, the centrifugal force would fling the planets into space; were it not for these centrifugal forces, the force of gravitation would dash them against the sun. The orbits, therefore, of the planets with all that depends on them, are determined by the perfect balance of the acting forces. Again, the revolution of the seasons depends on a multitude of other laws—laws of light, heat, fluids, solids, gases, &c.

Each of these laws is invariable in itself but would cause confusion if allowed to operate alone, unbalanced by others. Thus we see that every phenomenon of nature—even the smallest, is the result of the harmony of these myriads of laws. If one of these laws were altered in its relation to the rest, the whole world would be altered with it.

It is therefore presumption and folly to suppose that our prayers can change or cause the violation of these

interdependent laws. The passing breeze is governed by law, and to break that law would be to cause infinite confusion. Yet we are told to pray for what we need. What is it, then, that we ask for when we pray for a change of weather? Do we ask God to change the laws of nature? Such a change would be disastrous to the present state of the universe, and we would not wish Him to do that. Is it a miracle we ask? It is true we seldom ask for anything that is not a miracle—a miracle in so far that it is an effect produced by a method different from any that man is able to use. Let us take an instance. I am walking on the edge of a precipice and lose my footing. I am told it is folly to pray that I may not be dashed to pieces below. God will not destroy the force of gravitation to save me. Very well, I answer, I will not ask God. I will ask you. You stretch out your hand and save me. Yet you did not violate any force; you interposed a stronger force; and that is what we ask God to do—to interpose a stronger force—His will.

Therefore, if we believe in a God who has promised aid to them that ask Him, there is the strongest reason for believing that our prayers will be granted.

PERSONALS.

Rev. Robert Harris is about to move from Buffalo, and take a charge in Dunkirk.

The Rev. G. E. Haslam is now in Lunenburg, N. S., where he will stay till Easter on trial as incumbent.

Rev. H. Symonds, '86 has been appointed the Fellow in Divinity. We are glad to have him once more among us.

F. Carroll Macdonald '84 has moved from Edmonton, N. W., and is now in the Post Office department at Ottawa.

The Rev. Provost Body preached the ordination sermon at Napanee, on Dec. 21st. At this service Rev. J. M. Snowden, '85, and Rev. C. O'Dell Baylee, took priest's orders.

C. B. Beck, '85, has joined the North West mounted police, with the intention of serving a couple of years for the purpose of benefitting his constitution. We wish him good health and prosperity.

J. O'Connor, M.A., gold medallist of Queen's University, Belfast, and late head master of Lindsay High School, has been appointed to the vacant Fellowship of Science. He is expected to begin lectures shortly.

ABOUT COLLEGE.

The fond tobogganist at play
Disported himself in the snows,
He plied the shovel and spade all day
But alas, the night wind rose.

We beg to extend our congratulations to the successful, and our condolences to the unsuccessful candidates in the last Examination.

The next number of the Episcopon is announced for the last Friday of this term, and the Scribe is reported to expect a more than ordinarily good number. We hope he is not too sanguine.

We are glad to see that gymnasium matters are being agitated with so much successful response in general, from the men; still there are a few pieces of gymnastic apparatus which we fondly anticipated to have seen by this time, still hanging dimly in the future.

There is much discussion among our Literary Students over the revised Constitution which its able Committee of Revision has tendered the Society; let us hope that when the storm cloud of discussion has passed the air will be cleared of some of its present ambiguities.

About this time last year the Pow-Wow Club was in successful operation, and now not a freshman in College knows of its past existence. Was it useless, then, and has the Undergraduate palate grown weary of its frequent suppers?

Men seem to be tired of tobogganing already, and the slide has a deserted appearance. Perhaps some small parties, such as we all enjoyed so much last year, might prove a great incentive to the now sluggish tobogganist.

It might not be out of place now, at the beginning of a long term, for the authorities to put into our hands a copy of the Constitution or Rules of the College so that in future when we are fined, we may at least have the satisfaction of knowing what rule we have broken and why we have incurred punishment, which else might seem tyrannical and unjust.

Once again we have had a change in our Editorial Staff. After much discussion and not a few College Meetings Mr. Mackenzie has been elected to fill the vacancy left by Mr. Haslam's resignation. We welcome this addition to our staff but take the present opportunity of expressing our sincere regret at the resignation of Mr. Haslam. The latter gentleman has been, in spite of very much other work, an able and willing director of this paper during his entire year of office, and now that his resignation has taken a strong hand from our paper and applied it to strengthen his collegiate course we extend him our sincere hopes for a very successful year.

It is with much pleasure that we mark the arrival of some new volumes for the University Library. Such works as those of Ruskin and Parkman should have been there long ago, but we welcome them perhaps the more for their tardy appearance. Some of the under-graduates we believe, look upon themselves as the donators of these books, on the ground that the subscriptions came from them at the earnest request of the court of paternal guidance.

We are indeed glad to see that a repetition of the public lectures, which last year were so much appreciated, has been announced, and that Prof. Boys has been prevailed upon to entertain an audience whose expectations of hear-

ing him last year were doomed to disappointment. The following is the list of lecturers :—

Friday, January 21st.—"Shakespeare and His Influence on the English Language," by the REV. CANON NORMAN, M. A., D. C. L., Vice-Chancellor of the University of Bishop's College, Lennoxville.

Friday, January 28th.—"Social Life at Rome under the Early Empire," by the REV. PROFESSOR BOYS.

Thursday, February 3rd, and Friday, February 4th.—"The Roman Catholic Church After the Council of Trent" and "The Anglican Reformation," by the RIGHT REV. A. CLEVELAND COXE, D.D., Bishop of Western New York.

Friday, February 11th.—"Carlyle," by the REV. PROFESSOR CLARE.

Friday, February 18th.—"Latest Advances," by the VERY REV. PRESIDENT NELLES, President of Victoria University, Oobourg.

Our Annual Conversazione has been announced for the 9th of next month, and the various Committees have already begun work. We expect a most enjoyable evening, for an excellent programme of music is looked for. It might not be out of place here to ask why Trinity need obtain all her musical performers from outside our walls, there is excellent material here for a Glee Club, and College glees are always most acceptable to our guests. Some years ago we had a very good Club, and one or two glees were sung at our Conversaziones, why should we not now revive our Club that future generations of Undergraduates may look back on our time as that in which among other things, Trinity College Glee Club was firmly established?

The Council of the Theological and Missionary Society held their terminal meeting on Monday last, when it was decided to hold the following meetings for devotion and instruction :

Monday, January 31st.—Regular Meeting. Paper by the REV. PROVOST BOY, on "Some Features of the Canadian Church."

Monday, February 14th.—Regular Meeting. Paper by the REV. JOHN LANCASTER, M.A., on "Christian Unity."

Tuesday, February 22nd.—Devotional Meeting.

Monday, March 14th.—Regular Meeting.

All the above Meetings will begin at 8 o'clock. It is to be hoped that as many Graduates and friends of the College as possible, will attend.

We much regret having to refer a second time to an intolerable nuisance, which exhibits no signs of abating, namely, the escape of gas from the base burners, more especially from that in the lower western corridor. The inhabitants of that corridor have repeatedly been awaked in the night by breathing in the poisonous exhalations from the neighbouring stove, this, with the unpleasant heady feelings which follow this nocturnal indulgence in coal-gas, warrants us in a demand for an inspection into this nuisance.

OUR EXCHANGES.

The *Lantern* contains several extracts bearing upon the new system in College legislation and discipline, namely that of under-graduate representation, which has been adopted in several of the American colleges. This radical change in the relation of faculty and students to each other has proved in all these institutions a pronounced success, and is a system, which, though receiving in many cases a stiff opposition, is growing in favour, as through its adoption many of the discordances which too often arise under the present mode may we hope be swept away.

We concur with you *Sunbeam* in your laudable ambition to publish only original poetry in your columns. Judging from your initial step, a more intimate acquaintance with the laws of metre among your subscribers to that department is necessary for its fullest success and to place it upon an equality of merit with your prose contributions.

Why does the *Critic* persist in its custom of inserting in its local column, isolated words with a mark of admiration accompanying each?

To an outside reader the fashion is insane and pointless; to the local under-graduate, for whose benefit they are doubtless published, they are reminiscences of jokes and escapades of such a nature, we should judge as would not warrant their being paraded in the College organ.

The *Presbyterian College Journal* has ever preserved a tone of severe sobriety; that the soul of humour however is not dead in the College is evidenced by the following extract from the metrical apology of a freshman for his inability to contribute to the columns :

My pen is an apprentice yet
A ramblin', shy apprentice yet;
It scarce wad be
The thing for me
An article to prent as yet.
Sae I daurna', sin' ye'd jest it yet,
Comply wi' your request. Bit yet
When I sall hae
A braw B.A.
To grace my name, I'll test it yet.

We have also received following:—*The Rockford Seminary Magazine, The Hamilton Literary Monthly, The Queen's College Journal, The Pennsylvania Western, The St. John's College Magazine, The Berkleyan, The Foster Academy Review, The Acta Victoriana, The Sibyl, The Dartmouth, The Princeton Press.*

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There will be a Supplementary Examination for Matriculation in October.

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.

—:—

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