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Vol. IV.

TRINITY COLLEGE, TORONTO, DECEMBER, 1882.

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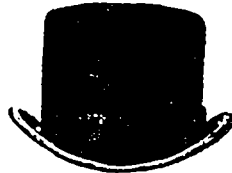
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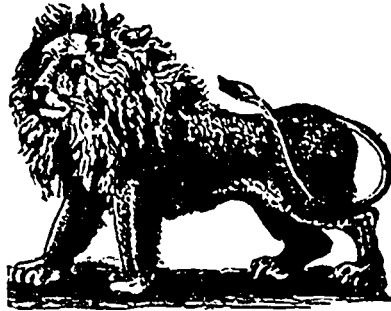
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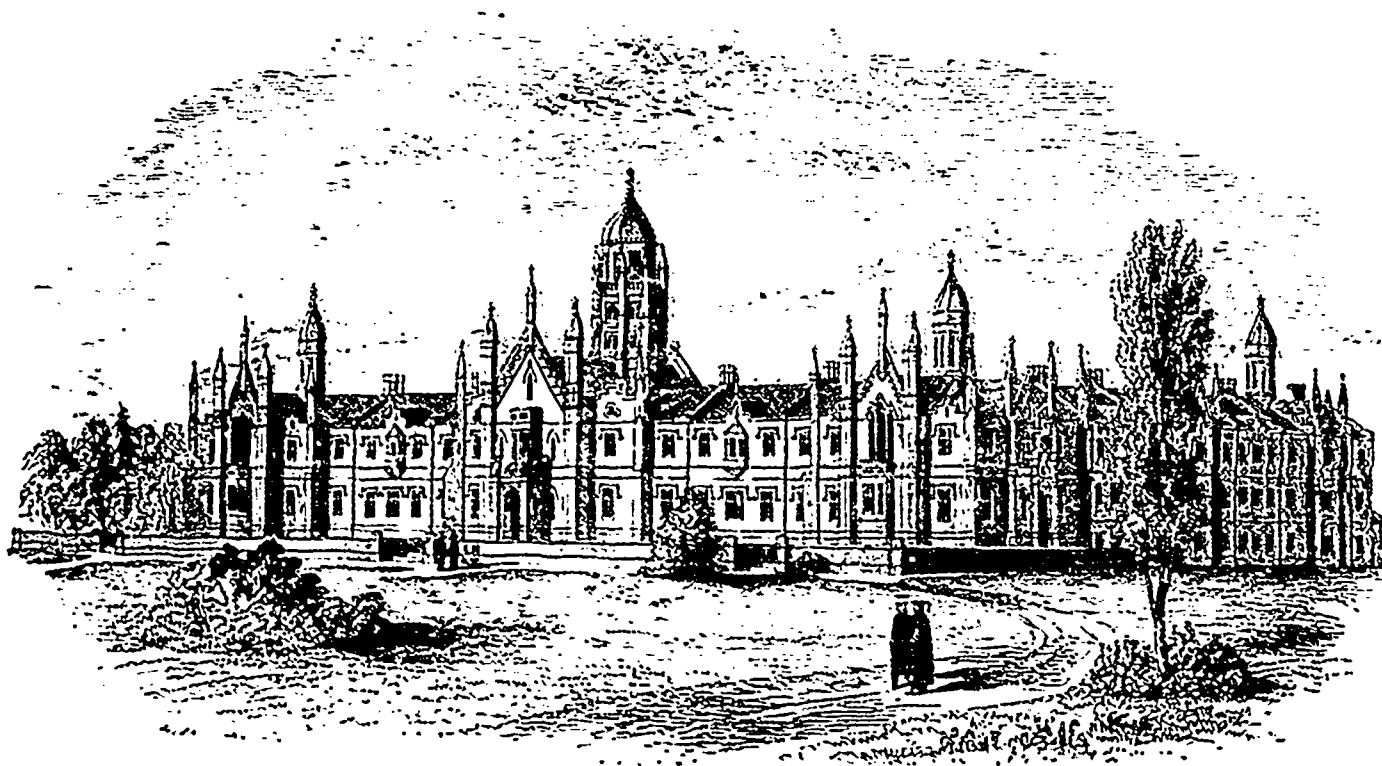
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Rouge et Noir.

FORTITER FIDELITER FORSAN FELICITER.



Vol. IV.

TRINITY COLLEGE, TORONTO, MICHAELMAS TERM, 1882.

No. 1.

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DERELICT.

I.

I saw a proud ship, tall and gay,
 With streamers waving merrily,
 From lock to lock, a weary way,
 Toil slowly upward to the sea.

And ready hands sprang at her word
 The mighty gates swung free and wide ;
 And many a nimble tongue was heard,
 In wonder at her stately pride

The ruddy light of morning fell,
 On folded sail and naked mast ;
 Louder and louder grew the swell
 Of voices, as the way she past.

And when the noon stood hot and high,
 The broad sails drank the strong sea breeze,
 While shrilly rose the wondering cry
 Of thousands on the thronging quays.

And far behind her as she swept
 Over the wide, sun-sprinkled sea,
 A murmur of deep voices crept
 Marring the white waves harmony.

I saw that stately ship again
 Upon the rocks, a lonely wreck,
 And long the sea-worn sails had lain
 Like shattered wings across her deck.

I heard the dark sea leap and roll
 About the black and Sundered beams,
 And one by one the long waves stole
 With dreary murmur through her seams.

And there no human thing could be
 No sound save the lone sea-wind's moans,
 And the deep voice of the wind-worn sea
 Upon its cold and barren stones.

II.

So did I watch a strong man's life
 Steal slowly upward hour by hour,
 Through the grim paths of toil and strife
 To the cold majesty of power.

And thousands sprang to aid him by,
 And watched through all the weary race ;
 With murmuring lip and dazed eye
 The cold calm wonder of his face.

The glow of youth grew sere and dead,
 As year by year the way slid past,
 Till furrowed brow and silvered head
 Beheld the broad bright sea at last.

Short, stormy years had come and flown,
 I saw that stately life once more
 A dreary wreck, storm-riven, blown
 Upon the bleak world's barren shore.

Half-heeded now the deadened roll
 Of envy, sorrow, strife and pain,
 With sorrowful, soft, murmur stole
 Through broken heart and weary brain.

ANIMAL MAGNETISM.

The oft-quoted Shakesperian saying, "There are more things in heaven and earth than are dreamt of in our philosophy," is in no case more true than in that of animal magnetism, or as it is more commonly termed, mesmerism. The progress of this science, for it has attained an importance worthy of the name, has been in the face of ridicule and opposition, learned men have denounced it as imposture, scientists have derided it, and yet within one hundred years of its inception, or rather promulgation, it occupies a position in the learning of to-day, and presents phenomena baffling the most accurate investigation.

The term "mesmerism," is, as most people know, derived from Mesmer, a German scientist, who from his investigations with regard to magnets came to the conclusion that there existed in the human body a peculiar force which he called "animal magnetism." The source of this peculiar power is unknown. It may exist, and does in the most unlikely individuals. It is not limited by distance, and its possession gives to man a power over his fellows of a nature tremendous to contemplate. The possessors seem to be, as it were, isolated specimens of humanity in its fullest development towards which science shews it to be tending ; when our bodies no longer hindrances as they are now, shall be the absolute servants of the spirit, which, baffled by no obstacles of space or position, shall place man in his true status "a little lower than the angels."

Mesmer, who, as I have said before, was the discoverer or rather I should perhaps say the first publisher of this wonderful force, succeeded in Paris for some time, but refusing to communicate his secret, roused the jealous envy of the medical profession, who succeeded in having a royal commission appointed to investigate his claims. As the commissioners were mainly physicians, it is not difficult to conjecture the result ; they pronounced Mesmer an imposture. But not even a royal commission could stifle truth, and gradually the belief in animal magnetism, supported by well authenticated instances, spread, till as I have said before, it is now a recognized force, and one of such power that there can be but little opposition to its possessor : no bounds scarcely to his power over his fellows. That this influence so mysterious in its character is used for evil purposes is certain—such a power could not fail to be, but the extent of that use is unknown. Is it not to this that we might with some appearance of correctness assign the oft-repeated assertion of criminals, who for no apparent object commit a crime, their only plea being, they could not help it ? That this may in many instances be no idle excuse, was shown quite recently at a meeting of well-known New York doctors convened for the very purpose of investigating these phenomena. The experiments conducted by themselves were numerous, and fully illustrative of the principles, and the conclusion unanimously arrived at was, that

justice in order to deserve her name must begin to make some provision for this novel factor in criminal jurisprudence. Any person who has seen the most ordinary experiments in mesmerism, and observed the total subjection of the person operated upon to the operator, cannot fail to have been struck with the dreadful consequences that might ensue should such a power belong to an unscrupulous person. I said before that Mesmer was rather the promulgator than the discoverer of mesmerism. There can be no doubt that it was early known and practised in the east by the magi and priests of the ancient faiths, at the same time as many other branches of natural magic, the knowledge of which has now passed away, except from a few isolated individuals. It is remarkable to note how the more our knowledge of those strange Eastern lands, whose civilization is lost in the mist of ages increases, we are forced to own more and more that the existence of mysterious natural agencies, an idea up till now scoffed at, is the only way of accounting for strange exhibitions of power which have been well authenticated. I was much struck with a remark I met with in reading, "Europe is the understanding of the world. The Orientals have more spiritual power, and are further removed from the material," and again with reference to the modern cast of thought, "We are too wise now. We trust what we call our judgment, and reject our instincts, we never accept our impressions, but begin to reason upon them, and so mar and obliterate them. But the intellect is less wise than the spirit, and vastly slower. The soul is as sensitive as the eye—it sees at once. As well say we don't see physically at once, as spiritually. Spiritual perceptions are as instantaneous as sight. Instincts are superior to reason." If these two remarks are taken together, we shall see I think the reason of the incredulity with which all things out of the common are received in the most civilized nations, and shall perhaps by pondering over the second quotation I have made, begin to see that it does not always follow that everything which is not at once explicable by our reason is imposture.

Mesmerism fortunately is removed from the suspicious surroundings which will always militate against the reception of spiritualism, whether it be true or not. It requires no darkened room, or any other paraphernalia, and its results are too patent to be disregarded. I, myself have the pleasure of knowing two individuals possessed of this remarkable gift; though they were aware of its existence, they could give no account of how it was exercised. One of the gentlemen I refer to, told me that when he mesmerized he felt the power going from him, and the exhaustion after manifesting the power seemed to show that the force is intimately connected with the vital principle. It seems to be of the same mysterious nature as that which a serpent exercises over a bird, with the additional peculiarity that in some subjects who have been once brought under the influence, there remains a subjection to the wish of the mesmerist which

is independent of contact or space. This feature of which there is ample evidence, does away with the commonly received interpretation, that the subject is governed by his own ideas and not by the will of the mesmerist. In Chambers's Encyclopædia under the heading, "Animal Magnetism" there is this statement: "No wish of the mesmerist, or of any other person was ever known to affect the subject, until it was conveyed to him by voice or otherwise." This statement may be true with regard to the large percentage of persons who can mesmerize themselves by steady gazing at a fixed object, and the production of sleep in this manner known as hypnotism is a well-known medical phenomenon, but it is not universally true. There are persons who are capable of mesmerizing independent of any action on the part of the subject calculated to bring him into subjection, and they have no need of expressing their wishes to that class of subjects I have spoken of before, who once mesmerized remain under the power of the operator. The mere forming of an idea with reference to such subjects seems to be sufficient to affect them powerfully. I, myself, know a case of two brothers who are in this peculiar relation to each other, one of them being a mesmerist of remarkable power.

There is a kindred subject connected with mesmerism clairvoyance, upon which much doubt has been cast. It has however, been proven in many instances that in subjects of a peculiar temperament, the clairvoyant power exhibits itself when under the mesmeric influence. Neither does this latter condition seem always necessary. An instance occurred last summer, for the truth of which I can vouch. A young lady was staying with some people with whom I was well acquainted, who was able under test to read writing placed at the back of her head. She could not explain the phenomenon. She said that the words mirrored themselves one by one on her brain. This exhibition of power was followed by the same lassitude as I have mentioned was apparent in the case of a mesmerist.

Space will not allow me to enter more fully into the examination of this interesting subject. My object has been to awaken intelligent enquiry, and to shew as far as lay in my power that mesmerism is something more than the mere juggling it has generally been considered, and with this view I have cited no instances except those which have come within my own personal experience. It is nearly time that some searching and scientific investigation should be made, whereby we might be enabled to discover the laws operating to produce these strange phenomena. It is not a question of imposture; it is one of the highest importance, and which I trust will in the march of intellect and science not be overlooked.

Thomas B. Angell.

GARFIELD.

PRIZE POEM.

1882.

God's ways are not man's ways—we oft would change
 The issue of events, which seem so strange
 And useless to our darkened sight—Had we,
 We think, the making of life's history.
 How purged would be the page of each man's life
 From bloody tragedy, and Godless strife,
 That when the time for writing "End" should come
 The whole might form a pure and spotless tome!
 A world of doubting Thomases are we,
 For if we do not handle, touch, and see,
 Our Faith is fearful of each coming day
 O'er which uncertainty holds restless sway!

Life is a hidden mystery—we live,
 We are convinced by proofs our feelings give,
 Yet further know we nothing—we but dream,
 And are not sure that things are what they seem;
 The far-eyed sibyl cannot well foresee
 One moment's space into futurity.
 We mark events, but that which will ensue
 We dimly guess—'tis all that we can do!
 Like ships upon the broad and mighty ocean,
 We sail upon the sea of life's emotion;
 The billowy storms that sweep the good ship's deck
 Are like the passions which life's vessel wreck;
 But when a calmer, happier mood holds sway,
 Right merrily the boat glides on her way.
 Another mystery! How can we tell
 Whence come these passions we all know so well,
 Most wondrous are ye, nature's complex laws,
 We feel your force, yet cannot trace your cause.
 But let us pause, and for a moment's space
 With this great mystery stand face to face,
 And see how everywhere, when unrestrained,
 Dark passions have such woeful mastery gained.
 That crimes, too dark to be without them thought,
 Have been with cool deliberation wrought.
 When in Time's morning Cain gave passion vent,
 And shed his brother's blood, so innocent,
 Upon his head the murderer's curse descended
 Which never has nor never will be ended,
 While soul and body are in union blended!
 See Christ transfixed upon the cruel tree,
 A monument of man's depravity!
 And so in every age the world has seen
 Hath Vice the murderer of Virtue been;
 For Virtue ever takes the better part,
 While Vice in malice stabs her to the heart.
 'Twas so with thee, O Garfield, Virtue's son,
 The accursed passions, rising all as one,
 Flew at their monarch's summons, that they might
 By that foul deed make weak the cause of right!

O Garfield, low I bend in homage to
 Thy lofty spirit. Earth has nourished few
 Such God-like natures. Noble lives like thine
 Are beacon-lights upon the shores of time,

To guide the poor storm-beaten vessel past
 The rocks on which 'tis fatal to be cast.
 How many a struggling lad who reads the page
 That tells of thy canal days will assuage
 The grief and sinking in his heart, and take
 From thy strength courage newly-born to make
 Fresh efforts to exalt his sinking spirit
 More to the level of thy lofty merit.
 The careworn student, sad with mental toil,
 Whose thoughts with loathing from his books recoil,
 When grim Despair, fought bravely off till now,
 Has cast its darkening shadow o'er his brow—
 To him remembrance of thy Hiram course
 Will burst with all its quickening moral force,
 And from the ashes of his mental pain
 Hope's smouldering fires awake to life again.
 And all the struggling spirits who aspire
 To elevate themselves to something higher,
 Deep draughts will drink of courage from thy life
 And set anew their weapons for the strife.
 For if this earth-born, sin-begotten man,
 Whose life in poverty and want began,
 Could so superior rise to all mischance
 And break the blows of evil circumstance,
 That king above his fellows, unsurpassed,
 He stood upon Fame's highest throne at last,
 Sure then there is a little hope for me
 To rise above poor mediocrity.
 I said that life was like the surging wave,
 Which men, like storm-toss'd ships, are doomed to brave;
 Subject to all the treacherous winds of heaven,
 By Passion buffeted—by Ill-wind driven.
 More like the drop, each individual soul,
 That added to its fellows makes the whole—
 For just as they have union with each other,
 So close that one's disturbance stirs another.
 So every life is well or ill effected
 By other lives with which it is connected.
 The stone that on a shoreless sea one flings
 O'erspreads the whole with ever-widening rings;
 So when into the sea of life is thrown
 Some great disaster, to no one is known
 The magnitude and limit of its force,
 Nor what the ruin that will mark its course.
 The list of martyrs is by angels guarded,
 And bountifully are their souls rewarded
 Whose names a monument eternal stand
 Emblazoned there by the unerring hand.
 And high upon this list shall Garfield's name,
 Fair traced in shining characters, proclaim
 To all the white-robed host that when he bled
 'Twas for humanity his blood was shed;
 For he was victim pure enough to show
 Into what depth depravity may go.
 And 'mid the incense of a nation's sighs
 That rose around that bloody sacrifice,
 His soul was wafted upwards to the skies.
 Go, soul, and with thy God forever be.
 A mourning world shall sing thy threnody.
 When mother earth received him to her breast,
 There on her bosom through Death's night to rest,
 Her great heart throbbed within her painfully,
 His wasted frame and weary look to see,
 And when she kissed his brow, wet with death's dew,
 And o'er his form her mantle gently drew,
 A quivering tremor shook her mighty frame,
 And low her wind-voice breathed his honoured name.

Thomas Owen Torunley.

SOPHISTS.

In the early history of Philosophy we find that very seldom was *speculative* pursued in conjunction with *practical* study; this is, in a degree, to be accounted for by the fact that science was as yet in its infancy and consequently the materials on which a philosopher had to base his further researches were both scanty and inferior. As a natural result of this there arose two parties, of which one devoted its attention to all speculative subjects, the other wholly to practical philosophy, thus creating two distinct and what finally became antagonistic schools of thought. It is of one of these that I wish to speak, viz., that class of men who by contemporaries were, and by historians of all ages posterior have been, called Sophists, a term which arose first during the 5th Century, B. C. The origin of this term is, σοφιστής—one eminent for knowledge and wisdom; among the first to whom it was applied were Agathocles and Damon, highly talented men who were capable of teaching all the then existing branches of knowledge.

Under the above definition may be classed all men distinguished either for music and letters, applying merely to their talent exclusive of personal character; but it was only for a short time that this meaning clung to the appellation; soon there crept upon it a certain invidious sense, an implied reproach, so that it would no longer apply altogether to those whose powers it once so clearly expressed. But still it clung to them, and even at the present day it is inseparably associated with their names. Towards the close of the 5th century, B. C., Plato came forward as a zealous philosopher in the speculative school, and from the very opening of his career as such, he seems to have cherished an implacable hatred against the Sophists, conspicuous among whom at that time for talent and latitude of thought, were Protagoras and Prodicus.

Athens, at that time the literary capital of the world, was noted for the freedom with which every man could express his peculiar ideas and thoughts, whether they were critical or otherwise. Hence Plato was not backward in censuring those who taught practical doctrines which clashed in the abstract with his own speculative turn of mind: both his antipathy however, as well as that which Socrates held for this school was based on sincere grounds—grounds to which they attached the greatest moral importance. Plato was a great “reformer and theorist,” and dissented from all society on moral grounds; the school of Sophists professed to train the youth of Athens in such a way as would fit them to fill either a public or private capacity in a becoming way under the constitution of their own state, and took for their basis “that type of character which estimable men exhibited and which the public approved of.” The Sophists are represented as a new sect just sprung up; a set of innovators; a class of men who sacrificed the means to the end, who unscrupulously undermined the morality of

Athens by teaching such doctrines, as by their seductive arguments misled its youth, and all for their own selfish interests and individual gain. But there should be borne in mind the freedom with which men were allowed by general use to express themselves in those days, and allowance made; whereas most modern critics forgetful of this are willing to take every censure, whether written in earnest or in sarcasm, by ancient writers as undeniably just and true. Success is ever apt to excite envy and jealousies in those of inferior talent and in ignorant persons; hence we can understand the feelings with which the success of Protagoras, as well as that of others after him, was viewed by such a class, although to a man of Plato's character, who was grandly superior to petty envy, and so enthusiastic a promoter of reform, we could never attach the charge of jealousy. The great popularity which these men attained when travelling through Greece, the number of their pupils and the amount of their pay are almost sufficient to prove that they were no teachers of lax morality. One feature, however, in the Sophist's life especially repugnant to such natures as those with which Plato and Socrates were endowed, was their *professional* role—their acceptance of fees for the information which they imparted; they were of an entirely different school, and scorned such an idea, as aiming at the root of morality, as destroying the implicit confidence which should exist between master and pupils—in other words, as placing the teacher in a position of servitude with respect to those whom he taught.

Cicero even goes so far as to define a Sophist as “one who pursues philosophy for the sake of ostentation and gain.” Plato holds that rhetoric, which was one of the principal subjects in which they instructed their pupils is “a mere unscientific knack enslaved to the dominant prejudice, and nothing better than an imposturous parody on the political art.” Taking this view of the subject, what shall we say of those gifted men who in all ages by their powerful eloquence defend the criminals arraigned before the courts of justice? Even the severest critic and declaimer of the Sophist of ancient days cannot but bear witness to the fact that such men as these are the stays and promoters of morality throughout the civilized world. Modern critics have added greatly to the censure contained in what cannot be termed otherwise than, lampoons of early writers (e. g. “the clouds” of Aristophanes) of a school antagonistic to Sophistry. They seem to forget that at that early period, when society was in a crude and undeveloped state, men were apt to give utterance to much more bitter and far-fetched sarcasms and censures than in the present day of polite culture. As a glaring example of the injury wrought on the Athenian state by the ignominious teaching of Sophists is quoted oftentimes the falling off—the deterioration of morals which took place between the opening of the 5th Century, B. C., and the end of the Peloponnesian war; but it is now almost generally accepted, that there was

rather an improvement than deterioration; and it has been recently proved that many other causes, even if it were not the case, were at work during that period tending towards the undermining of society, and placed by the side of which, sophistry, supposing it as black as it is represented, would be but a mere shadow.

Considering the vocation which Sophists followed—that of training the youth in all the then known branches of study—the fact of their being public teachers, it almost naturally follows that they would be more shallow, and more superficially informed, although, perhaps under the circumstances, better fitted to educate youth, than the ascetic philosophers. The philosophers proper were an exclusive sect; although each one that mooted a new theory would have disciples, they necessarily were but comparatively few in number, while the Sophists formed with their pupils the training schools of the day, thus filling what would otherwise have been a perfect void; in fact the most accomplished Athenians owed their noblest ideas and habits to the teaching of one of the Rhetors or Sophists.

The chief education of the early Grecian consisted in two branches, embracing: First—the cultivation and expansion of the physical powers. Second—the ennobling of the mind by literary and musical efforts, not only to sing the composition of his country's bards to his own accompaniment on the lyre, but to be himself able to compose in the many and difficult metres in which the Greek language abounds. Where then was the youth of Athens to go to acquire this requisite cultivation but to the Sophists? It is a mistaken idea that this class of men actually sprung up as a new sect during the 5th Century B. C.; they had long ere then existed, but it happened just at this crisis that men holding their tenets and of eminently talented genius came forward; they worked on a much wider field; their extent of knowledge was much more expanded, and their style of composition and speech pre-eminently superior to all their predecessors. Hence their very power brought them into prominence and under the notice of those who were ever ready to tear with the all-powerful weapons of caricature and sarcasm; and it was not without effect that they wielded those weapons, for down to this very day, together with the sense of wisdom implied in the word sophist, is included a certain invidious sentiment, which indeed perhaps holds the predominance. *C. H. Brent.*

HORACE 26TH ODE. BK. I.

The muses' friend, woe, fear, I'll cast
Far from me to the wanton blast
To waft to Cretan Seas.
Indifferent, I with careless soul—
What ice king's dreaded 'neath the Pole,
What frights Tiridates.
Sweet muse who lovest fountains pure,
Twine prythee with the sunny flower
For Lania a wreath.
Bereft of thee my praise is vain,
To deify him by new strain
Beseems thee now with Lesbrian lyre,
Thy sisters too a tuneful choir
His fitting praise to breathe.

J. J. Goufrey.

Rouge et Noir.

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TRINITY COLLEGE, TORONTO.

MICHAELMAS TERM, 1882.

IN our last number we published an editorial note suggesting that the date of Convocation be changed, in order to enable graduates who wished to enter the Law Society as soon as possible after having obtained their degrees, to do so without being put to the inconvenience and expense of a Special Convocation. Now that the Matriculation examination is to be held in June instead of in October, as heretofore, why should not Convocation be held immediately after the mid-summer examinations, or the 1st of July or thereabouts.

FOR the first time we should like to make a suggestion on our own behalf, viz. the Editorial Staff of ROUGE ET NOIR. Could not a room—no matter how small, be given up to us as our own particular and special sanctum, where the management might keep their books, accounts, manuscripts, exchanges, &c. At present these things are scattered all over the College, causing great inconvenience to the staff generally. Even a "coffin," if fitted up with shelves and a table would be sufficient to supply our frugal wants.

WE regret that the following *errata* should have occurred in the poem entitled "Columbus" in our last issue. For

read "Now so it happened that at this very time,"

read "Now so it happened that, &c."

After the line

"Day after day the sun climb heaven's dome"

should follow

"Day after day he wheeled in glory home."

Again for

"Fresh sea-weed—fresh from wat'ry caves"

read

"Fresh sea-weed, newly torn from wat'ry caves."

NOW that we have the portraits of our honored founder and late Provost upon the walls of the Convocation Hall, we would suggest that a like tribute be paid to one, who through his whole life did all that lay in his power to further the interests of the University. We refer to Bishop Bethune, and not only did he do so much for

us, but all his sons have carried on the good work, therefore we think that it is but just that this slight tribute should be paid to his memory. As has been suggested before in these columns, the excellent portrait which hangs in the dining room of Trinity College School, Port Hope, might be copied at no very great expense.

THIS Convocation was remarkably successful, in what we may term an oratorical point of view, and we say this especially with a reference to our new acquisition of a public orator Professor Boys discharged the onerous duties of the position in a way to reflect the highest credit on the University. It is no easy matter to compose three Latin speeches each suitable to the particular person introduced. And not only was this felicitously done, but these speeches were delivered, as one of the papers remarked, with a fluency and oratorical power, which few attain, even when speaking in the vulgar tongue.

We are glad to note too, that the English Prose prize, which has not been competed for since 1879, was carried off by Mr. Townley, who has just graduated. Though the subject "Garfield" was not a happy one, having been, as a graduate remarked, so tremendously hackneyed, Mr. Townley produced a poem which was decidedly above the average of prize poems, as we think all will agree who read it in this issue. The English Essay prize too, was again carried off by Mr. Davidson, B. A., who produced a remarkably intelligent and interesting treatment of a difficult subject "Æstheticism." We hope that next year we shall see the various prizes for Latin and Greek composition competed for.

Looking at it from every point of view, the Convocation of 1882 must be pronounced a decided success and a cheering omen of the still greater measure of success Trinity will meet with in the future.

THE Convocation Day, which has just passed, will, we think, be a memorable one in the annals of Trinity, not only on account of the distinguished names then added to her honour roll, but also because it was the first occasion on which the authorities could officially present to the friends of the University the results of the policy inaugurated last year.

Of the successful results of that policy, so far as it has at present been carried out, we spoke at length in our last issue, and we shall not therefore make any remarks on the Chancellor's speech, beyond saying that it presented them in a clear and lucid manner. A large portion of the interest of the occasion naturally centred in the speeches made by the Bishops of Toronto and Algoma, and the Dean of Montreal, on whom Doctor's degrees were conferred. The first named dignitaries confined themselves to very short addresses, but the Dean of Montreal, in the course of an eloquent speech, made some remarks which are worthy of preservation, as illustrating the spirit which ought to prevail between the different

parties in a church whose great boast it is, that she is wide enough to embrace almost every shade of orthodox opinion. The Dean is, as everyone knows, the great representative of the Evangelical section of the church, and bearing in mind that fact, it is interesting to note the tenor of his remarks on the subject of a University, whose opinions have been said to be, though they are not, of a different tendency. He spoke of the great pleasure it gave him to be the recipient of the degree, of the good work which Trinity had done and was doing in the cause of combined religious and secular education, which, as the public orator remarked in his presentation speech, are complementary and necessary to one another, and concluded with an earnest avowal of the love he bears and should ever bear to this University, though separated from it by distance. This is the right tone to use, and we cannot think that the Dean was doing otherwise than expressing the opinion of the educated and enlightened section of the great evangelical party. We are more than ever convinced, as we have long been, that the petty and malignant spite with which Trinity has been pursued almost since her foundation, and which has seized every opportunity of maligning her, was not the opinion of the evangelical party, but of a small but noisy faction who foresaw in the success of Trinity the downfall of their own autocratic power. This sacrificing of the interests of the church at large to the personal and private desires and opinions of an influential few has ever been the bane of the Canadian Church, which can never assume her rightful position until her members learn to subordinate their own individual interests to the needs of the whole church. We think that this period is now passing away, we fervently hope so, and that the day is very close when we shall see the two great sections of the church laying aside their struggles to impose their opinions *vis à vis* on the other, and working harmoniously together to advance the great causes of religion and civilization which are indissolubly connected.

COMMUNICATIONS.

To the Editors of ROUGE ET NOIR :

SIRS,—Through your medium I should like to call attention to what, in my mind, is a crying shame, viz., the present state of the reading room. It is true that it has been improved since last year, but, I may safely say, if improvements proceed at the same rate per year, none of the present generation, and few of those next, will see it even in an EFFICIENT state.

The desks on which the papers and magazines are placed are beyond the reach of all mortals of ordinary stature, unless they avail themselves of the aid of a few very unstable benches; moreover, two wooden chairs (capacious as they are), will hardly afford sitting accommodation for the college; add to this that the stove, through age, has lost all the power it ever had of giving heat, and I feel assured that you will agree with me in saying that something should be done at once. It is the only "common" room we have in college, and at a very trifling expense might be made comfortable.

Yours, &c.

TRINITY COLLEGE, Dec. 4th, 1882.

F. J. Z.

TORONTO, Dec. 4th, 1882.

A NEW CONSTITUTION.

To the Editors of ROUGE ET NOIR :

GENTLEMEN,—That I may not take up too much of your valuable space, I will say what I have to say as briefly as possible. It is a deplorable fact, acknowledged by all those who have any interest in our chapel, that the music is not what it should be. Sunday after Sunday, one is compelled to sit under some very grating hymn tunes, and when the tunes happen to be good, they are invariably spoilt in the rendering. For instance, to the first hymn for Advent Sunday was a tune which was so unsuited to the rhythm of the lines, that, without a book, one would be quite at a loss to make out what words were being sung. The second hymn, the tune of which is, perhaps, one of the most difficult to sing properly, was only attempted by some seven or eight of the students. This music cannot have a good impression on our visitors, and more important still, it distracts the attention that every sacred song is intended to command.

The organist finds it impossible to have a full attendance at the practices, and it is not to be wondered at, seeing that there are neither chant books nor hymn tunes for the use of the students. Without these necessities, good singing is out of the question, and in as much as Sunday morning chapel is compulsory, an attractive service is desirable.

Yours, &c.

C. SHARP.

To the Editors of ROUGE ET NOIR :

Gentlemen,—

We are envious, not to say discontented. Certain of our members have lately been paying visits to Wycliffe Hall, and bring back reports which, were it not for the unimpeachable character of our informants, we should be inclined to class as travellers' tales. What will our readers think when we say that the students of Wycliffe Hall are provided with table napkins; nay more that the love of the beautiful innate in human nature, is provided for also by the placing of flowers upon the table at meals. Is it to be wondered at that the information almost passed our belief. But, seriously speaking, those improvements are moves in the right direction, and the sooner our College authorities follow the example the better. The outlay involved in providing napkins would not be a very serious matter; in fact nothing when compared with the additional comfort. Our motto here now is stern utility, combined with the very smallest modicum of beauty, so we suppose the flower question would hardly have a chance of consideration. Now too that we are on the subject, is it not almost time that we had some new furniture? We are behind time in acknowledging the wondrous merits of a coat of paint, but still we do not think it can correct though it may hide inherent defects, such as drawers that will not open, and tables minus the drawers originally intended for them. As we said before, the contemplation of the comforts provided for the students of a younger and rival institution, awakens in us a considerable amount of envy, and the feeling that it is about time something was done for us in this way too.

Yours truly,

DIOGENES.

It is said that a new era has come in the history of our Literary Institute, and that it is marked by improvements in all the departments; that the council are now more industrious, the debaters better prepared, the readers more frequent, and the essayists more instructive than of yore. We are happy to welcome the change (part of the general reorganization) but if much has been done certainly much more remains to do. Not long ago the writer had the privilege of being present at a meeting of the society, when after the customary routine a movement was made against a certain most valuable member of the council, and it then seemed that there was a wonderful lack of formality, not to say courtesy, in the proceedings and manners of the members. Surely in a society formed especially to train debaters these questions of forms should receive more attention than they do with us. The regular debate was well done, but when it came to the general meeting there seemed to be a universal ignorance of what was the right thing to do next, which extended from the graduates down to the freshmen. The subjects of complaint against the peccant councillor were lucidly set forth, and his reply, when it came, was most plausible, but the intervening space, when the matter was supposed to be debated and ventilated, was simply a hideous chaos—members arose and contended with each other who should speak first, each surrounded by a ring of backers who shouted at each other and at the chairman in a way that cannot be described. Those who were present will no doubt remember it. But the worst feature was that they seemed to be unaware that they were all wrong together, and guilty of contempt of the chair in the most flagrant manner. There were no speeches properly so called. A member would rise and shout some disconnected sentences and then be pulled down or out-yelled by some opponent. No attempt was evident to let each party be heard from alternately as it should be if we are to recognize parties at all. The members were scattered about the room. The loudest and longest winded enjoyed a monopoly of the privilege of speaking. The most ridiculous arguments were advanced and not gainsayed because every member was far too busy trying to have his own way to think that we had met for a discussion at all. The chairman was himself a proposer of one resolution, and afterwards gave a ruling about it; and in fact as a whole the proceedings were discreditably to our society and ourselves as presumed students of debating.

Much of this evil as briefly sketched here arises from our old constitution, and also from the ignorance of our members even of it. Much also from the custom of making the man who is debating one night a chairman the next, and much also from the overbearing nature of a majority with us. A question is promptly settled indeed unless it has a sufficient number of sup-

porters to shout loud enough to keep it before the meeting.

Of course by writing hastily and remote from the seat of action we cannot go as fully into matters as we would choose, but we venture to suggest some changes which would probably turn out well, and at least we hope by this article to arouse some of our vigorous reformers to action in this matter. First and foremost then a committee should be chosen to sit after the regular council meeting and gradually revise the whole constitution. They might read their improved versions and bring up doubtful points at the next general meeting. If they were well chosen, and worked steadily it would not take long to review the whole. Then it might be fairly copied and submitted to a general meeting of the society for debate and approval, after which we fancy it would be a good thing to reproduce it in several copies. For instance one for the reading room, one for the secretary, and one for use in the body of the hall, and so on. This would let the members get a good knowledge of the constitution, which at present they sorely need. One great defect of the present book is that contradictory rules exist together in it, and also another is that it is without arrangement or system. It would be a good thing to bring the new one out in chapters and sections, dividing it under general headings, such as the duties of the officers, the order of proceedings, and so on. This would not be hard to do when the whole had been revised, and was awaiting the general discussion. Hitherto, when a revision of the constitution has been demanded, some particular rule has been changed, or else the secretary has been set to work to make another copy, arranging the divers amendments, and contradictions in regular order. But all must agree that the evil lies deeper than this.

Another reform we venture to suggest is that the chairmanship should be a regular office, filled by election, and totally independent of the council and their vicissitudes, and also of snatch votes, so as to insure impartiality. If a good man were chosen he would add greatly to the strength of order, and would soon become deeply versed in the constitution, and accustomed to giving decisions. Whilst as an offset to his unique position he would lose the chance of becoming a councillor, and also his vote in ordinary business. Practical experience abundantly shews the entire necessity of such an office in every assembly for free debate. Of course the legislation regarding this office would be entirely new to our constitution.

Again it seems ridiculous to us that individual members of council should not be called individually to account. The result of the present custom is that a member who turns out unsatisfactorily is far beyond the reach of reform, because the college is naturally unwilling to upset the whole council, which, in our small society, is generally the best that could be chosen. The council are elected one by one, with particular reference to

the posts they will hold, and why should they not be turned out one by one if they prove unsatisfactory? The only reasons are that it has been the custom, and that currents of prejudice and personal dislike should not be allowed to affect the public interest. To the first we would reply that it has been the custom too long already, and to the second that a majority of the whole house should express the will of the house, and that our members are gentlemen and can be trusted to see that councillors are not wronged in this particular.

We would further suggest that a smaller room would be advantageous, for warmth, for order, for hearing and for appearance. Also that the seats might be arranged in regular rows facing each other down the room, and that every member should have his own particular seat. This would stop small practical jokers and assist the chairman in running his eye over the meeting to select the next speaker. We think it a mistake to quarrel with members for reading or writing in meeting. It is the best way they can pass an uninteresting part of the work, and at any rate is better than their absence.

We would insist strongly on the respect to be shown to the chairman. No one should speak unless called by name by the chair. All members should bow to the chair both entering and leaving, and all should rise when the chairman enters, and so forth. All this would lend authority to the office. To the same end we would have him the only man in academics in the room. Refusal of his ruling should be a cause of expulsion from the Institute.

We would discourage the roll call and suspension of non-attending members, as after all it is only a confession of weakness. Our meetings should be their own attraction, and every member should be his own master. Fines and rewards we also think weak and savoring of the Sunday-School for the same reason. All these suggestions would work in the direction of solemnity, formality, and order, and would tend to produce the latent talent for debate among our members, and we think would if well elaborated and acted on prove a distinct gain in the future.

TRINITY MEDICAL COLLEGE NOTES.

The great event of last month was the Sixth annual banquet of Trinity Medical College, held in the Rossin House on the 5th ult., and successful in the highest degree. A large number of distinguished guests were present, besides many graduates and undergraduates of the College. Mr. F. W. Dickson, a fourth year student presided. After ample justice had been done to the good things provided, the Chairman delivered an address in which he spoke of the importance of the medical profession and the necessity for a thorough training in medicine. The doctor, he said, ushered the human being into existence, stood by him through life, and not

unfrequently helped him out. He eulogized Trinity Medical College as a place where the embryo *medicus* might be fully developed, and from which he might go forth into the world a full-fledged and reliable practitioner. During the last few years Trinity has become famous as a medical training school, and to-day stands second to none on the continent, the list of students ever increasing, this year, exceeding all heretofore,—from the Maritime Provinces and Prince Edward Island in the east, Jamaica in the south, and from many of the Western States, as far as Oregon. Letters of regret were read from several of those unable to attend, among others, one from the Dean of McGill medical college, tendering cordial greetings and best wishes for Trinity College, which was enthusiastically received. The usual loyal and patriotic toasts were proposed and heartily responded to. Other toasts followed in rapid succession. The "Army, Navy and Volunteers" was responded to by Captain Drayton; "Dominion and Provincial Legislatures," responded to by Dr. Beaty, M. P., Hon. G. W. Allan, and Mr. Mulock, M. P.; "Mayor and Corporation," responded to by the Mayor; "The Press," responded to by Drs. Cameron and Fulton, and Mr. Pirie; "Universities with which we are affiliated and sister institutions," responded to by Hon. G. W. Allan, Mr. Mulock, Mr. Buchan of Upper Canada College, and others.

"The College of Physicians and Surgeons of Ontario," responded to by Dr. Canniff. "The Learned Profession," responded to by Mr. Goldwin Smith. Then followed the toast of the evening, "Trinity Medical College, and Graduates and Undergraduates," which was received with great applause.

Dr. Geikie, Dean of the Faculty, in responding said, amongst other things, that the regular and steady growth of the school was very satisfactory to the faculty, and to its friends everywhere. He gave the following figures:—In 1874-5, the class numbered 76; in 1877-8, the class numbered 128; in 1880-1, the class numbered 136; in 1881-2, the class numbered 168; in 1882-3, (the present year) the class numbered 188. He said the faculty had greatly improved the equipments of the school, furnishing it with every modern appliance, to promote practical instruction in the various branches. He emphasized very strongly the benefits being derived from the teaching of practical medicine and surgery at the hospital, clinical instruction being given every day in medicine and surgery in connection with the outdoor and indoor patients at that institution. He spoke of the arrangements and management of the Hospital as reflecting the greatest credit upon all concerned; and that to the Board of Trustees and the resident medical officer, Dr. O'Reilly, the students and the whole public owe a very great debt of gratitude. The doctor finished his speech by contrasting the advantages enjoyed now by students studying in Toronto, which are not exceeded, if equalled, throughout the Dominion, with the state of things prevailing twenty-five or thirty years back. The

toast was also responded to by Dr. G. O'Reilly, Mr. Casgrain, Mr. Freeman, and Mr. Lang.

The concluding toasts were "Toronto General Hospital," responded to by Dr. G. O'Reilly, "The Ladies" responded to by Dr. Teskey, and a very pleasant evening's entertainment was brought to a close.

The next thing in the near future is the Christmas vacation—a time much looked forward to by all students, and not least by "Medicals," when all sorts of happy greetings, from friends young and old, will refresh those who for months have been hard at work—and re-invigorate them for what the future may have to impose in the way of still further work.

EXCHANGES.

The November number of the *King's College Record* is particularly good, the poem entitled "The Werewolf" is in the words of "Patience" "a wild weird"—but not in the least fleshly thing, but wild or weird as it may be, is startlingly above the average of college poetry.

The *Queen's College Journal* is as well filled and presents as neat an appearance as ever. It has evidently abolished that 'last relic of boyishness in a college journal'—the exchange column. If our memory serves us (which by the way it doesn't always,—in exam. for instance) we remember reading in the *Journal's* columns rather a stinging rebuke to the *Varsity* on this very subject, but perhaps it was in *Acta Victoriana*. If so we apologize.

We have received several numbers of the *Berkeleyan*, each one of which has only the more thoroughly convinced us that this is a paper with very few equals amongst its college contemporaries. It is always well filled with matter that is interesting, not alone to the community in which it is published, but to any casual reader. The department under the head of "Olla Podrida" is to our minds quite unique, for although several other college papers have columns of a somewhat similar kind, as for instance "the man about college" in the *Occident*, yet they all fall behind the airy "Olla" in some way or other. It is some time since we have read any thing quite so refreshing as "Olla's" account of his airing the irrepressible poet. We trust that it will not be long before they take another "constitiooshinal" together.

The *Argosy* for October contains, a remarkably well written, and diverting history of the class of '82, but although we admit the excellencies of this particular production. We can hardly commend the good taste of the editorial management which sanctions such a custom. We should imagine that the individuals, whose various vices and virtues have been here so graphically depicted, would be quite content to let their claims to immortality rest with their position in the "Pictorial History of Eminent Canadians," in which it seems they may hopefully look for a place in the future, near or otherwise "provided they subscribed for the book." The *Argosy* seems to have made very satisfactory arrangements with the "divine Oscar" to supply its columns with the productions of his muse, since his are the only verses we can find in the two numbers before us. We would suggest to the *Argosy* that as Mr. Wilde's poems *complete*, can be purchased for 10 cts. in the *Sea Side Library*, and as at

the rate the *Argosy* is now publishing them it will take about three years and a half to work off the lot, that on the whole most people will prefer to purchase and read them in the collected and cheaper form, so that if the *Argosy* is wise and possesses a poet of as much ability as its class historian, we would advise it (quite disinterestedly you know) to dispense with the D. O.'s effusions, and substitute some original matter in their stead.

ABOUT COLLEGE.

Exam. draweth nigh,—
 Put your trust not in Bohn,
 The fearful one's sigh
 "Exam. draweth nigh ;
 O, would now that I
 Had left 'ponies' alone,"
 Exam. draweth nigh,
 Put your trust not in Bohn.

The annual "At Home" at 49, The Wilderness, was attended by the year *en masse*. Well done 49, we would like you to come of age every month.

We believe that arrangements have been made to affiliate Wykeham Hall with the University of Trinity College, so that before long we may expect to have more than one sweet girl graduate upon our lists, and who will then say that our Museum of *rare* and *interesting* objects is incomplete.

Episcopon still exists, but no longer flourishes as of yore. This can only be accounted for by the general surmise that the *year* which has just left us, bore with it the chief bulk of the Venerable One's sometime contributors. Those who are left seem to be too much depressed at the thought of the burden they have to support, to do even as well as heretofore. It is to be hoped however that this state of things will be to some extent remedied before the next issue.

"The printer's devil is on deck,
 The typos they are done,
 And I must make a local,
 Before to-morrow's sun."

Thus the weary 'local man,'
 Grinding locals all he can,
 Sits and grinds the livelong day,
 Singing mournfully this lay.

A light has been placed in the vestibule which burns all night. This is as it should be, or rather should have been for some time past. The cases of mistaken identity on the gate list were becoming unpleasantly numerous. We were 'jerked' the other morning to be informed that we had come in the night or rather the morning before at 1.30 A. M. We were firmly convinced that we had

sought our downy (?) couch at 11 P. M. the previous evening. We were in a dilemma whether to relinquish our George Washington-like reputation for veracity and acknowledge the untruthful corn, or to remain virtuous, and acknowledge in effect that we had a counterpart in college. We passed the men in mental review before our mind's eye, but not one of them would fill the conception we had so vividly before us of our own Narcissus-like form. We groaned inwardly, but suddenly bethought us of the fine in store, found instant relief, and proved the *alibi*. Even our form is not worth the festive quarter.

Arrangements are being made with the Manager of the Grand Opera House, by which there will be a regular weekly night for students. On this night undergraduates of the universities will be allowed a discount of 25 per cent. on any seat in the house, and when they desire to occupy the part of the auditorium known as "the gods," they will be admitted through Mr. Sheppard's private room, and will thus be enabled to secure the best seats there. If students throughout the city would send representatives to form some central committee, the night could be chosen at once, and all necessary arrangements made in a short time. Mr. Sheppard has done all he can towards the movement, and will have special tickets printed as soon as the night is decided on. Judging from the list of popular attractions already secured, the season will be an excellent one, and we trust the promoters of this "special night" scheme will succeed in carrying it through.

The steward stood near the tempting roast,
 Whence all but him had fled,
 The knife though sharp, he could not boast
 Would cut through layers of lead.
 Yet beautiful and bright he stood
 As one we might adore,
 The roast, while here, was meant for food,
 But now has gone *bee-f-ore*.

We notice with pleasure that Mr. J. Travers Lewis, B.A., has entered into partnership with the following gentlemen for the the practice of the law in the City of Ottawa: James Cockburn, Q. C., and A. F. McIntyre, under the firm name of Cockburn, McIntyre and Lewis. Mr. Lewis, as one of the original founders of this paper, and for some years its chief supporter, always carries with him our best wishes for his success.

We also notice that Mr. G. W. Allan, B.A., has passed his final law examination in Winnipeg, and is now practising in that city.

Mr. T. O. Townley, B.A., '82, left us this week to study law in Winnipeg. We wish him all possible success.

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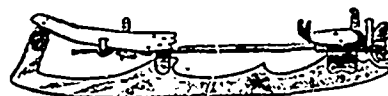
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