

ROUGE ET NOIR.

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Vol. VIII.

TRINITY COLLEGE, TORONTO, MAY, 1887.

No. 5.

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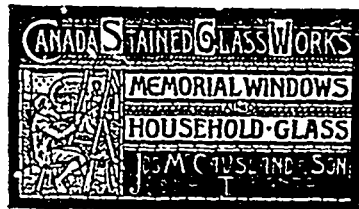
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THE ORIGIN OF MAN.

A LEGEND SUPPORTING MR. DARWIN'S THEORY.

In a huge primeval forest ere our fathers trod the earth,
Within a leafy cocoa palm a chimpanzee gave birth
To twins, and much delighted one fine morning their
good sire,

A 'rang-outang the leader of a neighbouring monkeys' choir,
On his returning early from late "business" at the club,
By saying "You're a father now my dear, my darling hub."
The proud and happy father did at once ask to be shown
The funny little strangers who had come to share his home.
He looked them o'er with pleasure, then his face began to
pale,

For he discovered all at once, that neither had a tail;
Nor this the one misfortune, for their feet were not made
right:

For climbing out on branches they were not adapted quite.
They were nor like their parents, nor like anyone he knew,
And this unlooked for circumstance made him feel very
blue.

So casting a reproachful glance at his devoted spouse,
He climbed along the shaky arm of one of the trees' boughs,
And curling round the limb his tail, himself he forward
swung,
And dangling there for half an hour in deep dejection hung.

The monkeys, being three months old, one day were
skipping round,
And one poor skipper lost his hold and tumbled toward
the ground;
A forking limb received the monk, and partly broke its fall,

Threat the victim wedged between the limbs, began to
bawl.

The loving father heard his little offspring's cry for aid.
And quickly running to the place, the pater much dismayed
Attempted to relieve his child by strong and vigorous jerk;
The luckless victim stuck so tight, the tugging would not
work.

At last a pull released him from the posture he was in,
But, sad to say, relieved the wretch of more than half his
skin,

And showed beneath his outer fur an underskin of white.
The 'rang-outang, his father, was delighted at the sight:
For underneath, the skin was fine and soft and free from hair,
A charming transformation, apt to raise an envious stare.
Divested of his furry garb the young scapegrace was
brought

To face his mother, on whose mind maternal pride so
wrought

That forthwith she suggested that her other child be found,
Suspended o'er the forked tree, and be chucked towards
the ground.

The experiment was cruel, but their family pride required
The children to be dressed alike, so down the tree he's fired,
And sticking in the bootjack it soon had its coat pulled off,
Then sought its puzzled brother who was grinning up aloft.
Their philosophic father being very much disturbed
Concerning what to call the creatures, thereupon referred
The matter to the neighbours, who decided there and then
In solemn concourse, one and all, to call the creatures MEN.

R. B. M.

SKETCH OF CANADIAN CHURCH HISTORY.

The next ten years of Bishop Strachan's Episcopate were marked by anxiety and disappointment. The hopes which he had entertained of a peaceful settlement of the Clergy Reserves question, upon the basis of the Imperial Act of 1841, were soon dispelled. Every year involved the Church more deeply in a bitter struggle, most damaging to her spiritual efficiency, whilst, as the opposing forces gained strength and power, it became now clearer that their triumph would involve the entire failure of the various plans which the Bishop had for forty years past been forming for the good of the Church and country.

For a time he depended upon the Home Government to support the settlement of 1841, but its attitude in the face of the popular feeling rising in Upper Canada was undecided and vacillating. It was probably during these years that the Bishop learnt to dislike compromises, and to distrust all reliance upon the State, and thus the marked policy of his later years was being burnt into his heroic soul. Meanwhile the number of his clergy was rapidly increasing; by 1851 they numbered 150. The spiritual results of their ministrations were seen in largely increased confirmations throughout the Diocese. At the visitation of 1844 the Bishop confirmed just twice as many candidates as in the previous visitation in 1841. Could the Church have been saved from the constant and violent attacks made upon her during the agitation of the Clergy Reserve question, her future prosperity would have been assured. Meanwhile, amidst his manifold discouragements, the heart of the Bishop was cheered by a munificent anonymous donation from England, which enabled him to build and provide for the Endowment of the Church of the Holy Trinity in Toronto. The autumn of the same year, 1845, witnessed the opening of Bishop's College, Lennoxville, the first stone of which had been laid by Bishop Mountain in 1844, shortly after his return from the Red River. A passing reference must be made to the noble self-devotion of the Bishop and clergy of the Diocese of Quebec in ministering to the sick and dying from the terrible ship fever among the Irish immigrants of that year. Three clergy died of the fever contracted in the course of their ministrations, and the whole summer was a most anxious one for the Bishop, whose fearless devotion to duty greatly encouraged his clergy in the terrible strain which they were called to endure. In 1850 another great onward step was taken by the sub-division of the enormous diocese of Quebec, and the consecration of Dr. Fulford to the new See of Montreal.

The Act for the secularization of King's College University came into operation on January 1st, 1850, and the heavy burden was thus laid upon the Church in Ontario of providing afresh for the higher education of her sons. The following year was memorable for the great gathering of the Canadian Bishops at Quebec, which laid the foundation of "Synodical" government, and thus introduced a new era in the history of the Canadian Church. Five Bishops took part in the conference, viz., the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, and the results of their deliberations were endorsed by the two Bishops unable to be present, viz., the Bishops of Nova Scotia (who had just arrived in his Diocese after his consecration in England) and of Rupert's Land. The principal recommendations of the Bishops were the establishment of Diocesan Synods, in which the Laity should be represented, and of a Provincial Synod of "Bishops, Clergy, and Laity meeting in Council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as

by the said Council may be deemed expedient." Their declaration upon the subject of Education involved important principles which after the lapse of nearly forty years are still far from being completely carried out. Every year's experience seems to emphasize the wisdom of these recommendations, and the duty of still endeavouring to secure their accomplishment. After promising that "Systems of Education are very generally introduced and supported in these colonies, either (1) excluding religious instructions altogether from the schools, or (2) recognising no distinction but between Roman Catholics and Protestants," the Bishops express their decided conviction:

"(1) That all Education for the members of Our Church should be distinctly based upon the revealed religion of the Old and New Testaments, with special reference to their duties and privileges, as by baptism regenerate and made God's children by adoption and grace.

(2) That all lawful and honourable methods should be adopted, so induce the colonial legislatures to make grants to the Church of England, as well as to the Roman Catholics, and other religious bodies as they require it, and according to their numbers respectively, for the education of their own communion."

A noble ideal, towards which in the future it may still be possible to in great measure advance, is held up before the Church in the declaration upon "Collegiate Institutions":

"Although we consider it of great importance that each Bishop should connect with his Diocese some College or a like institution for the special training and preparation of young men for the ministry of the Church, we believe that an University for the North American Provinces, with foundations for each Diocese, on the model of the two great universities, will be required to complete an Educational system, as well for lay students in every department of literature and science, as for the students in Theology, and candidates for the sacred ministry."

In 1853, the vexed question of the Clergy Reserves was practically settled by the Act of the Imperial Parliament relegating the whole matter to the local Legislature for their action thereon. The result was the speedy secularization of the whole of this Church property and the practical extinction of the endowments of the Church. The wise and zealous action of the venerable Dr. McMurray at this important juncture preserved the endowments of the 57 Rectories founded by Lord Seaton in Upper Canada in 1835, and the life interests of the various incumbents. The result was that in 1855, the Clergy nobly threw in their life interests to the Clergy Trust Fund, and some \$15,000,000 of capital was thus permanently assured to the Church.

(To be concluded.)

SOME CANADIAN POETS.

II. JOHN READE.

Perhaps there may be some doubt in the minds of many of my readers as to whether Mr. Sangster should not have the second place among Canadian Poets in preference to the one I have chosen, and I confess the choice was not an easy one to make; however, though Mr. Sangster has done more work and of much more popular style, yet his poems lack somewhat of the classical strength and purity so apparent in Mr. Reade's, for which reason I have placed the latter first. In 1870 Mr. Reade published his only volume of poems *so far*, and from that date till 1880 many a charming little sonnet or poem flowed from his pen into the columns of the public press and became a household memory to more than one of his readers. Since that date, he has been prevented by a busy editorial life from giving the time to poetry which his talents certainly deserve. Let us hope that some day not far distant will see a second volume appearing under his name. Mr. Reade is evidently a man of no mean learning and his muse is an educated one, which at once places him above the untaught genius struggling with thoughts and feelings which he has never learned how to express. His longest poem "*The Prophecy of Merlin*" was written while Prince Arthur was here in Canada, and at that time an impression prevailed in some circles that he might remain as our permanent ruler. Had he done so, the poem would have had a point which it has to a certain extent lost. But yet there are many beauties and original ideas throughout the whole poem that render it much more than a mere copy of Tennyson's *Idyll* (in which style it is written), and without which it would perhaps be displeasing by comparison with the great prototype. The plan of the poem is as follows: After the departure of Arthur in the barge with the three queens, to the land of Avalon, Sir Bedivere is left alone to mourn in utter despair; unto him Merlin appears and foretells the future of Britain under Kelt Northmen, Saxons, Danes, and Normans, and how they all blend into one mighty nation. The three queens he saw in the barge with Arthur shall reign as Elizabeth, Mary, and Anne, and then after many years shall come another,

And she, the fourth fair tenant of the throne,
Heir to the ripe fruit of long centuries,
Shall reign o'er such an Empire, and her name,
Clasping the trophies of all ages won
By knightly deeds in every land and sea
Shall be *VICTORIA*.

Her long and prosperous reign is described in fitting language and then comes the point of the whole poem in the name Arthur of one of her sons who is to inherit the greatness and goodness of his distant predecessor in ruling a Western land, Canada, which is yet unknown.

Many of the best poems that follow are upon Scriptural subjects, one of which, "*Rizpah*" will be found elsewhere quoted *in toto*. Most of the others are also excellent among them we may mention *Vashti, Balaam Jubal, and Sisera*.

Mr. Reade does not often indulge in a portrayal of the "tender passion" but when he does, it is with considerable grace and skill; witness the following extract from "*Good Night*."

Oh! I am very lonely, missing thee;
Yet, morning, noon, and night, sweet memories
Are nestling round thy name within my heart,
Like summer birds in frozen winter woods.
Good night! *Good night!* oh, for the mutual word!
Oh, for the loving pressure of thy hand!
Oh! for the tender parting of thine eyes!
God bless thee, love, wherever thou art! Good night.

The patriotism and loyalty of the man are every where apparent, and this is very refreshing in an age when the good old fashioned royalism is only a thing to be laughed at, and downright treason is permitted in the pulpits, and press, and upon the public platform. In this connection we may mention the following poems, *Shakspeare, The Fenian Raid, Dominion Day*, and two Poems on the Prince of Wales. But perhaps it is in translation that Mr. Reade has found his special forte. Those grand passages of Homer's *Illiad* telling of the parting of Andromache and Hector are given by him in English verse so good that they lose hardly any, if aught, of their original beauty. Who does not remember the graphic scene here translated.

- - - - - And in the arms
Of his dear wife he placed the little child.
She clasped the treasure to her fragrant breast,
Tearfully smiling. And her husband's soul
Was touched with pity, and he nursed her hand,
And called her by her name: "Andromache,
My love, fret not thyself too much for me!"

and again, the following from Andromache's lament for her dead husband.

Then to his widowed mother all in tears,
My boy will come, my sweet Astyanax,
Who erstwhile, fondled on his father's knee,
Shared in the choicest tit-bits of the board;
And when, at eve, his childish prattle ceased,
Lulled by his tender nurse, his little head
Reposed on downy pillow, and his cheek
Glowed with the silent pleasure of his heart.

Parts also of the chorus taken from the *Agamemnon* of *Aschylus* he has beautifully translated, along with several more extracts from the *Illiad* and parts of *Euipides, Horace, Virgil, Ovid*, and a few French authors.

Here we quote in full his poem, entitled "*Rizpah*"; to any one at all acquainted with the Old Testament story it needs no explanation.

It is growing dark.

At such a sunset I have been with Saul—
But saw it not. I only saw his eyes
And the wild beauty of his roaming locks,
And—Oh! there never was a man like Saul!
Strong arm, and gentle heart and tender ways
To win a woman's very soul, were his.
Then he would take my hand and look on me,
And whisper "Rizpah" Ah! those days are gone!
Why should I weep? was I not loved by Saul?
And Saul was king of all the Land of God.

"God save the king!" But hush! what noise was that?
Oh heaven! to think a mother's eyes should look
On such a sight! Away! vile carrion beast!
These are the sons of Saul,—poor Rizpah's sons,
O my dead darlings! O my only joy!
O sweet twin treasure of my lonely life,
Since that most mournful day upon Gilboa,
Torn from me thus!

I have no tears to shed.
O God! my heart is broken! Let me die!

Gilboa! David wrote a song on it,
And had it put in *Jasher*. "Weep for Saul,"
Armoni used to sing it to his harp.
Poor blackened lips!

I wonder if they dream,
My pretty children.
Come, Mephibosheth,
Here is your father say; "God save the King!"
The Gibeonites! Ah! that was long ago.
Why should they die for what they never did?
No; David never would consent to that!

Whose son is he, this youth? Dost know him, Abner?
Ha, Ha! they shout again. "God save the King."

Was I asleep? I came not here to sleep,
O poor old eyes, sorrow has made you weak,
My sons! No, naught has touched them O, how cold!
Cold, cold! O stars of God, have pity on me,
Poor lonely woman! O my sons, Saul's sons!
Kind stars, watch with me; let no evil beast
Rend that dear flesh. O God of Israel,
Pardon my sins! My heart is broken!

This is, in my humble judgment, the best among his
shorter poems—such exquisite torture and suffering it is
not easy to paint with a delicacy here shown, and still
maintain the tremendous power of the subject.

I. F. A. W.

ELEMENTS.

The first riddle we encounter in chemistry is, "What are the elements?" Of the attempts hitherto made to define or explain an element none seem to satisfy the human intellect. The text book tells us that an element is a body "which we are unable to split up." Such a definition is doubly unsatisfactory; it is provisional and may cease to-morrow to be applicable in any given case. This definition and all like it, takes it stand, not on any attribute of things to be defined, but on the limitations of human power: they are confessions of our intellectual impotence. Faraday once said to discoverer of an "element," "To discover a new element is a very fine thing, but if you could decompose an element, and tell us what it is made of, that would be a discovery, indeed, worth making." And this was no new speculation of Faraday's for he once before remarked: "For a time the desire was to add to the metals, now we wish to diminish their number." To decompose the metals to change them from one to another, and to realize the once absurd notion of transmutation are the problems now given to the chemist for solution. Mr. Norman Lockyer, has shown on good evidence, that in the heavenly bodies of the highest temperature a large number of our reputed elements are dissociated or rather have never been formed. If we adopt the assumption that the elements are absolutely and primordially distinct—that they existed as we now find them, prior to the origin of the stars, constituting the primal fire-mist—we are little, if any, the wiser. We look at their number and distinctive properties, and we ask are all these accidental or determinate? In other words might there as well have been 7, or 700, or 7000 distinct elements as the 70 (in round numbers) which we now commonly recognize? The number of the elements does not, indeed, commend itself to our reason from any extraneous consideration. Might their properties have conceivably differed from those which we actually observe? Are they formed by chance or do they constitute together a definite whole in which each has a proper part to play and from which none could be excluded without having a recognisable deficiency. Could not these elements have been evolved from some few antecedent forms of matter— or possible from only one such—just as it is now that all the innumerable variations of plants and animals have been developed from earlier forms of organic life. Evolution is above all things not fortuitous; the variation and development which we observe in the universe, run along certain fixed lines which have been preconceived and foreordained. To the careless eye design and evolution seem antagonistic; the more careful enquirer sees that evolution, steadily proceeding along an ascending scale of excellence, is the strongest argument in favour of a preconceived plan. Now as these facts in the distribution of organic forms are generally considered to rank among the weightiest

evidence in favour of the origin of species by a process of evolution; it seems natural then, to view existing elements not as primordial, but as the gradual outcome of a process of development. The analogy here suggested is not very close, and must not be pushed too far. From the nature of the case there cannot occur in the elements a difference between living and fossil organic forms. The earth, the geologists manual, can tell us nothing of the extinct elements, however rare, like a rare plant or animal on the verge of extinction; or that any new element is in process of formation or that the properties of the existing elements are gradually undergoing modification. All such changes must have been confined to a period so remote as not to be grasped by imagination, when the matter of which our earth now consists was in a state very different from its present condition. Making allowance for these distinctions, if evolution be a cosmic law, manifest in heavenly bodies, in organic species and individuals, we shall in all probability recognize it, though under special aspects in those elements in which the stars and organisms are composed. Is there any direct evidence of the transmutation of any supposed element of our existing list unto another? We are obliged to answer in the negative. The highest temperature and the most powerful electric currents at our disposal have been tried in vain. Even if we leave the laboratory and observe the processes in nature we feel no sufficiently firm ground. We find ourselves driven to indirect evidence—to what we may glean from the mutual relations of elementary bodies. A manufactured article may be well supposed to imply a manufacturer. But it does something more, it implies raw material; and probably the existence of products, residues, etc. What or where is here the raw material? Can we detect any form of matter which bears to the chemical elements a relation like that of raw material to the finished product? Or can we recognize any elementary bodies which seem like waste or refuse? Are all the elements as equal? Such are the questions we would have with our readers. Summing up all considerations, we cannot venture to assert positively that our so called elements have been evolved from one primordial matter; but we may contend that the balance of evidence fairly weighs in favour of this speculation.

C.

SCIENCE COLUMN.

THE PROVINCE OF PHYSICAL SCIENCE.

In its broadest sense Physical Science includes the study of inanimate and animate nature, even extending its influence into the more intangible regions of Intellect and Spirit. A writer in the "*Fortnightly Review*" is anxious to have its functions limited to the investigation

of 'matter and force' as he understands these terms. He looks upon the experimental study of 'matter' and 'force' as a subordinate office as he apportions that duty to Cinderella, and he hopes Cinderella will be content to remain in the kitchen and perform her work without interfering in higher concerns. No doubt this was meant only as a retort to Prof. Huxley's sarcastic allusion to Philosophy and Theology which he had represented in a previous article as Cinderella's twin-sisters quarrelling upstairs while the latter worked in the kitchen.

The analogy is not very instructive, but it places Mr. Lily's contention (for this is the name of the writer to whom reference has been made) in a vivid light. It is the intention in the present article to attempt to point out how Mr. Lily is wrong in desiring to place this cast-iron limit to the domain of Physical Science. If there be boundaries, they should be definable from his stand-point and should have been marked out with an accuracy which would leave his readers and disputants in no uncertainty as to the territory he is willing to yield the despised Cinderella, who he seems to forget afterwards became a princess. He speaks very lightly of matter and force as if everyone would distinctly understand what a critic will readily perceive is his opinion regarding these ideas. As to 'matter' little need be said, although what it means is surely not yet satisfactorily demonstrated, but at the outset when we come to speak of 'force' it is plain that its definition must vary if we accept Mr. Lily's reasoning. He ignores the so-called 'vital force' which though little understood is none the less a force or more correctly energy. Were it not some form of energy—most likely the most complex of all—it could not perform such wonderful functions—assimilation, perception &c.

Mr. Lily's definition of the boundary lines of the province of Physical Science consists chiefly in attempting to prove that Prof. Huxley is a materialist whether the latter is willing to acknowledge it or not, and he bases his evidence upon the opinions expressed by Prof. Huxley at various periods of his life. Taking for granted that Prof. Huxley's opinions have never changed, Mr. Lily has probably made good this ground, but that he has made clearer the limits of Physical investigation, is not by any means certain. One thing is certain, and Mr. Lily will no doubt give his assent, that notwithstanding all the batteries, lines of circumvallation, fortifications and implements of warfare, modern and mediæval, which hostile criticism may place opposed to it, Experimental Science will pursue its course with ever increasing enthusiasm, and the success of the past is but the earnest of a more glorious future.

It might appear that I have been overlooking the particular phase of the subject which the writer wishes to present. He is anxious to fix the boundary only between Physical Science on the one hand, and Philosophy and Theology on the other. He would have us believe that Science has no concern with the spiritual part of man, as well might he say that the soul dwells in the body inde-

pendently of the material existence and without exerting any influence upon its mortal tenement. He further asserts that Physical Science cannot prove the existence of an Infinite Personal Being, or demonstrate any of the operations of Man's Spirit. Let him tell us what Philosophy has done in this field. The province of Physical Science is much more comprehensive, more exhaustless than its critics are willing to yield it, Science is still a youth, a youth of great promise, even in the field which Mr. Lily would close against it. One thing it has already taught both Philosophy and Theology, they will never again coerce the scientific student, but on the contrary wherever true learning prevails they will support him.

Have not all spheres of thought swung themselves into the orbits of analogy which science describes? Even Evolution, true or false, has been seized upon and made use of to enforce, illustrate and create philosophical and religious thought, Evolution is only a theory, but it is a didactic theory serving as an inductive guide in intellectual investigations either new or renewed. It is a theory which is probably based upon reasons scarcely less convincing than the doubtful theory of atomic bonds, and yet this latter theory has proved of the greatest value, in guiding the practical chemist to more substantial truth viz., the preparation of new compounds. I must therefore enter my dissent to the circumscription ("thus far and no farther") which Mr. Lily would place about Experimental Science and its legitimate area of research, for out of much apparent dross and waste there will be distilled pure metal rendered purer and more copious as the ages roll away.

S.

Rouge et Noir.

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TRINITY COLLEGE, TORONTO.

EASTER TERM, 1887.

In visiting this country on an errand such as he proposes, Mr. O'Brien has made a decided mistake. In the first place the proportion of Irish in the Canadian population is large, but by no means as large as the disturbance which they make would seem to suggest. Owing to the greed of politicians in the Dominion and Provincial Legislatures in their search for votes, and their pandering to the appetite of a body, small but united in partizan

factionism, the Parnellites have been greatly deceived as to the real state of Canadian opinion. When, in a large and influential city like Toronto, a Home Rule meeting consisting solely of Irishmen favourable to Home Rule, and numbering some three or four hundred, in a moment of foolish fanaticism and mistaken patriotism, full of indignation against an oppressive race of landlords who have been unable to get a revenue from their property for ten years past, call themselves the citizens of Toronto, and pass resolutions condemning the Coercion Bill, and extending a hand of friendship and encouragement to Gladstone a man whom but three years ago they abused with the ability for which an Irishman is noted, it is no wonder that Mr. O'Brien and others were mistaken, and thought that the Canadian nation, as a whole, was ready to welcome open armed a vilifier of its head. This opinion has been substantially refuted by the resolutions passed by the mass meeting of fifteen thousand citizens recently held in Queen's Park. Resolutions which show plainly that the public are not disposed to receive with favor a demagogue who has announced his intention of turning, by abuse and calumny, the popular sentiment against Lord Lansdowne, and boasts that he will have him hooted from one end of the Dominion to the other.

Canadians have found in Lord Lansdowne an active, energetic and popular representative of the Queen, and no amount of bluster and abuse will convince them that he is the tyrannous landlord the agitator would have them believe. Lord Lansdowne has not evicted except in cases where he has been perfectly justified in doing so. Mr. O'Brien has moderated his language since his arrival. The explosive denunciations which he used in Ireland with regard to the object of his tour, have become less noisy, but his object is still the same. He wishes to lay the matter before the Canadian people as impartial judges, but if he means by impartiality, an obstinate support of his opinions without adequate reason for doing so he will find himself mistaken, and that the only place in which that kind of impartiality is to be found is in the meetings of Home Rulers who from time to time assemble, and hold forth *their* opinions as the opinions of the Canadian public.

CORRESPONDENCE.

We wish to call the attention of the College authorities to the somewhat anomalous character of the regulations, respecting the prizes in Divinity.

The case stands thus. Originally the Divinity Class included all those engaged in the study of Theology. Since the introduction of the honor course in Theology this is no longer the case. Many of the prizes are of such a character, as to leave no doubt that the original donors intended that all students in Theology should contend for them. At present the College prize for a sermon value

\$20, the Bishop of Toronto's prize for general proficiency value \$20. The Hamilton Memorial Prize value \$30. A prize for apologetics value \$10 given by Rev. W. E. Cooper. A layman's prize for Greek Testament, value \$20 and others are all closed to the men taking the honor course in Theology. It can only be an oversight which thus deprives a course that ought to be especially encouraged, of the incentive which prizes certainly afford. Some at least of these valuable prizes might be thrown open for competition to the honor men.

ONE WHO IS INTERESTED.

COLLEGE NEWS.

Summer is here and Trinity is again beginning to look her best, the flower beds and shrubs and vines are putting forth their best efforts to solace the weary students preparing for that annual ordeal—the examination.

The prompt attention paid to our gentle hints about the flag-pole has emboldened us to make some mention of that old chestnut the front fence, and ask when it is to be sold to an Archaeological Society, and a decent one put up in its place?

Never before has the Tennis Court been so ceaselessly used; day after day, the men fill up every spare hour practising for the coming tournament about which there seems to be no little excitement and uncertainty as to the probable winners. The fact that the games are to be largely for κudos has made a much pleasanter feeling among the competitors.

The first general meeting this term of the Missionary and Theological Society was held on Monday evening, the 9th of May. A very large attendance greeted the lecturer and we were especially pleased to see more of our own Rev. Professors present than usual. Representatives were also present from the Church of England Working Men's Association and a few women from its sister order. The paper of the evening was written and read by the Rev. T. W. Patterson, M.A., of Deer Park, upon the "Life and Work of John Wesley." It was an excellent paper, and bore evidence of much careful reading and study, but more than that, it was fair, the merits of Wesley and his associates were recognized, and the then deadness of the Church was fully admitted. After the reading a short discussion followed upon the proper method of dealing with dissenters, which called forth some rather dictatorial remarks upon both sides until the Provost with characteristic liberality and broad-mindedness pointed out the common platform upon which we might meet them, viz., baptism. We were all baptized into, not this or that special communion, but "*the Body of Christ which is His Church.*" Here we could all meet as members, one of another, but beyond that we must never try to hide from ourselves, or them, the barriers between us.

In our last issue we made some slight mention of the new window recently erected in our Chapel which is certainly deserving of a fuller notice. It is the first one of a series of 9 windows now being erected for the Chancel, which when completed, will represent the following figures: Our Lord, (the one about to be described) occupying the central window, on His left will be, representative Apostles: S. John, S. Peter, S. Paul, and S. Matthew; on His right, representatives of our Lord: David Moses, Abraham, Melchizedech. In the design and treatment of this Christ window the artist has evidently preferred to depart alike from the many conventional renderings of the subject, and of mere pictorial realism. The picture is a masterly attempt, conceived in a reverential spirit, to embody, not the man Jesus, so much as the abstract conception of Beneficent Omnipotence. Thus, whilst the right hand is raised in benediction, in His left is resting the emblem of Power and Sovereignty, which the artist, in a daring departure, has portrayed an emblem of the universe, a solidified lustrous firmament, bright azure in tint and containing within its all embracing sphere, other, and distinct worlds. A jewelled cross of exquisite technique surmounts this charming emblem, symbolizing the universal sway over the heaven and earth, which He literally "holds in the hollow of His hand." The expression of the face and pose of the head, are details sufficient in themselves to suggest a long and pleasurable study. Majestic and severe repose are here generally depicted. The figure, full of dignity and grace, is enhanced by the disposition of the oriental type of vesture which is superbly wrought in harmonious color-contrasts and studiously drapery and finely finished ornament. The upper portion of the window is composed of a skilfully arranged group of angels, one is seen playing on a psaltery, two others holding reverentially over the head of our blessed Lord, the celestial crown, in which, half hidden by the encircling thorns, is discerned the pearl of great price. The angels rest on a strata of clouds and being accessory to the subject are given a color-texture decidedly subservient to the other portions of the painting. In the back and foreground of the picture are seen tender foliage and flowers in their natural tints. The base of the window too (immediately beneath the figure) is treated in a manner which is also an agreeable departure, and is in harmony with the whole work. It represents golden cherubs with wings of sapphire and emerald, supporting a permanent scroll bearing the inscription, "Rex Regum et Dominus Dominantium."

This has been erected in memory of Bishop Strachan by his descendants, chiefly through the endeavours of Mrs. James and Mrs. John Strachan. Four others are now being prepared, in memory of Bishop Bethune, Chief Justice Sir J. B. Robertson, first Chancellor of the University, Rev. J. D. Mackenzie, and the late Provost Whitaker. The first three of these are being given by the families

or descendants now amongst us, and the last by his many friends and admirers.

The cricket season opened on Saturday the 14th of May, by a match with the Parkdale Cricket Club, which resulted in an easy victory for Trinity, by an innings and 59 runs. The game was an enjoyable one even to the vanquished eleven, and everything passed off very pleasantly. The second match was against Hamilton on May 21st, and resulted in a defeat for Trinity by 6 runs. The game was played at Hamilton. The home team won the toss and elected to go to bat, sending the visitors into the field. The eleven were disposed of for 82 runs of which Cummings put up 20. Trinity then handled the willow to the tune of only 61 runs both W. W. Jones, and Prof. Roper, usually good batsmen, failing to score. This was a poor innings, especially as neither Ferric nor Gillespie were on hand to bowl. Hamilton again went to bat and made 81. Then Trinity entered upon the last innings with 103 to make to win. The first eight wickets fell for 48 runs and it looked as though this innings was going to be worse than the former one, but Cameron and Loewen made a capital stand, the former putting together 35 runs, and the latter 16 *not out*, running the score up to 97 before they were separated, thus making at least a close game of it. The third match was played on the

24th of May, against the Toronto Club resulting in a victory for Toronto, by 60 runs. Toronto won the toss and decided to go to bat, but were retired in good order at the cost of only 46 runs, of which Saunders made 20, and Boyd 11, against the bowling of W. W. Jones at one end, and Allan and Cooper at the other. Then Trinity had her first innings, which was not finished till after lunch, and made 67 runs, W. W. Jones gaining top score of 24 and A. C. Jones coming next with 16. As stumps were to be pulled at 6.30 everybody thought that the game was virtually decided, especially when at the end of Toronto's second innings, in which they made 105, the clock stood at 5.30. But it was not to be so. The good batting of Toronto's team came out in the second innings, Boyd alone making 33 and all the others doing better than before lunch. Trinity began her last innings with 85 to make to win, but wicket after wicket fell for almost no runs, Allan, Cooper, and A. C. Jones, all failing to put up their usually good scores and at 6.20 the last wicket fell for 24 runs thus losing the game for Trinity. Wilson did some splendid bowling for Toronto, as also did Boyd in the second innings. The threatening rain considerably diminished the number of fair spectators, but those who did come saw a splendid game, and, let us hope, enjoyed their visit.

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