

CORRESPONDENCE.

ELOCUTION.

To the Editors of ROUGE ET NOIR,

SIRS,—I am pleased to see the change made in the hours for opening the Library, instead of the former arrangement of opening it twice a week, it is now opened four times a week, and at hours much more convenient to the student. But it is of the library itself, Mr. Editor, that I wish to write. One is struck by the uneven distribution of the works, at least half the number of volumes are on theology, a good many on classics, and on history, but the collection of general literature is very poor indeed, and out of all proportion to the other departments. Now every library should be well supplied with general literature, which in fact ought to form its largest division as it is the most widely read; and therefore I think it would be well if ROUGE ET NOIR called the attention of the authorities to the matter.

I hoping to see an improvement, I remain, yours truly,

LECTOR.

[We agree with *Lector* on this question, and think that the department of general literature should be increased at the earliest possible opportunity. It should be borne in mind that we are not all theological students; the majority of us are general readers, and by reason of the smallness of this department, little encouragement is given to the study of English classics.]—ED.

HEATING THE BUILDING.

To the Editors of ROUGE ET NOIR,

DEAR SIRS,—Now that we are just entering on a long winter season, it may not be out of place to ask the question, when are the authorities going to have the building properly heated?

None of us who have spent a winter term here, are ignorant of the asphyxiating effects of the carburetted and sulphuretted hydrogen and other olefant gases which are given off from the various coal stoves, these added to the fumes arising from the burning varnish on the pipes, go to form an atmosphere which is fatal to the respiratory organs of all, at least all, the mucous membrane of whose bronchi is of a softer consistence than leather. Were some of this gas collected it might be utilized to dispel the Cimmerian darkness in which the corridors are at present plunged, and would possess the advantage of cheapness, thus being in accordance with the system of rigid economy which so far as our comfort is concerned, is practised by the powers that be.

FOR AND AGAINST GAS.

Editors ROUGE ET NOIR,

DEAR SIRS,—Let me express my intense delight at the fact that ROUGE ET NOIR is so forcibly urging upon Divinity Students the absolute necessity of the study of Elocution. This is something thoroughly practical, and "Alpha" for one is awake to its importance.

Trinity Graduates as a rule are men of considerable culture. Those who are there trained for Holy Orders in the Church are men of sound Theology. They are aware of its subtleties and of its interminable logomachy. They can shun the microscopic "oi" that would bring down upon them Nicæan anathemas. They can clearly distinguish "efficacious" grace from "sufficient" grace, and can laugh at Hume's "experience." They have dived into Ethics, and can learn wholesome lessons, alike from the Tartarus of Pythagoras and from faithful Penelope and from Hector courageous in death. They are armed with Apologetics, and are intimately acquainted with the Fathers, they know what is meant by their "unanimous consent" (which I don't), and carefully avoiding all their mistakes and puerilities, recall their saintly lives and offices to connect them with Apostolic times. They know logic, too, and can outbalance the Cardinal's *Barbara* with their *Festino*, and thus throw Papal infallibility to the winds. They know moral philosophy, too, and much besides, are often bachelors and masters of arts, but is it too much to say, that of the art of intelligently imparting this to others—of the philosophy of the human voice, some of them are profoundly ignorant. This is not as it should be. It is like a city having a magnificent reservoir. It is supplied with water from a far distant fountain. It is carried thence through a succession of pipes, overlapping, that the muddy streams may be kept out, and the water maintained pure and orthodox; but now alas! there are no contrivances called trachea, larynx, etc., to convey all this to the thirsting multitude. This then is what is wanted—the art of conveying to others what it has been so necessary for them to acquire—a knowledge of the principles of Elocution. Without this, culture will do no more for a parish priest than furnish selfish delight. All this culture will not bless a clergyman in his work if, as Emerson says, "he is indisposed from writing or speaking by the fulness of his mind, and the severity of his tastes"

Pardon my boldness, but I once heard a Trinity Divinity Student decry Elocution on the ground that the sermon was a secondary matter, that the true outpouring of the soul in the worship of God was the all important feature. *Most certainly.* But I once heard a deacon, about as eloquent as the student referred to, endeavouring to enforce this fact on the baker's dozen that came "to hear" him, and from sheer lack of fluency he utterly failed to carry conviction, and his sermon was received as an ill-expressed apology for his own inability. George Elliot spoke to the point when she said (I separate this from its context