

The article next takes up the subject of affiliation with Toronto University, stating that "it is thought that it would interfere seriously with the success of the arts course." This projected affiliation, if it were accomplished, would only result in the entire merging of our arts course in the magnitude of the other University, and the utter loss of the distinctive purpose for which we were founded. Our brave founder, Bishop Strachan, actuated by the noblest zeal for the good old Church, of which in Ontario he was the head, raised up Trinity College and bequeathed it to the protection of posterity as a standing protest against the modern system of purely secular education, and we sincerely believe that it is our duty to him and to the Church to maintain it intact. We think, too, that if we struggle bravely on, we may yet obtain that respect to which we are entitled, for the members of the Church in Ontario, if they can all be brought, as we hope some day they may be, to work with us, are, we think quite strong and numerous enough for our support.

Amalgamation with the Protestant Episcopal Divinity School is mentioned with a statement that "at present the matter does not attract any well directed effort towards its accomplishment from causes with which the public are more or less generally acquainted." An amalgamation of this kind would, doubtless, be very desirable, but we have not yet seen anything like a practicable basis for such a measure, and this leads to a very important subject of which we wish to speak, viz., the constitution of our Divinity School. While it is universally acknowledged that our Bachelor Divinity Students, viz., those who have fulfilled the requirements of three searching examinations in the arts course and have then proceeded to a two years training in theology, are decidedly the best educated and most intelligent men in the ministry of the Church in Canada, and have always occupied the highest positions therein, yet, we think, nothing has tended more to bring the fair name of Trinity into disrepute than the incompetency of many of those who are allowed to pass from our walls with the poor pittance of learning to be acquired during a short course in Divinity alone.

It were better to send no students up for ordination at all than to allow some of the men who are now engaged in the active work of the ministry to present themselves before the world as representatives of this college. We think that every intending Divinity Student should be required to pass one or two examinations at least in arts. We have heard a rumour that some change of this kind is under consideration, and we sincerely hope that the matter may not be neglected.

THE PROPOSED FRONTAGE CHANGE.

This is at present merely a matter of conjecture to us. Nothing that we can learn, of a definite nature, has yet taken place, but there has been a good deal of talk upon

the subject. The proposed change is, as nearly as we can learn, somewhat to this effect: Extend Strachan Avenue to a point half way between the College and Queen Street, leaving the remainder of the drive as it is. Then where the extension ends intersect it at right angles by another street of a crescent form, which comes southward at the ravine to meet Queen Street, and northward to intersect Crawford Street at a point almost directly opposite the Dean's door. The land thus cut off will be sold or leased as building lots. The crescent facing the College is to be built up by villa residences, whilst the Queen Street front will be occupied by shops. We would urge upon those in authority the advisability of leasing instead of selling. At present lots on Queen Street West are of great value, but the city is growing in that direction and of a consequence land will increase in value every year, and this will be more the case if the Asylum is removed as proposed. We hope very much that no such change of frontage will take place. However, if the corporation deem it expedient, these remarks from us may not be out of place. Above all things lease—do not sell, and also be careful to preserve a good view of the College.

ONE of the worst things about a College paper is that men finish their course just as they are practically experienced in editing. We are sorry to have to chronicle the departure of Messrs. C. H. Shortt and E. van Carson, our late editors. The gentlemen were interested in ROUGE ET NOIR from its commencement, and deserve the public thanks of the College for their successful exertions in directing the paper. We take this opportunity of wishing them success in their professions. Messrs. J. Gibson and C. H. Clementi, the business managers last year, are still in College, we are glad to say, and while thanking them, we venture to expect they will still help us.

COMMUNICATION.

To the Editors of ROUGE ET NOIR.

DEAR SIRS.—"The bells are ringing quite loud now, and they will stop soon, and then the door will be shut and I shall never be able to get in at all." Tom was mistaken: for in this country the church doors are left open all service time for anybody who likes to come in, and if any man dared to turn him out as long as he behaved quietly the good old English law would punish that man as he deserved for ordering any peaceable person out of God's house, which belongs to all alike. Does it indeed? Kingsley wrote the "Water Babies" before he had visited America, where he might have found one chapel door carefully locked as soon as the service has begun, so that nobody can get in if an accident kept him for a moment too long or if the steward should be in a hurry—a possible occurrence.

Have the authorities any right to fasten the door? Have they any reason to do it? Men coming in late disturb the rest they tell us. Why not close the roll and not the door at the beginning of the service? Those capable of coming in irreverently would not care to be there after the roll closed.

Yours, etc,

SUFFERER.