

of the residents to keep their belongings in one of their private sitting rooms. Yes, but a stranger is rather diffident, and does not like to make this request until he has become acquainted with someone. And at any rate, as the College receives the money so it is fitting that the College should provide the necessities. This, too, is not such a trifling matter as you may be disposed to think it is. When I entered I for some time kept my gown in the porter's bedroom, and I am afraid interrupted many a "*tête à tête*" by my abrupt entrance. Afterwards I was allowed to leave my belongings in a vacant lecture room. But one fine morning our esteemed Provost chose to deliver a lecture there, and on my entrance I was informed that I must take my gown "elsewhere," which I accordingly did in double quick time. Afterwards, upon my demanding something in the shape of a cloak room, I was bidden to again "make friends with the porter."

Then outside men require something in the shape of a supplement to the Calendar, which shall give them definite information as to chapels, lectures, &c. When I was half through my term I was handed a copy of the rules and regulations of the College, I found I had already broken nearly all of them inadvertently.

Outsiders would also, no doubt, appreciate a reference library. In all other Canadian Universities the College library is open to students for reference. Our library is only open for two hours twice a week, and these hours, by the way, are the hours occupied by lectures, and, therefore, I had been sometime in the College before I could even get a book for home perusal.

Now let us consider how far the College conforms to the "Holy purposes" for which it was founded. Well there are compulsory chapels, you will say, yes, and besides this, a non-resident is not allowed to attend the Sunday morning service of his own parish church, but must attend the College chapel, and be edified by the singing of a choir which, though good as regards its material, has not had the advantages of a thorough training.

But upon what is the extra charge of \$10 to non-residents based: Indeed, I might say, upon what are the exorbitant charges to inside and outsiders based: Perhaps you will say the compulsory religious attendance must be paid for. Well, then, I would suggest that you divide the fees as follows, say:

For compulsory chapel attendance ..	\$ 45 00
For lectures ..	20 00
Total ..	\$ 65 00

Unless the extra charge be for the chapel, I really cannot see upon what it is based. Seeing that all other Canadian Universities possess a reference library, and a cloak room for non-residents, and also furnish printed codes of rules and regulations and lastly and most important of all, they offer to a student a course of lectures which covers all the subjects he is examined upon. Now Trinity, as you will see by referring to the aforesaid table of fees, charges more than any other College in Canada, and yet provides

no reference library, no cloak room, does not give the necessary information concerning chapels, lectures, &c., for the hours of lectures are indeed stated upon a sheet of manuscript pasted upon a bulletin board, but unfortunately, one of the professors has a habit of changing the hours of his lectures, without making any alteration in the official scheme. Then why not give us some notes and criticisms upon the subjects of Scripture, Greek, and Roman history. The Calendar does not state that these subjects are not lectured upon, but groups them along with the other studies. True we can read up these things for ourselves after a fashion, but yet other Universities consider them to be of such importance as to require the criticisms of the professors. And, at any rate, when a man pays \$55.00 or \$65.00 per annum for a course of lectures, he expects it to be at least as complete as that course for which he pays but \$20.00 or \$25.00. I may also add that in other Canadian Universities the classical notes given in lectures are much more copious than those given at our lectures, and yet in our examinations half the marks given are for notes on the text historical questions, &c.

Then, concerning our esteemed professors, does it ever occur to them that non-residents, as well as residents, are human beings possessed of souls, and not mere grinding machines? Have we not at least a moral claim upon them for their interest as regards our spiritual and temporal welfare? Perhaps you will say that because I am a stranger in a strange land that, therefore, I must not expect much or any consideration. Yes, that must, I suppose, be the reason that since I entered this College last October, no professor has as much as asked me how I was getting on with my work, or in any other way manifested the smallest concern for my well being. They have evidently acted upon the precept, "Hit him again, for he has no friends." Here also, I must remark, that Trinity differs from other Canadian institutions. For instance, in the College where I attended lectures previous to my entering Trinity, the Principal was actually in the habit of showing some hospitality to the men. And in other Colleges, where there are 400 and 200 students, I have heard of the same thing being done. But, then, I suppose our numbers in Trinity are so large that anything of this sort is quite out of the question, and, besides, it is *not in the bond*." Possibly had I presented letters of introduction upon my arrival, I might have received better treatment, you will say. To this, I reply that I wished, for curiosity sake, to see how a Church of England institution, such as Trinity is, would treat an utter stranger. My curiosity is now fully satisfied. I may say, however, that from my fellow-students I have received nothing but kindness and courtesy. Would that I could say as much for some of the professors. Before I came to this College I was, as one of your professors has been kind enough to tell me in the presence of my fellow-students, "ignorant" and "rude;" and, in my ignorance, I imagined that it was the office of a professor "to teach