

obliging divinity students to attend chapels as at present, but *releasing arts men* from the obligation. Divinity students, by their choice of the clerical profession, are supposed to have no objections to religious services, no matter how long or how frequent, but all arts students are not known to possess this insatiable thirst for religion, albeit those who do would have the same opportunities for worship, as the compulsory system affords, without its unnatural stimulus.

Moreover, the presence of Church Catechism and the Articles, among the compulsory subjects of the arts course is liable to objection. Chancellor Allan declared in Convocation Hall, that men of all creeds were welcome to the advantages of this University. How is this invitation to be turned to practical account? Clearly not by enforcing what will not be accepted. What is the remedy then? Without proscribing these subjects altogether, they might be removed from their usual places in the calendar. A foot-note could be added, saying that Church Catechism and the Articles would be required from Anglican students and an equivalent amount of religious literature, common to all Christian bodies, would be required of others. This scheme would secure all the good results, and supply a defect of the other. Churchmen, as before, would read their doctrinal theology, and others would be induced to take our course, and compete on equal terms with us. The present system commends itself to no one who is not a Churchman; the proposed scheme would not deter a Dissenter, as he is now deterred, on the mere reading of the calendar, and it supplies a provision, the absence of which, may be regarded as the principal weakness of this institution, *i. e.*, comprehensiveness. Of course, some may regard *exclusiveness* as one of the chief merits of a university which provides a religious education; but leaving theories aside, I must remark, that exclusion is ridiculous when practised by a body, by no means the most numerous in Canada, for it simply means closing the door on those who have no need or inclination to enter.

A movement, on which I lay much store, is the disposition to unite Trinity Medical School more closely to this College. There is, it is true, a hollow Pharisaism, which views the medical student as *unclean*, and a vulgar squeamishness which stigmatizes him *brusque*, but there is also a sound public opinion which acknowledges him a good and useful member of society.

If the medical students consent to establish a medical department in ROUGE ET NOIR (as I trust and think they will) and to extend its circulation, our journal will then go into three or four hundred more hands than it now does, and Trinity College will be known and appreciated correspondingly more than it now is. If a strong bond of sympathy unite the Medical School to this College, we can count then on the loyal and constant support of more than two hundred active, influential men. On the other hand, if differences should unhappily estrange the two institutions, Trinity Medical men, can manage better with-

out us, than we without them, for the loyalty of two hundred men we cannot afford to despise.

Other suggestions I had intended to offer, but I have already made my letter too long. When I have more leisure, I may write again with more clearness and deliberation than I have employed above. Yours,

T. G. A. WRIGHT.

To the Editors.

SIRS,—Could not the Council arrange to have the terrace carried around the Chapel to the ravine? It would cost but little, and would relieve the south side of the Chapel of a great part of the bareness which is at present but too evident to every observer.

Yours, etc.,

KRITIKOS.

Toronto, Jan., 1885.

To the Editors of ROUGE ET NOIR.

DEAR SIRS.—Could not Prof. Boys be induced to add a lecture to the Saturday afternoon Series? I am sure it would be well attended and appreciated by the public at large.

Yours,

VISITOR.

DEAR SIRS,—When are the corporation going to have a new fence on Queen Street? The present one is a disgrace to the College, and gives rise to many questions as to whether Trinity is still inhabited or has moved out of the city.

Yours,

SEPES.

SUNDAY, JANUARY 24th, 1886.

How the whistling wind drives sleet and snow
O'er each cave and each ledge, o'er each fence and each bough,
O'er tracks on earth's surface, o'er man's footsteps of sin,
The angel of God scatters purity in;
Reminding proud Mammon through each cycle of time
How the Heavens are pure and the Earth full of crime,
How his carvings and workings in iron and clay
Are hidden and covered by God in a day,
Where man reared his mounds for the proud or the just,
They are levelled and equalled by Nature's white dust.
It falls upon king and pauper alike,
Regardless of station, of wealth, or of might,
The white cloaks of courtiers it contrasts to shame,
To the blush of the cheek it adds freshness and flame,
To the festive in age or the sportive in youth
Earth's wintry garlands are atoms of truth.
Then welcome the snow, though heavy the fall;
God's emblem of purity, power o'er all.

CHARLES SHKARD, M.D.,
314 Jarvis Street, Toronto.