

The same apathy and selfishness on the part of the men, which we noticed with ROUGE ET NOIR, extends also, we are sorry to say, to the Literary Institute. This Society still holds its regular weekly meetings, and as regards attendance they are very fair; but we never find the full number of prepared debaters and essayists present.

The men see their names down on the programme, and indifferent alike to the interests of the Society and the advantages it offers to themselves, and caring nothing except to save themselves some little trouble, do not attend, and consequently spoil the meetings for those who are present. Again, even if they do put in an appearance, they very often come unprepared and make a few incoherent remarks, and probably attempt to be witty and then sit down. Those whose names are down as essayists and who do not attend, are even more to be blamed than the debaters, for they can choose any subject they like to write.

It is a sad reflection on human nature, but nevertheless it is a fact, that the best way to get men to bestir themselves is to appeal to their self-interest. Therefore we wish to remind them of the chances which this Society affords them of becoming good speakers and essayists. Too much stress cannot be laid on the importance of acquiring the art of public speaking and of essay writing, especially to those who are studying for the bar or the church. Let every member of the Institute do his best, both as a debater and as an essayist, and he will be amply repaid for his time and trouble.

CORRESPONDENCE.

Editors of ROUGE ET NOIR,—

GENTLEMEN: At regular intervals it is instructive, alike to individual and Corporations, to reflect on the past, and to examine its teachings for the guidance of the future. In this letter, (on which, I regret to say, I have not bestowed sufficient time or thought,) I will discuss some of the lessons which Trinity may gather by reflection. With a Corporation, such as this College boasts, comprising right reverend bishops, venerable archdeacons, and reverend canons, chief justices, queen's counsels, and barristers, doctors of law, doctors of divinity, and doctors of medicine, senators, learned professors, and gentlemen distinguished in the commercial world—with such a Corporation as this, Trinity may reasonably defy the imputation of error. But is not man universally mortal and liable to err? Alas, too true, and though it were pleasanter to describe our Corporation as "wisdom incarnate," yet we reluctantly admit that it has an occasional shortcoming.

The University of Trinity College has existed for thirty years. How much of its progress is due to the fostering care of the Corporation? How much is due to the progress of the country during this time? In a word, can Trinity be fairly said to have made that advancement

which, in progressive times and under an active Corporation, we would expect to find after an existence of thirty years?

Its most sanguine supporters will hesitate to answer YES. True, the Trinity Medical School, is abreast of any rival in the Province. Nor is the legal department, (thanks to the services of Prof. Goldwin Smith,) likely to decline, if a yearly increase in the number of candidates and its rapid growth in popular esteem are evidences of vitality. The musical course also, has a cheerful prospect. But can we say as much for the departments of arts and divinity? Perhaps those of the Corporation, whose domain is theology, and who may possess the consolations of prophecy can foresee a future transcendently glorious, but those whose vision is circumscribed by the present order of things, must admit that there is abundant room, if not actual need, for re-doubled activity in publishing the advantages and promoting the popularity of these two departments, which form the back-bone of the University. I say *back-bone*, because these two courses are the only ones including a religious education, to provide for which this University was founded. This renewed activity must operate in two channels—in the removal of all hindrances to its progress, and in a readiness to seize all the opportunities for improvement which continually present themselves.

I will briefly outline some things which I regard as impediments, and suggest what I think will remedy them.

It is indisputable that Trinity is more known as a *social* and *religious* than as an *educational* centre. Accordingly when students are choosing a University, they may pass Trinity by, believing that it is only a divinity school. Even in Toronto how many *thousands* are laboring under this mistake! And why? Because religion has been forced into an unnecessary prominence, and at the same time no special effort has been made to ally ourselves with the educational system of the Province. The high schools have therefore not sent here the number they might and would send if their patronage were sought one-tenth as assiduously as the yearly quota of five or six men from Trinity College School.

A course of public lectures, such as are now being given, tends very considerably to establish our *educational* position and might with great advantage be repeated yearly.

That an atmosphere of ecclesiasticism has settled on the College is too true, and for this the Corporation is answerable. Compulsory attendance at chapels is almost synonymous with compulsory religion, and to both, there seem to be grave objections. Is not the essence of religion to be voluntary? Coercive morality means ecclesiastical slavery, and corporations, though they may compel men to attend divine service, cannot extort the devotion of the heart which is the *sine qua non* of true worship. On the other hand, they may excite contempt for religion instead of inspiring zeal. I think the difficulty would be met by