

able manner that what Lord John Russell used to call the "rest and be thankful" policy is a policy not suited to the taste of the present energetic and aggressive governing body of Trinity University.

IF we may judge from the remarks made at the Convocation Dinner by the representative of Victoria, that University will not soon enter into federation with the University of Toronto. Nine-tenths of Victoria men, so the speaker affirmed, desire that she should remain the University of the Methodist body in Ontario, and not become merely a theological hall. And the representative of the University of Toronto spoke earnestly of the desirability of maintaining separate institutions on the ground that emulation was a great factor in all progress. When the Chancellor of Trinity University said that he thanked God that our Alma Mater had maintained her independence, the cheering was the most tremendous ever heard in Convocation Hall. That this sentiment found response in the heart of every friend of Trinity, none could doubt. Altogether we do not see that the federation idea is making much headway.

THE Science Association of Trinity University is to be congratulated on having begun its second year under such happy circumstances. The paper on "The Unity of Science and Religion," which the Reverend, the Provost read on the opening night to a large and highly appreciative audience was, it is needless to say, a paper of marked excellence and ability. The learned author showed how, instead of Christianity having anything to fear in science and the advancement of science, it had everything to gain. Science restores to the Gospel its dignity. The grandeur and majesty of the unity between science and faith will become more and more manifest as the world becomes more enlightened. What the Provost had to say concerning Sir Isaac Newton and his devotion to the Church, as well as his weighty opposition to the schemes of James the Second, was most interesting. In speaking of miracles, the Provost remarked that scientific men were baffled by other things besides miracles; that there are things which science has not explained and cannot explain. Who can tell us what life is? Who can explain the law of gravitation? Miracles are the products of great crises of faith. They come in cycles and are exceptional manifestations of God and His power. In dealing with hostile criticisms, the Provost was especially happy, and Dr. Draper and Mr. Huxley were dealt with in a masterly manner. After paying a high tribute to the fine work accomplished by the Duke of Argyll in the realm of science, the Provost concluded with these words:—"May the aim of this University ever be to clearly expound and vigorously maintain the fundamental unity of science and faith, and thus maintain its claim as a University of the Anglican Church; to guard a principle of such vital and permanent importance, of which the mother Church of England has for generations been a faithful exponent and upholder."

THE recent discussions on religious education in Manitoba are of special interest to ourselves as mem-

bers of a university founded on distinctly religious and denominational grounds. In a country like our own, where such great diversities of opinion exist on the subject of religious belief, an established Church is out of the question and a distinctively religious Provincial university is almost equally inconceivable. No fault, then, can be found with those who set up a secular university or secular colleges. To many persons who are by no means indifferent on the subject of religion, these institutions seem far preferable to colleges which profess to give religious instruction without distinctive doctrinal teaching. It is difficult to imagine any one teaching religion with enthusiasm, or even with energy, under such conditions. Those, therefore, who believe that education should not be dissociated from religion, and that religion cannot be taught without a distinctively doctrinal system, have no option as to the line of duty. They are bound to set up colleges and schools in which the doctrines of the community to which they belong shall be taught without interference on the part of others. This is what was done by the founders of Trinity University. On these principles its work has been carried on, with more or less of success, since its foundation. And now, as its equipment becomes more complete, it is gratifying to those who are interested in its progress to know that its value and importance are now fully recognized by the Church and by the people at large.

THE recent opening of Mansfield College, at Oxford, has caused considerable comment amongst those interested in university affairs. The establishment of a Nonconformist institution in the midst of the venerable and orthodox colleges of Oxford is a sign of the times. It shows that the element outside the English Church have fully recognized the necessity of bringing the men who are to carry on the work of its University in close relations with the high education and liberal culture that find their ideal home in the grand old University of Oxford. Although the traditions and principles of that noble University have ever been at variance to some of the dearest doctrines of Nonconformist belief, the leading spirits show by the foundation of Mansfield, that they consider this disadvantage, as it is to them, not sufficient to counteract the benefits to be derived from the association with the greatest minds, and from taking up their abode in a place so renowned by ancient traditions, venerable memories and great names. Mansfield is not a college in the same sense as are the other colleges of Oxford. It stands more in the position of a hall for post-graduate teaching in theology, and is not incorporated by the State. Its primary work is the training of graduates for the ministry of the Congregational Churches, although it also avows itself an institution ready for the furtherance of a special study, viz., Theology, and as such, its doors are open to students of Theology of every denomination. The students will occupy a unique position among the undergraduates of Oxford; they will be of more advanced age and their interests will be outside the social life of the ordinary Oxford undergraduate. It is pleasant to note that the founders, in the building itself, have endeavored to conform to Oxford traditions. Its style harmonizes with those of