

clamouring for the establishment of distinctive Church Universities, although of a surety if the demand existed, they have both the means and the men to supply it. We do not find that Durham University excites any very profound admiration or enthusiasm on the part of churchmen. Many English churchmen resisted the changes in the English Universities of the past fifty years, but few would now consent to go back to the old state of affairs. However much some may regret the sweeping, revolutionary character of the reforming movement, there are few if any, who would not admit that there is much more activity in religious concerns and that the influence of the Church goes down far deeper below the surface of religious life than was the case sixty years ago.

All the means now in operation in the great Universities at home for the promotion of religion would be at the disposal of Trinity. If from one point of view her relationship to Toronto University may be compared to that of one of the older foundations to Oxford or Cambridge University, from another it would be comparable to that of Keble and Selwyn Colleges to their respective Universities. Trinity would be a Church College, she would be able to form Associations, incorporating the Church students who might be at other Colleges, although she would have the main body of the students under her own wing.

We conclude, then, that the manifest advantages of a fully equipped residential College in which religious instruction was provided, and religious influences were brought to bear upon the students, in a Federation of Colleges, forming an University held in universal honour, and which would find points of contact with all the Church students at the University, and even with the scholars of the High Schools preparing for University education, would very far outweigh the loss entailed in the resignation of degree conferring powers.*

*In connection with the foregoing the following quotation from a speech delivered in the House of Lords by the Bishop of Chester, protesting against the proposed exclusion of St. David's College, Lampeter, (a Church College with degree-conferring powers) from the State University of Wales is highly instructive:

"The Bishop of Chester moved 'That, in the opinion of this House, it is desirable that the assent of her Majesty be withheld from the Draft Charter of the proposed University of Wales until such portions of the aforesaid Draft Charter shall have been omitted as prevent the inclusion of St. David's College, Lampeter, in the county of Cardigan, as a constituent College of the aforesaid proposed University of Wales.' He said the object of his motion was not the rejection, but the improvement of the Welsh University Charter, while he contended that its adoption would be for the good of St. David's, Lampeter, and would also be of benefit to higher education in Wales. As an educational institution, the power and calibre of Lampeter was at least twice as great as in 1881, when he had the honour of being Principal of the College. If, therefore, it was fit, as recommended in 1881 by the Report of the Commission, to be included in the University, it was doubly fit now. What Wales wanted was something in which all parties could participate in common; they wished to create a bond of

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