

a uniform test should be established whereby the real merit of a few might be proclaimed to the public, and pretentious ignorance exposed. The want that is felt in this direction would bring us candidates, we believe, very quickly. If regular courses of lectures were announced, the subjects for examination and the dates on which they would be held appointed, and printed in the calendar, and the efficiency of our faculty publicly advertised, some adventurous individual would be sure to try his luck, and then a Trinity degree in music would very soon become the fashion.

As we go to press, the June number of the *Arion* is before us. In another letter to that paper Prof. Strathy, after sharply criticizing some of the editor's remarks, invites him to take his degree; and in a short article in the beginning of the paper the latter promptly accepts the challenge. If this answer is really meant, and application shall be made, we have already an opportunity of placing the first name on our lists. We hope the authorities will make the most of it.

OUR ADVANTAGES.

For some time past there has been a general outcry among those, who are interested in the welfare of our University, for a more extensive advertisement of the advantages which it offers to—we hope—no small section of the Canadian people. The principal of these advantages, and one which arises for the most part from the singularity—we are sorry to say—of our position in the country as a University at war with the secularizing tendency of the educational institutions of our day, consists in the close connection existing within our walls between an arts course, furnishing all that has ever been deemed necessary for the education of a gentleman, and the study of Divinity, the established principles of the grand old Church whose name we bear. There are many, very many—at least we hope so, for the good fame of our country—especially within the pale of the Church, who have felt the pressing need and longed earnestly for the possession of some such distinctive home of healthy and untainted learning as this, where the inestimable blessing of religious teaching and of necessity no small tincture of religious feeling together with the old traditional respect for decency and gentlemanly conduct which has ever existed among us, cannot fail to extend their softening influence over every department of University life. Our old and most treasured boast of being a *college of gentlemen*, which to shew that it is no vain one is fully borne out by the testimony of all who know anything of us, combined with the fact that our educational status is not the pitiable farce, which, as far as we know, it is generally supposed to be among government institutions, ought surely to be an immense inducement to all churchmen at any rate. These advantages however, great as they may be, appear for the past thirty years to have been of very little avail, chiefly for two reasons: first and foremost the almost

total want of any proper kind of advertisement, and secondly, because any advertisement that we have received has been from the hands of a hostile party who have been exceedingly diligent, to instil into the minds of those, whose duty it is to support with all their weight, a false impression of our religious tendencies, albeit that terrible bogie Rome—take our word for it—has about as much to do with our teaching as with that of Oxford or Cambridge, or any other University we know of.

It is, therefore, the personal duty of every one of our graduates to do all that lies within his power to set our position in every respect right before churchmen, and especially is this the duty of our clergy, who form the most influential body in the ministry in this diocese at any rate. This would be the grandest service they could do us, the most practical and successful advertisement they could give us. If every one of them were to go little further than a few occasional sentimental expressions of attachment to their *Alma Mater*, and bestir himself to set clearly before those of his parishioner who are desirous of a University training, the advantages which we really possess, correct false impressions conceived about us, and endeavour to send up as many as possible to our examinations: then some day Trinity might indeed become the grand counteracting educational influence and centre of pure Church teaching, which under active guidance from the beginning she might, we doubt not, even now have become.

THE PROVOST'S DEPARTURE.

Monday last closed upon many sad hearts in Toronto and will long be remembered as the day on which the long impending departure of the Provost and his family became a melancholy fact of the past. They left by the 3.20 train for New York. Before the hour for departure, nearly all the clergy of the city, and a large number of sorrowing friends had gathered together to cast one last long lingering look after the receding forms of those they had learned to know and love so well. It was a trying ordeal for all, and not women only, but strong men wept as they turned away from saying their sad good bye. And well they might, for in our judgment no event more full of sad reflexions could have happened. It is quite true that the Provost is going home to a well endowed English living, but old trees when transplanted do not readily take root again, and for himself and his family, the painfulness and desolation of having broken loose from the associations and attachments of a lifetime, will only then be realized when they are quietly settled in their new home. But if sad for them, it is surely doubly so for us. In learning, ability, and loftiness of character, the Provost has no peer, and never has had a peer, amongst the clergy of this land. And we say it without hesitation, it is a burning shame that he should have been allowed, after spending thirty years of his life in labouring for the good of the Canadian Church, to go away because there was no suitable provision for his retire-