

fathers have not resolved forever to sit in the seat of the scornful. Unfortunately the interest of a graduate in the future of Trinity has, till lately, been regarded merely as sentimental interest in *his* past.

—The concessions of the corporation to the demands of the University for self-government granted in the autumn of 1879 are to be still further increased. It is proposed to alter the provision as to the qualification of an elector. 'Such members of Convocation as are members of the Church of England,' and have annually paid \$5 to the Registrar, are at present competent to vote at the election of Chancellor (once in five years), and for the 'Tribunes' in the first week in May. The ambiguity of this provision is now to be elaborated thus: 'That the Chancellor shall be elected by such Masters of Arts, Doctors of Medicine and Civil Law, and *Bachelors of Arts as have proceeded to any degree in Medicine, Law, or Divinity*, as are members of the Church of England, and have made an annual payment of *one* dollar to the University chest'—the same electorate having the privilege of voting at the annual election of representatives in April. The modification of the tax on zeal is highly commendable. It will be possible to too compound for such annual payment. But we urge there is a further modification necessary. When an undergraduate has taken his degree—newly fledged and as full of enthusiasm for his *Alma Mater* as three years of kindness and association can make him—'tis then of all times his interest and affection should be kept alive. Hear his voice, give him a vote when he dons the *toga virilis*. Don't wait till he has become a professional man, he has other things then to engross him. He will be weaned. While he is just without the shadow of your wing, busily idling with the Law or Divinity, clinch his affection. Strike while the iron's hot. Else, ye legislators, he will be lost to you, as many another. There is no fertilizer of apathy like ardour dampened—or accepted on terms. And in the name of good faith and honour, don't frame a pitiable revenue tariff, and force those who are zealous, despite it, to buy a B.C.L. or kindred commodity.

TRINITY'S POSITION.

Our University is nearly thirty years old. The question may now be fairly asked, has it answered the purpose of its founders? This demands our thoughtful consideration. To a large extent, we think, it has. Its roll of graduates is large and influential. Its fidelity to its first principles remains unshaken. Financially, too, as far as its ambition goes, its condition is satisfactory. But this is not all. If its relative position to the other educational means of the Province is to be considered, and if in a spirit of friendly rivalry we do make the contrast, what then? Their opportunities were in most cases, such as ours. Our appeal for support was restricted avowedly to a section of the public—to churchmen—so, too, in the case of others.

Our endowment or our staff, though not pretentious, will bear comparison with that of our kindred contemporaries. And the result? Trinity's best friend will confess that there is room for improvement, though her sphere is limited, still her present state of inefficiency and her numbers shew she has not yet reached the ears or pockets of the church generally throughout the Province. We must look at home for the causes of our short comings.

Trinity is assuredly the child of deliberate and resolute convictions. The want in Ontario, upon the loss of King's College, of an educational means under the control of the Church of England, was its *raison d'être*. It was intended as a spirited and active protest against the secularization of the Provincial University. Its policy and tendencies were aggressive, but, since the death of the dauntless and energetic founder, its ways have changed. Her ways now were not his wonted ways. For a blow once struck entails a battle. To slip ingloriously out of sight proclaims a want of moral courage in the striker, or may be a lack of the 'sinews of war' and force of character, or (*absit omen!*) a weak cause.

'Beware

'Of entrance to a quarrel; but, being in,
'Bear 't that th' opposed may beware of thee.'

A vigorous and strongly sustained struggle is expected from such beginnings. But Bishop Strachan's successors have gradually settled into another groove. They seem to have clean forgotten their duties to their step-child. In the similarity on the surface of our system to that of the Universities in the Mother Country they have, apparently, lost sight of the difference in soil. Canada is not ripe for such a college as All Souls. Educationally, the policy of stiff-necked indifference, of lofty exclusiveness finds its theological equivalent in our midst. Sublime inactivity may be a welcome rôle, but its assumption is an unwarrantable conceit. Again, we urge, a patient reliance on the efficacy of mere orthodoxy, will never do. Earnest helpfulness is quite another thing.

In the light of common sense let us face the facts. Trinity still lives. In default of advocates her very stones, trumpet-tongued, would cry out as much. Constitutional weakness was once a ground for alarm. Her constitution never was good, but it seems to be slowly improving with age. Physical decay is her greatest danger. Though not in a moribund condition, there is more to be feared from slow decline than from anything approaching a galloping consumption. Galloping, indeed, is not in her line. Poor Trinity, time ambles withal. Yet if she would exercise herself a little for her good, there would be little cause for apprehension. And to be plain this is the sovereign cure. For thirty years we have merely kept our head above water, let us now strike out, and make some way. Do we want men? then let us advertise, exert ourselves, push our claims. Do we require additions to our staff? then if we can't afford to pay more professors, let us ask funds of those who need but the asking. For, on consideration, we are forced to one of