

been bred in Christian principles. In our legislature, in all our great public institutions, in all our forms and modes of life, we have hitherto paid attention to the decencies of religion, we have shown that we feel the weight of Christian obligation. Why, then is this ill-omened separation now, for the first time, to take place? Why, for the first time since we became a Christian nation, are we called upon to witness an attempt to conduct systematically the education of our youth, on the principle of the entire omission of all instruction in that holy religion which we publicly profess?"—p. 8.

Having offered these and some general observations, for which we have no room, the author next applies himself to the consideration of that portion of the Council's statement, which relates to the omission of theology; and which, in fairness to both parties we have inserted in a note below.*

*"The Universities of Oxford and Cambridge supply ample opportunities for the education of the clergy of the Established Church. It is a fundamental principle of the University of London, that it shall be open to persons of all religious denominations; and it was manifestly impossible to provide a course of professional education for the ministers of religion of those congregations who do not belong to the Established Church. It was equally impossible to institute any theological lectures for the instruction of lay students of different religious persuasions, which would not have been liable to grave objections; still less was it practicable to introduce any religious observances that could be generally complied with. In the Universities of Oxford and Cambridge, the students, removed from the superintendence of their parents and guardians, are placed in colleges, or new domestic establishments, where it is necessary that religious instruction should be provided. In the case of the University of London, none of the students will reside within the walls; they will live in the houses of their parents or guardians; and those who come from a distance will live in houses selected by their friends, with such precautions for the safety of their morals and of their religious opinions as will naturally be adopted on the occasion. A plan is in contemplation, (which will be more fully explained in a subsequent part of this Statement,) by which those students who come from a distance may be boarded in houses where they will be under the guidance of persons of their own religious opinions, and where they will be subjected to rules of discipline for the protection of their morals. The religious education of the pupils, therefore, will be left to domestic superintendence, being the same provision which at present exists for that important object in all cases except those of the undergraduates at Oxford and Cambridge during their residence in College. There are many hundred of young men constantly in London, who come from the country for the sake of professional education in Law and Medicine, who have no guide for their religious education, unless they find it in relatives or friends interested in their welfare. To all such persons the discipline intended to be enforced in the University of London within its walls, will constitute an additional check upon their conduct.

"The Council had many long and anxious deliberations upon this subject, which they felt to be of paramount importance; but they found it impossible to unite the principle of free admission to persons of all religious denominations with any plan of theological instruction, or any form of religious discipline; and they were thus compelled by necessity to leave this great and primary object of education, which they deem far too important for compromise, to the direction and superintendence of the natural guardians of the pupils."—pp. 12, 13.