

This short conversation seemed to have made a very pleasing impression on the Rev. Dr. Townley's mind, for soon after he proposed a like resolution for the adoption of the Synod of Huron, which being unhappily opposed by the Bishop, was of course rejected.

This incident might have passed unobserved had it not been grievously aggravated by the Bishops' offensive and incorrect commentary. But even this did not surprise me, because his Lordship had been manifestly opposed to Trinity College through the whole of its progress. He did not wish me God speed when I went to England to solicit a royal charter and power to confer degrees, and sarcastically tells us in his pastoral letter that he never assisted Trinity College in any way whatever, on the contrary, he did every thing in his power to arrest its progress; again, when I returned from England and was met by the hearty congratulations of all Church members in the Province, and the good will of all denominations, the Bishop of Huron stood hostile aloof. He went even so far as to move Lord Elgin against granting our charter, and especially urged that it should not contain the power of granting degrees, in order that the members of the Church of England might be compelled to affiliate with the University of Toronto, in which neither the doctrines of the Church of England nor of any other Christian community were to be taught or recognised. Such an affiliation, it is well known, was the favourite idea of the then Governor-General, and here I must confess that among the trials and mortifications which I had to endure in carrying out the University of Trinity College, the most bitter was to be told by the head of the government that I need not be so pressing and urgent, or consider myself so clearly in the right, for that some of my own clergy were against me, and were well content with the project of affiliation. The only reply I made to this offensive observation was, simply to refuse a charter which I considered degrading, and to express my determination to wait for a happier hour, adding, that I deeply lamented the postponement of a boon to a future administration, which might be so gracefully bestowed by the present, and which though in itself a common act of justice, could not fail to elicit the grateful acknowledgments of a large portion of the more respectable and influential inhabitants of the province, a result of no small importance in the present state of things. I proceeded to say, "I hope his Excellency will excuse my earnestness in this matter, not only because there is reason to believe that the charter we require would be readily granted by the home government should it meet with no impediment here, but more especially because its attainment will remove a just and serious cause of dissatisfaction, and essentially secure what we so earnestly desire, the continued peace and tranquility of the colony."

All this was sufficiently discouraging, but even here I had some compensation, for although Lord Grey might at times be somewhat arrogant, he was at all times honourable and just, and getting tired of this paltry controversy on charters, he expressed himself strongly against its continuance, observing with significance, that as no pecuniary aid was asked he saw no good reason for refusing the charter as desired.

The charter was soon after completed; our buildings in the meantime were proceeded with and finished, and we were soon actively employed in the business of instruction, and so satisfactory has been our progress that we can now report thirty-eight Clergymen busy in their respective missions and parishes in the diocese, and proud of being Alumni of Trinity College. It is emphatically

a Church of England institution, nor does it fail to extend to its scholars the characteristic and genuine freedom of its holy mother.

Having acted upon the charter, and requiring nothing more from the government here or in England, matters settled down in peace, and any temporal estrangement between myself and the now Bishop of Huron died gradually away, and although my wish was in favour of another at election to the Bishopric, I feel confident that I acted with the strictest justice and impartiality, and after its termination in his favour, I congratulated him, as it was fit I should do, on his elevation; and to prove that I had no bias whatever arising from the past, I readily accorded him equal authority in all the affairs of Trinity College with myself, for as that University was intended for the whole Province of Canada, it was right that the Bishop of every diocese within its limits should be clothed with equal authority.

Finding the Bishop of Huron slack in attending the College Council, I wrote his Lordship on the 18th of February, 1860, requesting him to take his place in the corporation, observing that Trinity College was especially the Church University, and that all the grants towards its endowment, from the two great Church Societies and from the members of the Church of England here and at home, were expressly asked for and given on this understanding.

"In this view of things," I said, "I still hoped to see the day when the three Bishops would take their seats as heads and conservators of the institution." Accordingly in my letter dated the 25th April, 1860, acknowledging his Lordship's communication of the 19th April, I expressed much regret at his absence, "because," I observed, "it has been my earnest wish that you should take your place at the council of Trinity College, as you have equal power and authority with myself, and give us your hearty and strenuous assistance in its government and direction. Suffer me, therefore, to entreat you to withdraw your letter of the 19th, and proceed to the nomination of those whom you desire to represent your diocese in the University."

"There are, you say, some things which you disapprove of in the institution, if so, permit me, as the wiser and more honourable course, to request you to come among us and point them out, that they may be fairly examined and modified if deficient, or confirmed if found correct. I feel assured, from the knowledge I have of the members of the council, that they are not unreasonable, or disposed to retain any thing really objectionable."

"The authorities of Trinity are quite aware, that among the members of the Church there are some few points of difference in opinion; but they have never considered them cause of separation and estrangement. The same differences, and in much the same proportion, exist in England as they do in the Church here, but the true Christians of both parties are found associating to promote institutions really good, and they disapprove of those who make them grounds of contention."

These remarks were introduced under a vague notion that the Bishop of Huron might be prevented by some religious bias from attending the meetings of the corporation, but as no notice has been taken of them, I begin to think, and more especially since the public attack on Trinity College, that the Bishop points to far more essential differences than those to which I allude, and that however forbearing we might desire to be to them, yet he seeks to give them a breadth incompatible with our loyalty to the Church of England. Now if this be so, and it is sought to carry them farther than is permitted within the pale of our Mother Church, there can be no cordial harmony or hon-

est conciliation, and under such circumstances we are much better separate.

Trinity College can never be any other than a strictly Church of England institution, and she is most solemnly pledged never to give an uncertain sound. On this principle she has proceeded more than nine years in peace and quietness, every shilling wherever subscribed for her support is pledged to the continued purity of these principles, which are those of the Church of England, and which we can never surrender.

In this view, which I believe to be a correct one, I am not disinclined to consent to what the Bishop of Huron says in his pastoral letter, that it will be far better for him to decline coming to the College Council, and thus avoid all contention and angry discussion on points on which we unhappily disagree. Alas! how different, were we to come together in the spirit of that love and wisdom which cometh from above, and which is pure and peaceable, so that we might follow peace with all men.

No, it may be reasonably asked why the Bishop of Huron, who seems so much dissatisfied with what we have accomplished, has done nothing towards establishing a theological institution for himself. Why, instead of seeking to destroy Trinity College, has he not employed his energies in opening a Divinity School for the benefit of his own diocese. This surely would have been a far more natural and less objectionable course than the one he thought proper to pursue.

We have established a Divinity School—we offered to share with him equally in all its advantages—this he rejects, and seems to make it a matter of conscience not to attend the meetings of the corporation. We make no complaint, and are satisfied to be let alone and to discharge our duties unmolested; but even this the Bishop of Huron is not inclined to suffer, he therefore interferes, not to help, but to crush us to the earth. How different the conduct of our Bishops in England and Ireland, many of them are forming establishments within their respective sees, to prepare a portion of their youth for holy orders. But the Bishop of Huron has done nothing as yet towards training young men who wish to enter into the service of the Church. It would assuredly be in a better spirit for him to commence a Theological Institution of his own, as we did in 1841, than to trouble us.

In the month of October of that year, I requested my chaplain, the Venerable Archdeacon Bethune, D.D., the Rev. H. J. Grasset, B.D., and the Rev. Henry Scadding, D.D., to give their fullest attention to the subject of forming a Theological School, and to express to me the result of their deliberations in the form of a report. This having been submitted, I caused an announcement to be made in the public journals of the 27th of November following, to the effect that I had appointed the Venerable the Archdeacon of York to be Professor of Theology for the diocese, and desiring that all candidates for holy orders should place themselves under his instruction at Cobourg.

A class was opened on the 10th of January, 1842, and during the first term seven students were present, four more were soon added, and in the month of October following the whole number in attendance was seventeen. While the institution was in operation the average attendance of pupils was not less than fifteen.

During the whole period of its continuance, that is from January, 1842, to January, 1852, when Trinity College was established, seventy-seven students in all attended, of whom sixty-nine have been ordained, who are thus distributed: one in the West Indies, two in England, four in Lower Canada, and sixty-two in this diocese. In