

Original Poetry.

WILD FLOWERS OF THE WOODS.

BY THE REV. W. STEWART DALLING.

The Hepatica is the earliest flower of the forest, and in remoter situations its simple yet beautiful star-flowers of white, blue and pink, are scattered over the woods in great abundance.

ON THE INTERPRETATION OF THE SCRIPTURE.

Extract from Mr. Ferrar's Introduction to his New Version and Commentary on Isaiah, about to be published.

Now, having presented to the reader so formidable an array of passages which the Romanists bring forward in support of their doctrine of purgatory, he will not doubt expect that I should at least adduce as many to counterbalance their arguments.

Such a process would be necessary, if in any one of the above quoted passages, the slightest allusion was made to purgatorial punishment, but this is not the case, a few passages will suffice to refute the whole impious doctrine.

In the 1st Epistle of General John 1, we read, The blood of Jesus Christ cleanseth us from all sin.

Now, is this the doctrine of the Church of Rome? no, the Council of Trent says, that they received it from Scripture and ancient tradition, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass.

This declaration directly contradicts what St. John says, for if the blood of Christ does cleanse us from all sin, what need is there of a purgatory? what need is there for the assistance of the mass, or the suffrages of the faithful? True, Cardinal Bellarmine, one of the greatest men that the Church of Rome ever had, says, "that only those persons who to purgatory, who were not fully cleansed on earth, to be there purified, and rendered fit for heaven, wherein nothing shall enter that defileth."

(De Purgatorio li. chap. 1) but then the learned Cardinal denies the sufficiency of Christ's meritorious deed, or what else could he mean, by not being fully cleansed on earth? than that the death of our Saviour on the cross was not sufficient to cleanse sinners from their sins, and that therefore they had to undergo purgatorial punishment, till they are relieved by the sacrifice of the mass.

Is that the interpretation of Scripture which the Church of Rome pretends to have received from the Apostles? Surely there must be some mistake here; St. John tells us, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1. 9). Then all that is required of us is hearty repentance; there is nothing hinted of suffering in purgatory, nor paying for masses, nor even of assistance of the faithful. The sacrifice of God is a troubled spirit and a broken and contrite heart, O God, shalt thou not despise (Psalm li. 17), is the doctrine both of the Old and New Testament.

The sufficiency of a hearty repentance is strikingly elucidated in the instance of the repenting thief, "To-day shalt thou be with me in Paradise, (Luke xxiii. 43); here there was no need to go through purgatory to be cleansed. Indeed, throughout the whole of the sacred Scriptures, we read of only two states of after-life, of eternal happiness, and eternal misery; nor does the Scripture speak of more than two classes of men, the righteous, and sinners—believers and unbelievers.

The Romanists are not able to produce one single passage from the Bible which speaks of men too good to be damned, but not quite good enough to be immediately saved. If such a purgatory really exists in which souls have to suffer before they can enter the state of bliss, and that there are effectual means by which those sufferings might be alleviated or shortened, I must certainly say that the sacred writers acted very treacherously and cruelly towards the souls of men, in not warning them of their danger, or instructing them how to avoid such torments; it would have been their duty to inform mankind of such a purgatory in as plain terms as they informed him of a heaven and a hell. But the inspired writers were too explicit and precise in laying down their doctrines, as to pass over unnoticed such an important doctrine as that of purgatory, if it had been delivered to them either by Christ or the Holy Ghost.

They speak plainly of the torments of hell, and of the bliss of heaven, but not so much as a hint is given of such a thing as what the Romanists call a purgatory.

But the reader will not doubt be curious to know where the Romanists could have derived their purgatory from, if it cannot be derived from Scripture. I shall tell him—from the Talmudists, and this will at once become apparent, if we compare the purgatory of the Talmudists with that of the Romanists.

The Jews place their purgatory in the centre of the world, so do the Romanists. (Bellarmine De Purgatorio li. cap. 6.) The Jews give their purgatory seven different departments; the Romanists have not even (quite) so extravagant, and are contented with their divines. (De Purg. li. cap. 11.) Further, absolutely good nor absolutely bad, and who die without doing penance. So the Romanists say that their purgatory only atones for venial sins, or such as have not been entirely cleansed on earth from their mortal guilt. The Jews pretend to get the souls out of purgatory by money, prayers and alms; so do the Romanists. The Jews believe that the Sabbath day and the

Day of Atonement are days of respite, and so the Romanists have privileged days in the year. The time ascribed by the Jews for purgatorial punishment is, however, only twelve months, nor do they ever misuse this doctrine so as to ruin families. The priests of the Church of Rome have acted more cunningly, for they have appointed no certain time, which certainly is very convenient, as much of course, will depend on the number of masses, and the amount of alms. An easier mode of replenishing the coffers of the Church could not possibly have been devised, for who can brook the idea of dwelling with the devouring fire—with everlasting burnings? (Isaiah xxxiii. 14.) Who would not give all his earthly possessions to shorten the period of suffering, even one day? It is no doubt a very lucrative doctrine of the Church of Rome, but a more heinous, dangerous, and cruel tenet they could certainly not have chosen to obtain their object. "Heinous," because it is directly opposed to Scripture; "dangerous," because it is apt to mislead men, in making them put their confidence in the saying of the mass, and the suffrages of the faithful, instead of placing their entire dependence for salvation on the meritorious death of our Saviour; "cruel," in terrifying their credulous brethren with a purgatorial punishment, when, in reality, there is no such thing existing.

"Therefore it is customary to say Kaddish (i. e. a prayer so called) for a father and mother for twelve months, and also to read the portion from the Prophets and to pray the evening prayer at the going out of the Sabbath, for that is the time when the souls return to hell, but when the son prays and sanctifies in the Rubric, he reclaims his father and mother from hell." (Jorah Deah.)

"The Church of Rome offers prayers for the dead at stated intervals and at the returns of the anniversary of the event. On All Saints' Day extraordinary masses are celebrated for their relief." (Roman Catholic Missal.)

ORIGINAL PAPERS OF BISHOP ANTHONY DOPPING.

(From the Irish Ecclesiastical Journal.)

These interesting documents are dated July 28th, 1672, in which year he commenced Doctor of Divinity in the University of Dublin, being then Vicar of St. Andrew's, Dublin. And it is curious that even at that time, Dr. Anthony Dopping found it necessary, in exhorting his parishioners to the observance of the Rubric, to guard the more ignorant of them from supposing that he was "a bringer in of innovations."

BISHOP ANTHONY DOPPING'S ADDRESS TO HIS PARISHIONERS.

Read these ensuing directions to my parishioners, July 28, 1672, on the Sunday before the communion; which I added at the end of the exhortation which is ordered by the rubric before to be read the Sunday before the communion.

Where it is ordered by the rubric before the communion that as many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before, I do therefore desire you that you would observe that pious and laudable injunction, and send your names in writing to the clerk of this parish the Saturday before, who will see them delivered to me, to the intent that I may know what and who those persons are to receive; and, brethren, I beseech you do not entertain any thoughts of me as of a person that brings any innovations into the Church; for you see, first, that I have a care for you, and I would not wish to offend your conscience to let you know it; and if you do not observe it, let the blame of it lay at your own doors, seeing you are warned of your duty. And secondly, as there is a rule laid down for you to practise, so I am willing to render you the reasons of it, that so I might recommend it the more effectually to your practice. And some of them are briefly these:—

1. To the intent that if any person be a notorious and open evil liver, or have done any wrong to his neighbour, or bears any malice or prejudice to him, the curate, knowing thereof, may advise him, that he presume not to come to the Lord's table, till he have repented of his sins, and reconciled himself to his injured neighbour. This reason is hinted at in the rubric before the communion.

2. There may possibly come several persons from other parishes, who, by reason of the scandalousness of their lives, or being under an excommunication, or for other just causes, may be prohibited the communion in their own parish church; and therefore it is necessary that their names should be sent, that the curate may know who they are, and of what parish, and may confer with their own minister about them.—Vide can. 95. Hibern.

3. That the minister may know what persons in his parish are fit to be admitted to undertake for children in their baptisms, it being laid as a rule upon us all, by the sixteenth canon of our church, that no person shall be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion in the church; presuming it reasonable to believe that hee that hath so little regard for his own soul will not be much careful or solicitous for another's.

Thus much I thought fit to tell you all, as to the first thing which concerns your duty; and this branch there is, that concerns mine, and that is: whereas it is ordered by the nineteenth canon that the minister of every parish shall, the afternoon before the communion, give warning, by the tolling of a bell, to the intent, that if any person of his parish have any scruple of conscience, or desire the special ministry of reconciliation, hee may afford it to those that need it, I do therefore think fit to give you all public notice, that every Saturday before the communion, there shall be prayers in this church, at nine in the morning, and at three in the evening, and that, after they are finished, I shall be ready to attend in the church till eleven in the morning, and until five in the evening, all such persons who, finding themselves either extreme dull, or much troubled in mind, shall willingly resort unto me, and shall be ready to afford them as well advice and counsel for the quickening of their dead hearts, and the subduing of those corruptions whereunto they have been subject, as the benefit of absolution likewise, for the quieting of their consciences by the power of the keys which Christ hath committed to his ministers for that purpose.

BISHOP DOPPING'S RULES IN VISITING HIS PARISHIONERS.

Rules proposed to myself in the visiting my parishioners:

1. If I find any dissenter from our church, either papist or sectary, to confer with him, and endeavour to reduce him.

2. To advise every master of a family to keep family duties, and in order to that, to advise them to read to them every Sunday, after evening sermon, a chapter in "The Whole Duty of Man," and to recommend that book to every one of them to buy.

3. If they have children, to advise them to catechise them frequently, that so they may be instructed in the grounds of religion; and in order to that, to carry with me little primers, to bestow on such persons as are not able to buy them for their children.

4. Where I find children grown up, and able to give an account of the church catechism, to desire

and advise the parents to bring them to be confirmed, and to show the necessity of confirmation, if they scruple it.

6. To represent to the several masters of families, the advantage of the above-mentioned course, that so upon the score of profit and peace (if for no other motive) they might embrace it—viz, that this will be the way to make their children dutiful, and prevent future mischief—that servants will be more faithful and diligent, when they do their duty out of conscience, and not for profit.

6. To reconcile differences between them, if I know or hear of any.

7. That I may find out the way to suit my discourse to them, and know their principles and their humours, to enquire one man concerning the temper, the taste, the religion, the worldly condition, of his next neighbour—and of another concerning the next to him, and of him concerning another, and so forth, till I have got a sufficient knowledge of them all.

THE FERRAR FAMILY.

A Sketch of the Religious Society of Little Gidding, A TALE OF THE SEVENTEENTH CENTURY.

BY MRS. LUNDY.

CHAPTER III.

Villiers left Little Gidding with a certainty that his regards were met by the simple, unsophisticated girl on whom he had set them, and he set himself about forming some means of carrying on an epistolary correspondence with her, when chance favoured him with a personal and public introduction to her. His second visit to Little Gidding proved a source of amusement to the extraordinary piety and unusual ceremonies of their worship at Little Gidding formed subject of mirth and ridicule; but Villiers took care that this should not come to the ears of the king, who, though surrounded by a most dissipated court, gave no sanction to vice, and ever evinced the greatest respect for those who had courage, in such a perverse generation, to shew a proper zeal for religion and attention to morality and decent behaviour.

Two days after this visit of Villiers to Little Gidding, Alice set off to Bourne; by some accident her uncle John was prevented being her escort, and he deputed his son Nicholas to take his place, wishing to draw him off from his studies for a short time. The young man could not have had a more agreeable task assigned him, and he determined to take that opportunity to sound his fair cousin on the subject now nearest his heart. In those days there were no railroads or coaches, or travelling machines of any kind, and it was usual for females to ride on horseback from place to place; indeed the roads were so narrow and so bad that horses alone could pass over them in all by-ways, and on this occasion Alice and her cousin were each mounted on sure-footed steeds, and as it was not considered seemly for any gentleman to travel without a female attendant, her serving woman rode a third horse, and a man servant, mounted on a fourth, carried the large leather bag which contained the young lady's wardrobe. It was the latter end of August, the reapers were busy in the fields, all nature seemed to rejoice, and the gentle spirit of Nicholas rose in gladness as they slowly proceeded. It was not the transcendent beauty of his cousin which had won and fixed his heart, but her sweet and kindly disposition, joined with a never-varying cheerfulness, which seemed to him an eternal sunshine; his early studies, and a peculiar delicacy of constitution, had rendered him more sensitive to the charms of the character of Alice was refreshing to his sensitive mind, and he felt that a union with her would be the only felicity he could look forward to in this world; of his uncle's sanction he had no doubt, and he flattered himself his affectionate and excellent parents would not oppose his wish. Alice was also in high spirits, for besides the prospect of a re-union with those connections dearest to her, she had a sort of undefined idea that she should meet with the young cavalier during her absence from home, and she shewed the exhilaration of her spirits by her lively conversation.

"You are much elated, my fair cousin," said Nicholas, "at the thought of your visit, but I cannot enter into your feelings by reason of knowing your absence will cause a void in the circle at home, which will be felt by all, but most by me."

"I have my regrets, dear Nicholas," said Alice, "at leaving, even for the brief space of a few weeks, so many dear friends; but it is long since I saw my aunt Collet and her family, and I feel glad to be about to meet them once more."

"To me those few weeks will be an age, dearest Alice," resumed her cousin, "and did you know the hopes and fears I have long entertained on your account, your kind heart would feel pity for me, if you do not honour me with a warmer sentiment."

"You speak in riddles," said Alice, raising her eyes to the face of her companion, which was flushed with emotion, "I did not think you had ever regarded your simple cousin Alice with any other feeling than that of brotherly love."

"And you have hitherto regarded me as a staid and brotherly relative, a sort of guardian, is it not so?"

"To say the truth, Nicholas, I have always looked up to you with something of that reverential feeling which I regard my worthy uncle; you have been one of the orphan's best friends, and you possess her warmest gratitude."

"And is gratitude the tenderest feeling you can bestow on one who has loved you with an intenseness which even surpasses himself?"

"You have my esteem, gratitude, and admiration," answered Alice; "what can I say more? If by a tenderer feeling you mean love, hear me declare that I consider myself unworthy to be the partner for life of one who is so much my superior in all that is good and great. No, my dear Nicholas, I know no one who is worthy of my regard but Isabella Morley; it has been one of my day-dreams that she and you should eventually become one, seeing ye are already kindred spirits."

"Isabella is lovely, without doubt," said Nicholas; "she rises above her sex in many things, and her heart is pure and spotless; yet my love for her has ever been that of a brother towards a beloved sister. We cannot control our destiny, Alice, in matters of the heart, we are sometimes led on without even reason or hope to support us."

"How true," said Alice, and her face was crimsoned, while the tear stood in her eye, for had not Nicholas defined her own sentiments in regard to the stranger? And this from the pious, devoted Nicholas Ferrar: one whose whole life had been dedicated to higher things; one who had ever appeared to Alice as fitter for heaven than earth. How flattering to her was the devotion of such a character, yet so far from feeling it a triumph, she was grieved to be obliged to give pain to a heart like his; and with that candour natural to her, she resolved to crush all hope at once in his breast, yet in the most delicate manner possible.

"You say right, cousin Nicholas, we cannot control our destinies, and we must not force our inclinations in matters of such importance as that of passing a whole life in the society of one who ought to unite the parent, brother and guardian in the husband."

"You reason," said Nicholas, "as one twice your age, and as one who has never loved; but if your

heart has no predilections for some more favoured, more happy lover, why not give me leave to hope?" and he fixed his eyes upon her face, which was suffused with blushes; after a short time she replied,

"Urge me no further, my most esteemed friend; every kind feeling which this heart can bestow you already possess, save one, and that, as you say, must be spontaneous. Think no more of such a wayward girl as Alice Weston: I say again she is not worthy of your love, and the only favour she asks of you is to name this subject no more." After a pause she continued, "It grieves me to afflict you, but I cannot return your affection."

"Say then, dear Alice, that one more fortunate man than myself has engaged that heart, which a monarch might be proud to win! Say but this, and henceforward the subject shall never escape my lips,—one which has been nearest my heart ever since I first beheld you."

Alice hung her head in very shame; she could not say her affections were engaged, because she was ashamed to own a preference for a person to whom she had never spoken, and could not bear the thoughts of sinking in her cousin's esteem by a confession of her folly; thus pressed, she answered, with a degree of petulance unusual to her, "I have no engagement, cousin Nicholas, and I wish this conversation to be the last between us on this subject, and of course the past must be entirely betwixt ourselves."

"Enough," said Nicholas, "your wishes shall be obeyed: henceforward we will be as brother and sister; your friend I would always be, if permitted," his voice faltered, and Alice was affected to tears, and as she looked at him a thought came across her, that she was casting away a pearl of great price. In melancholy mood they performed the rest of their journey, and Nicholas, having seen his fair charge under the protection of her aunt, stayed but to take a few hours' repose, and returned to his home sad and sorrowful.

AN OLD IRISH COUNTRY PARSON.

(From the Irish Ecclesiastical Journal.)

In the ancient and secluded burial-ground of Kilsen (properly Kyle Kevin, or the Church of St. Kevin), parish of Bannow, county Wexford, is a plain, substantial grave-stone, marking the resting place of the mortal remains of the Rev. James King, who, having lived a curate, "passing rich on forty pounds a year," died at a mature age some seventy or eighty years since. As in his days land was let from half-a-crown to five shillings an acre, and agricultural produce, in the more remote districts, was sold at prices surpassing belief—even in the market of New Ross, a sea-port town, prime beef and mutton only averaging from one penny to three-half-pence per pound—he easily, being a confirmed bachelor, obtained board and lodging at a respectable farm-house for twelve pounds a year, including the stabling and keeping of his pony. Eight pounds a year sufficed for clothes and pocket-money; and the remaining twenty pounds of his scanty income he gave to the poor, without distinction of their creed. He had brothers and kinsmen in affluent circumstances, at *tempora turba erant*, but so far from trespassing on their finances, "Uncle James" periodical visits to their homes, were always hailed with pleasure by the juvenile members of their families, because he always gave them a shilling a-piece when leaving. There was even a tradition—but I cannot vouch for its truth—that, having been bequeathed two hundred guineas by one of his *long to a his brother's legacy, he did not want it himself.* This, however, is certain, that, about the age of fifty, he was presented to a living in the north of Ireland, through the influence of a lady of some rank, who admired his simplicity of character; but he respectfully, although firmly, refused this promotion. "My dear," said he to his benefactress, "I have now lived half-a-century in my native place; I am too old to form new friendships; and as I have as much as I want, I cannot think of leaving all my old friends and parishioners, to end my days among strangers."

His death was sudden, and was attended with one of those circumstances which mock investigation. His brother, Mr. Richard King, of Barristown (which has now been two hundred years inhabited by one branch of the family), standing at his bed-room window, believed he saw him riding slowly down a sort of avenue or long drive, along a gentle declivity, which led to the house. He immediately put on his hat, and went out to meet him, when he suddenly lost sight of his visitor. He supposed, however, that "the person" had—for he loved a joke—turned his pony suddenly through a gate into the back premises; but, on making search, he could nowhere be found; and next day tidings arrived that he had been called hence, just about the time when this strange delusion passed through Mr. R. King's mind. In my early days—for I am a junior member of the family myself—I have often heard the story told by various members of the family, who remembered the occurrence, and all told it alike.

His sister-in-law, the late Mrs. R. King, of Barristown, died at a good old age, A.D. 1813; and, although a decided Protestant of "the Black North"—for her grandfather, the Rev. Mr. Knox, was shut up in Derry during the siege—was so beloved by the Roman Catholic peasantry, for her bounty, that her remains were followed to her grave by a funeral procession which covered two miles of the road, the last of the train only leaving the avenue-gate as the corpse reached the gate of the cemetery. Her father, an Englishman, the Rev. Mr. Shudell, who was many years rector of Dunmorecrag, county Wexford, introduced the English spinning-wheel into the district, where he found only the distaff in use when he entered on his pastoral charge. In the same district, in the year 1821, the Rev. Wm. Hickey, well known as the writer of various works on agriculture, &c., under the name of Martin Doyle, founded an agricultural school when vicar of Bannow. So much for the Protestant clergy, who are represented as mere curblers of the soil, and enemies of the people of Ireland! I know, indeed, that in the county of Wicklow, not many years ago, a Protestant curate gave away £6,000, in a short period, out of £7,000, his whole private property, to alleviate the distress around him; and I was acquainted with a clergyman who resigned a valuable living in the county of Cork, because, after giving away the whole of his tithes, he could not bear to witness the unrelieved misery that existed around him.

Nov. 27, 1848.

W. A. J.

THE PETITION OF JOHN, BY DIVINE PERMISSION Bishop of Toronto.

Most Respectfully Sheweth:

That a Bill has been introduced for the adoption of your Honourable House, entitled "An Act to amend the Charter of the University established at Toronto by His late Majesty King George the Fourth; to provide for the more satisfactory Government of the said University; and for other purposes connected with the same,

and with the College and Grammar School, forming an appendage thereof."

That this bill contains enactments which are, in the humble opinion of your Memorialist, of the most blighting character, and by no means in accordance with the title; for instead of being confined to some modification of the Government, they go to deprive King's College of all the privileges conferred upon it by its Royal Charter, and apply the endowment granted for its support by the Crown to the establishment of an institution wholly different, to be created by the passing of this bill.

That King's College, thus sought to be destroyed with the avowed intention of taking for other purposes the property and estates which it holds under a Royal grant, has been for six years in successful operation under its Charter,—that it is legally incorporated by Letters Patent, under the Great Seal of England,—that no ground of forfeiture has been shown, such as might subject a Corporation upon a proper legal proceeding to the loss of its privileges, nor is it even pretended to be in fault; but it is assumed that your Honourable House is at liberty to deal at your pleasure with the Constitution and Property of King's College, as if neither the Corporation nor the one-fourth at least of the inhabitants of Upper Canada interested in the objects it was intended to promote, had any rights under it to claim or protect.

That your Petitioner has observed with extreme regret that this measure has been introduced into your Honourable House with the sanction of the Colonial Government, but your Petitioner will not yet abandon the hope that they will not persevere in urging enactments to which he believes a large majority of the population of Upper Canada are in principle opposed, and which they not only consider unjust, but would feel to be unjust.

That the pretences upon which some persons profess to rely for justifying such an interference with corporate privileges and vested rights, which is in its nature and degree unprecedented are wholly groundless, and can be in the plainest manner disproved by the public official Acts, and Communications of the Imperial and Colonial Governments; that the power wholly to substantial Royal Charter granted for such a purpose, and to take from a Corporation its property, in the absence of any alleged abuse, has never been assumed by the Imperial Parliament, and that the exercise of such a power by the Colonial Legislature, in this instance, would be inconsistent with that measure of protection which similar institutions, founded in British Colonies by the same authority, have received from the ruling power; even after the countries in which they were founded had become foreign to the British Crown. That it is entirely without reason that the despatches of the Secretary of State for the Colonies to a former Lieutenant Governor in Upper Canada, (of the 2nd November, 1831, and 17th June, 1835), have been advanced as a foundation for this farther interference with King's College, because, since those despatches were written, the College has been placed, and is now actually conducted on the very footing which His late Majesty was pleased to recommend in His Royal communication of 2nd November, 1831, in which His Majesty stipulated in the most earnest terms for the permanent establishment in the College of a Professor of Divinity, upon a secure footing of the Church of England, declaring it to be a matter of great importance to those of His Majesty's subjects in Upper Canada, who belong to that Church, could not be insensible to the duty which belonged to him of protecting it in all parts of his dominions.

The scheme embodied in the bill introduced to your Honourable House is cumbersome, expensive and unwieldy, and has never been tried in any part of the world, and must in practice create jealousies and distrust, and destroy every thing like harmony in the working of the Institution.

Your Petitioner further represents that the leading feature of the bill is the express exclusion of all religious instruction and worship, and so jealous does its whole tone and provisions appear on this important point that they admit not of the slightest reference to this, the basis of all true education, and even prescribe Clergymen or Ecclesiastics for any share in its government. And thus the men best qualified to gain a living influence over the hearts and minds of the youth, are prevented from communicating with them on the most important of all subjects.

That such an utter interdiction of every thing religious as this bill seeks to establish by Legislative enactment, is without precedent among Christian nations, and can never be submitted to by men really serious and in earnest. An Institution which drives away all those who, from their living faith, warmth of disposition, and singularity of purpose, are best qualified to train the young to all that is pure, lovely, and sublime in religion, and noble in science, must become the abhorrence of Christian parents, who can look upon it in no other light than as an infidel College, dead to all sense of religious truth, and unworthy of the blessing of heaven.

That this bill in its enactments not only exhibits a striking opposition to religious truth, but also implies peculiar enmity to the United Church of England and Ireland, while at the same time the rights and privileges of the colleges of other denominations, which are far more exclusive than the Charter of King's College has ever been, are serupulously maintained.

Your Petitioner further submits that should this measure become law, the noble endowment granted by our late Sovereign for the support of King's College, will be wasted in the vain attempt to sustain a University upon a system which enlightened reason and conscience must ever condemn, which is not sanctioned by experience in any age or country, nor, as your Petitioner believes, by the feelings and opinions of any considerable number of those (of whatever religious denomination) who can best appreciate the objects of a University education, and who alone are likely to avail themselves of its advantages for the instruction of their children.

That your Petitioner need scarcely declare to your Honourable House that the United Church of England and Ireland has no connexion with such an institution; for she is bound by her interpretation of Christian truth, as embodied in her articles and formularies, to repudiate and reject a system of education not founded on religious principles, and he, therefore, most earnestly entreats your Honourable House not to sanction a measure which tends wholly to separate the Members of the Church of England from the Provincial University, and to deprive their youth of all the advantages of a collegiate education, for which the endowment bestowed by the Crown was intended to provide.

That your Petitioner would deplore this sacrifice the more, because he is aware that while King's College might be preserved in all its integrity, there are most ample means within the power of the Government of endowing Colleges in connexion with other denominations, upon principles which they have all shown them-

selves to prefer; or King's College might surrender part of its endowment for the support of a Medical College, and being restored to the position in which it was placed by its original Charter, with such modifications only as would separate it entirely from any thing like political influence or agitation, might serve, though less efficiently than was at first intended, for the education of the members of the United Church of England and Ireland.

Your Petitioner further represents that whatever may be the motive for bringing forward this measure, it will not settle the question, but on the contrary, furnish new sources of irritation for its provisions do violence to the plainest constitutional principles, and by indirectly confining the granting of degrees to the proposed Institution, the Queen is restrained in the exercise of one of the most unquestionable prerogatives of her Crown, a prerogative of the Sovereign, as the fountain of honour, which has never been meddled with by Parliament, nor has a Minister ever been found in England capable of proposing any thing so disrespectful to Royalty as that contemplated by this Bill.

Your Petitioner submits that this measure attempts to reverse some of the most approved and cherished principles of the present age, for it desires to establish a most rigid and oppressive monopoly over mind, which of all things ought to be the most free, and to impose on the deluded public a mutilated sort of education, far inferior in quality and character to what may be easily attained, had we in this Province, as in England and Scotland, rival institutions.

Your Petitioner further represents that the Bill attempts to legislate for a very small fraction of the population of Upper Canada, to the virtual exclusion of the great majority from a collegiate education—a fraction noisy from ignorance, but altogether disqualified from appreciating the value of sound knowledge, and which has seldom the means, or inclination, to avail itself of the respectable seminaries of instruction.

That not only will the members of the Church of England be virtually excluded from all participation in the proposed College, but the Roman Catholics also; from the utter proscription of religion, the substance and marrow of all education, as is declared in their Petition for aid to their College at Kingston, now before your Hon. House. Nor is there any good ground for assuming that either the Presbyterians or Methodists, or any of the other numerous and respectable Denominations, will patronize an institution where the name of the Saviour is never heard. And those who have Colleges of their own will cling to them more closely than ever, for the Government can offer them nothing so valuable as that which they are requested to give up. Their Chartered place them, in honour, by the side of the British Universities; but were they so regardless of their honour and interests as to listen to the invitations of this Bill, they would sink into deserved contempt. Fortunately they have no power to make a surrender of such rights and privileges, for they are not confined to the Officers or Trustees of their respective colleges, but belong to all their people. Hence your Petitioner infers, that if the Methodists and Presbyterians retain the power of conferring degrees, the Church of England cannot be long deprived of the same privilege.

Your Petitioner most respectfully submits that the operation of this measure reverses the received axiom, that legislation should be for the benefit of the greater number. By the last census the population of Upper Canada was 731,000.

Itself with the proposed College, gives - 171,751

The Church of Rome do - 123,707

The Wesleyan Methodists, who do not require it, having a College of their own - 90,363

The Kirk of Scotland, do - 67,900

Those who will not profit by the proposed College, - 453,721

Leaving to profit by this measure, - 267,279

Even this is too much in favour of the measure, for the Scottish Free Church, and your Petitioner believes the Congregationalists, disapprove of the principle of excluding religion from education, in which case they will soon have Colleges of their own.

Scottish Free Church - 64,729

Congregationalists - 20,373

To be further deducted - 85,101

Leaving to profit by the proposed College - 182,178

But even from this must be deducted many denominations who disregard Universities, and such knowledge as they impart. Hence the bill legislates for less than one-fourth, and as half of these will not use the privilege, the Legislature will, by passing the measure, sacrifice the feelings and interests of the great majority of the inhabitants of Upper Canada to a small and clamorous fraction.

Your Petitioner further submits that a still more perfect test of the classes which more especially employ colleges and seats of learning, would be found by ordering a return of the Students attending such Institutions, and of the denomination to which their parents respectively belong. This beyond every other argument would shew the impolicy of this bill, and the great injustice which it inflicts.

Your Petitioner further represents that the argument used by some to defend this measure, on the ground that it is similar to that which was adopted in the Parent State for the foundation of certain secular colleges in Ireland, is altogether fallacious, since whatever may be thought of the principle there adopted, it did not sacrifice the interests of the National Church as this measure does. No class could complain of injustice, however much they might deplore the avowed indifference manifested to the Christian religion. But the bill before your Honourable House not only adopts all that is evil in the Irish measure, but further deprives the members of the Church of England of their rights and College endowment, and gives to the bill a revolutionary character.

Your Petitioner begs permission in all due respect, to