

upon an equality with truth, by patronizing equally within the same institution an unlimited number of sects whose doctrines are absolutely irreconcilable"; a principle which he accordingly denounced as "atheistical" and more monstrous in its inevitable results than the madness of the French Revolution!

With such views any further relations with the remodelled University were impossible. The Bishop seemed to have spent the labour of a life-time for nought. He now set to work with characteristic energy to establish a Church University, on the model of his original charter; headed the subscription list with his own generous gift of £1,000; appealed for contributions in money and land; and after meeting with a hearty response from his own people, the aged Bishop, now in his seventy-third year, started once more for England, and there obtained £15,000 sterling in money, and the promise of a Royal charter for a new college, which should realise all that had been guaranteed in the abortive charter of George IV. upwards of a quarter of a century before. On the 30th of April, 1851, another foundation-stone was laid. The bishop himself now officiated. He pronounced the new College to be "a burst of Christian benevolence, to remedy an intolerable act of injustice; and to prove that all oppression is short-sighted, and sure in God's own time to be overruled for good. It is," said he, "peculiarly the child of the Church; from her it springs, and under her wing it desires to nestle;" and so Trinity College was inaugurated, and now stands the most fitting and worthy monument of the venerable Bishop, to whose energy and indomitable zeal its existence and its special characteristics as an exclusive Church institution are alike due.

But the courageous resolution and intrepidity of Dr. Strachan found in other ways fitting opportunities for their exertion. Not a few of his own doings, both as Executive Councillor and Bishop were regarded by op-

ponents as high-handed enough. When a like course roused him to opposition, he proved all the more formidable as an antagonist. The war of 1812 was no sooner well over than the soldiers and sailors who had served in the defence of Canada in many cases returned to settle in its clearings. The Bathurst district was chiefly filled up by a sturdy band of Scottish emigrants; and then, in their wake, followed the Earl of Selkirk, with a scheme for settling the Red River region of the far West, which, had it been encouraged might have rescued that wilderness from Crees and buffaloes, and organized the Province of Manitoba a full half century earlier. But rival fur companies watched the project with distrust, and the Scottish Earl, finding his project thwarted where the only law was that of force, adopted "the good old rule, the simple plan;" and so Montreal, the headquarters of the North-West Fur Company, was startled with the news that he and his Scottish followers had captured Fort William, and imprisoned the company's factors. Dr. Strachan had no idea of neutrality. He threw himself with characteristic energy into the contest and wrote a pamphlet against Lord Selkirk, exposing both his acts and aims as opposed to right and justice. Whatever may now be thought of the merits of the question as a whole, the collision between the rival parties had been attended with acts of violence and bloodshed, such as a Christian minister might well denounce; and so Lord Selkirk made a hasty retreat home.

But it is with no mingling doubt as to the merits of the cause that we turn to contemplate him as a Christian minister. In all the charitable social relations of life. His cheery greeting, and kindly sympathetic enquiries for the afflicted, were neither limited to the circle of his friends, nor to the members of his own communion. There, at least he was catholic in the largest sense. If the most uncompromising opponent—the clerical abettor of denominational poachers on his Clerical Reserves fund, the