HURON SIGNAL.

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"." Book and Job Printing, executed with neatness and dispatch.

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Poetry.

A CHURCHYARD SCENE.

'T was on a Sabbath morning, as the shadows waxed long,
The sun was just about to set, the birds to cease their song,
I strayed into the churchyard, where thousands sleeping lay,
The sleep that knows no waking until the judgment-day.

I thought upon the follies, the pride, and pomp of man,
And also on the cares and grief of life's allotted span,
How soon they all must cease to be, and quickly disappear,
For the beggar and the lords of the earth lies mixt together here.

I sat upon a tombstone, thus musing all alone,
And gazing at the epitaph engraved upon the stone,
When, looking up, I chanced to see a mother with her child
Come walking hand in hand, with demeanor slow and mild.

A little grave beside me, they made their resting place:
And well I could discern, there was grief on the mother's face,
The tear drops trinkled on the grave—the child looked up and said,
Oh, mother! what's the matter; is't here my brother's laid?

Come let us wake him up, mother; I'm sure he will be glad;
He must be cold and hungry, too; and, oh, it makes me sad
To think of sleeping here, mother, below that grassy sod;
You told me, I am sure, mother, that he had gone to God.

You said it was a happy place, and that he wore a crown,
A golden harp you said he had, likewise a kingly throne:
You said he saw his Maker there, all plainly face to face,
But you surely have mistaken, this cannot be the place.

My little dear, the mother said, you know that souls we have,
And at death they leave the body, which is laid into the grave,
The soul flies to its Maker, and, if washed in Jesus' blood,
It takes its place in Heaven, among the holy, just, and good.

The body sleeps in silence till the great and awful day,
When this world, and the sun and moon, with fire shall melt away:
Then the trumpet shall awake us, and souls and bodies join,
And, like stars you see appearing, the just shall ever shine.

The sun had sunk behind the wave, and lonely was the gloom
Which gathered round the parish church, the yew tree, and the tomb;
The mother and her little child then sought the churchyard gate,
And I had learned a lesson there I never shall forget.

W. A.

There is an independent citizen in Vermont who spells sheep and oxen thus: Cheep an Ockson. This is the same individual who in a public place remarked: 'As for having orthography and other sick high branches taught in common schools, he went again it.' He is to relation to the boy, the first line of whose school essay was 'Edycation is the best thing ever a man gets himself into!'

Mrs Partington said on reading the above, for her part she never got farther than the elephants of eddication. 'I larnt my a b ab, and my e p ep,' she added, 'and that helped me so, that with the consistence of green spectacles, I can read a phariseo in the paper occasional.'

AGRICULTURE.

LECTURES ON AGRICULTTRAL CHEMISTRY.

BY HENRY YOULE HIND.

FALLOWING.—A Fallow implies the repose of the soil or in other words TIME, to permit AIR, WATER, and TEMPERATURE, to convert a certain amount of insoluble ingredients in the soil, into soluble and available food for plants. A naked fallow is deprecated by many practical agriculturists and agricultural writers—they consider it as so much land thrown away for a time, and propose in its stead a judicious rotation of crops. It is very questionable, however, whether a naked fallow is not occasionally absolutely necessary in this country, where the growth of weeds is extrememely rapid, and where the high price of labor is always an obstacle to many hands being employed upon a farm. A naked summer fallow seems to offer to the Canadian farmer the most available and cheapest method of cleaning his fields, especially where numerous patches of uncultivated land, every road side, and every neglected farm is a nursery for Canada thistles, wild mustard, wild chamomile, chess, mullen, foxtail, burrs, and other noxious weeds. Green Fallow, is a term used with reference to the cultivation of wheat, rye, barley, and oats. The principles it involves will be introduced under the head of.

ROTATION OF CROPS.—The origin and constitution of some favored soils, is such as to require the active operation of air for a very limited period, to enable them to offer an abundant supply of soluble solid food for the purposes of vegetables, without any extended rotation of crops.—Wheat, a flint plant, and tobacco a lime plant, have been grown alternately on large tracts of land in Hungary, within the memory of man, without any application of manure. In many parts of Upper and Lower Canada, in the valley of the Thames and rebellion, wheat has been taken from the soil for 40 and even 50 successive years, the soil eventually becoming incapable of returing a profitable crop. The repose of a fallow for a few years, restores its fertility. During the period of fallow, air, water, and temperature, exert their decomposing influence, upon the soil, and convert an abundance of insoluble mineral ingredients into soluble food for vegetables. The alternate growth of wheat and tobacco, upon the fertile soil of Hungary, presents us with an easy and familiar illustration of the benefits springing from a rotation of crops. Wheat requires a large amount of flint; tobacco, an equal quantity of lime. While the wheat is growing, the lime in a soluble state, is accumulating in the soil, and the growth of the tobacco acts as fallow for the preparation of the soil for wheat because tobacco does not require those particular ingredients, which are essential to the growth of wheat.

It will be seen that the principle of a rotation of crops depends upon the cultivation of a Flint plant one year, a Potash plant the next, and a Lime plant the third and so on. The character of the soil determines whether one, two three or four years should intervene the introduction of different kinds of vegetables.

The following table given by Liebeg, may afford an illustration of this important principle. In 100 lbs of the ash of the following vegetables, the portion of Potash and Soda, Lime and Magnesia, and Flint, are given under their respective heads.

	Pot. and Soda.	Lime and Mag.	Flint.
Flint Plants.			
Oats straw & seed,	31lbs.	41lbs.	62 lbs.
Wheat straw,	22 "	7 "	61 "
Barley straw & seed,	19 "	25 "	55 "
Rye straw,	18 "	16 "	64 "
Lime & Magnesia Plant.			
Tobacco,	24 "	67 "	8 "
Pea straw,	26 "	64 "	8 "
Potato Stalks,	4 "	59 "	86 "
Clover,	39 "	56 "	5 "
Pot. & Soda Plants.			
Indian Corn,	71 "	6 "	18 "
Turnips,	82 "	18 "	0 "
Beets,	88 "	12 "	0 "
Potatoes (tubers)	85 "	14 "	0 "

After draining, no operation in the management of a farm requires so much forethought as the introduction of a proper rotation of crops. A number of rotations are given below as *illustrations* of this important department of husbandry.

It is to be well observed, that no general rule can be given. The rotation depends in a great measure upon the character and composition of the soil; *also upon the markets.* A profitable practical rotation, often differs widely from a purely theoretical one. Many obvious reasons will immediately present themselves to the practical farmer for this distinction: such as climate, local or general diseases, accidental peculiarity in the physical character of the soil, &c. &c.

ROTATION COURSE, No. 1.
1st year, Wheat (Flint Plant).
2nd do Oats with Clover (Flint Potash Plant).
3rd do Clover for Hay (Lime Plant).
4th do Grazed.
5th do Grazed and broken up for wheat.

ROTATION COURSE, No. 2.
1st year Fallow.
2nd do Wheat (Flint Plant).
3rd do Peas (Lime Potash Plant).
4th do Oats with Clover (Flint Potash Plant).
5th do Clover (Lime Plant).

ROTATION COURSE, No. 3.
1st year, Beet or Turnip (Potash Plant).
2nd do Wheat (Flint Plant).
3rd do Red Clover (Lime Plant).
4th do Wheat (Flint Plant).

ROTATION COURSE, No. 4.
1st year, Turnips or Man. Wurtzel (Pot. Plants.
2nd do Wheat with Red Clover (Flint Plant).
3rd do Red Clover (Lime Plant).
4th do Clover Hay (Lime Plant).
5th do Wheat (Flint Plant).

We have seen that the food of vegetables consists of gases and solids, contained in air and the soil; also, that the gaseous food is extremely simple, and may be taken into the plant in two different ways: either by a discriminate absorption of carbonic acid from air, through the leaf, during the daytime; or by the indiscriminate rise of water containing gases and solids in solution, through the extremities of the roots, to every portion of the plant. We cannot increase the amount of available food in air; we can, however, place abundance of all kinds within reach of the roots, in the form of manures.

The continuous rise of the sap in plants, is due to the influence of two forces—that already described as capillary attraction; the other—the pressure of the atmosphere. A common candle-wick, or any bundle of cotton thread, if held over water so that the extremity of the wick or bundle of threads just touches its surface, will furnish us with the precise mode in which water rises through the extremities of the roots to every part of the plant. If no other force were called into operation but the attraction for water exerted by the sides of vessels in the roots, stem and branches, the sap would be drawn up to the highest part of the plant, and then remain motionless, because there could be nothing above to draw it furthur up; yet during the warm and dry weather of spring, summer and autumn, the sap continually ascended and sometimes with great force and velocity.—Its uninterrupted and rapid current is mainly due to the pressure of the atmosphere, which is called into action by the vacuum resulting from the great evaporation which takes place from the leaves. The atmosphere, pressing upon the surface of the earth forces the water contained in the soil through the roots to fill the empty spaces occasioned by evaporation. When the supply of water is sufficient, as in seasons of drouth, or at the close of every hot day the leaves drop and frequently wither. In wet weather, on the contrarr, evaporation from the leaf ceases; the sap is consequently incapable of rising—it stagnates, loses its vitality and decays, and forms a fertile soil for the growth of fungi. (For the cause of the *decent* of sap from the leaves to the roots, see Note 9.) The general course of the sap in vegetables, is from the roots through the newer wood (the sap-wood), to an upper layer of veins in the leaf; it here loses much of its water by evaporation. It then passes from the upper layer of veins in the leaf to an other layer immediately beneath them, through small capillary tubes. From the lower layer of veins in the leaf, it decends through the inner bark towards the root again.—During its descent, it lays no new wood, and strengthens the vessels of the old wood by filling them up with solid matter.]

MANURE.—Whatever is added to the soil for the purpose of increasing its fertility, is termed a manure. The object of the farmer, in the use of manures, is either to place within the reach of vegetables, the substances they require to build up their structure or to change the nature of the soil, that its fertility for cultivated plants may be increased. The most convenient mode of exhibiting the action of different manures, is to describe each separately, and state the effects they are capable of producing.

FARM-YARD MANURE is unquestionably the best kind for general purposes: it is easily accessible, and contains all the substances required by cultivated vegetables. The excrements of animals consist of a solid and fluid portion: the fluid portion is immeasurable richer in saline and mineral ingredients, and in amonia, than the solid portion. In 100 lbs of the solid excrements of the horse, there is generally to be found about 19 lbs of vegetable matter,

3 do saline and mineral ingredients,
78 do water.

100 do.

The vegetable matter is slowly decomposed in the presence of air, and becomes converted into carbonic acid, water and ammonia—the atmospheric food of plants.

In a ton of fresh horse manure we find about
40 lbs of Flint,
7 do "Potash,
1½ do "Soda,
2 do "Iron,
3 do "Lime,
2 do "Magnesia,
4 do "Phosphorous,
2 do "Sulphur.

The older manure is the less vegetable matter it contains, owing to its decomposition, and consequent escape, in the form of carbonic acid, water and ammonia; at the same time, the mineral ingredients will remain undiminished in quantity. It is evident, that a ton of old manure contains far more mineral substances than an equal weight of fresh manure; hence the reason why farmers prefer old manure for soils rich in vegetable matter.

[*To be continued.*]

A PROVIDENTIAL ORDER IN THE HISTORY OF COLONIZATION.

CIVILITY is the fruit of colonization.—Every civilized nation was once a colony, and almost every nation which attains a high degree of civilization, sends out new colonies in turn which carry to new lands its redundant population, its manners and its arts. With regard to the most ancient nations, India, Persia, Egypt, this is a matter of inference. With regard to others, it is a matter of testimony. Palestine, we know was colonized by Hebrews from Egypt. Attica was settled by Egyptian and Phœnician immigrations; the Peloponnesus by the Heraclidæ and the Dorians; Sicily and Southern Italy by the Greeks.

Colonization by the ancients was conducted, in part, by private enterprise, but chiefly by the State. The western coast of Asia Minor and some of the islands of the Grecians Archipelago were settled by Greek adventurers, sent thither by a decree of the Council of Amphictyons. The city of Athens instituted *pauper* colonies, and sent at one time, it is said, two thousand of her poor to the Island of Samos. The Romans established *military* colonies in vrious parts of Europe. In modern times Spain has founded *ecclesiastical* colonies on this continent: several of which were established in California, and constituted the first civilized population of that country. *Penal* colonies, so far as we are aware, were first instituted by Great Britain, whose Government, for the last half century, has been carrying on an active colonization in Australia by means of convicts.

But modern colonization has been conducted, for the most part, not by governments, but by individuals, or by associated enterprise: and has had its origin, sometimes in religious views, and sometimes in commercial. Of such colonization our own country presents the most remarkable, as it is the most recent example. Young as our country is in the family of nations, there is no one which, during the present century, has engaged more extensively in the work of colonization. We speak particularly of the New-England States, whose people have been to America what the Hearaclide were to Greece. That vast region lying between the Alleghany and the Rocky Mountains, comprising nineteen twentieths of the territory embraced by the United States, has been and will be peopled chiefly by New-England's sons. And now already the Rocky Mountains have ceased to bound the strong flood of New-England life. Already, having reached the extreme verge of the continent, it finds its natural issue in the Pacific. Already, to those who have followed this flood, what was west is east, and what was east is west.—They look in the direction of the Rocky Mountains when they look for the rising sun, and they look toward China when they see it set.

We have spoken of a providential order in the history of colonization. What we mean is this—that the founding of each new colony by which the earth has been successively taken up, and brought under cultivation, is providentially timed in relation to the then existing state of the world or of the colonizing nation; providentially timed and providentially motived by some circumstance which turns up at the right moment, or some sentiment which is called into play.

There never has been a time in the ages of history, when emigration was not. But we seem to distinguish three principal epochs in which it has proceeded with peculiar vigor. The first commences with the sixteenth or seventeenth century before Christ, and continues until the ninth.—The next commences with the second century after Christ, and continues until the tenth. The third began with the sixteenth century of the Christian era, and is still in progress. It would not be difficult, we fancy, to discover the final cause of each of these great movements, in the peculiar wants of the times which produced them.—That first tide of emigration which colonized Greece and Italy, Asia Minor and the Archipelago, was an escape from the excessive spiritualism of the old Asian and Egyptian politics. The Greek and Roman civilization established the secular element in government, put the State before the Church, and developed the individual, the intellectual and physical man. Then the excessive sensualism of Greece and Rome necessitated the Christian reaction; and Christianity required new regions and new races in which to develop its ideas. Hence the second great movement which colonized Europe with the Gothic tribes. But now the Church again exceeds; or else the Church and State, combined in one interest become too powerful for the individual.—The rights of man are denied; individual thought and action are suppressed. Hence Protestantism—religious, social, personal Protestantism—first step toward self-government. Protestantism, finding in the old world no place or privilege, takes refuge in the new which Providence had just opened to its need.

There comes a time in the history of mankind, when a new race is wanted on the stage. Then, and no sooner. God fetches that race from its savage obscurity and gives it the place it is destined to occupy in his design. There comes a time when a nation already civilized requires a new region in which to unfold its powers and enact its part. Then, and no sooner, by some providential occurrence, the new region is brought forward for possession.—When the colonies which settled Plymouth and Massachusetts Bay first landed on these shores, God did not lead them at once to the fertile valley of the Missisippi. Its very fertility would have been an obstacle in the way of their social and moral growth.—Sterner conditions and a long education were required, before they could occupy that region to advantage. The hard soil of New-England, and two centuries of training in the task of self-government, were necessary to fit them for their future work and destination. And when, at length the fullness of time had arrived, the door of that broad territory was thrown open, and war and famine were sent to urge them westward to take possession of their patrimony.

The occupation of New California by the Anglo-American race, now in progress and happily deferred until now, is another striking illustration of the same povidential method. It needs but little acquaintance with the facts of history and the laws of the human mind, to conjecture what would have been the fate of the Massachusetts colony, and consequently of this whole country, had it landed on a gold coast instead of one which presented so little temptation to the mere fortune hunter as that of New England. It is easy to see that if the slopes of the Sierr Nevada, with all their gold exposed, had faced the Atlantic instead of the Pacific, the valley of the Missis-sippi would have been a wilderness to this day. It is easy to see that such a soil would never have nurtured the race who resisted the Stamp Act and won the fields of the Revolution. "The gold of that land is good; but American independence would have been the price, had the pilgrims from Leyden and from Lincolnshire encountered it on their first arrival in this new world of their hopes. But now that American independence is placed on a basis impregnable at least to foreign invasion; now that the valley of the Mississippi is peopled, or studded with centres of population which, in due course of nature, must extend their radiations over the whole of that vast region; now in short that the fortunes of the country have attained a growth which renders them proof against the ordinary casualties incident to nations, now, first the God of nations uncovers the hidden riches of that distant coast and displays its golden attractions to the ever ready enterprise of this people, that so the whole breadth of the continent from ocean to ocean may be secured to the Anglo-American race. This timeliness is in any view remarkable, and carries the impression of a providential design to all who are accustomed and disposed to trace in the course of history, the counsels and leadings of a higher Power.—*Christian Inquirer.*

From the Globe.

JOHN TORONTO'S SECTARIAN COLLEGE.

In another column will be found a very curious and edifying correspondence between the Hon. P. B DeBlaquiere and the Church of England Bishop. It has been sent to us for publication by Mr. De Blaquiere: with the following letter:—

SIR,—May I request you to make public the enclosed correspondence as soon as convenient, for the information of those interested in the subject.

The concluding letter of the Bishop of Toronto, in so far as it relates to myself, I will not condescend to notice. I desired the publication of the Charter for the benefit and information of others, and not to acquaint myself with its contents, of which being already fully aware, I was enabled to state its obnoxious character. This statement remains uncontradicted, as well as the allegation in Letter No. 3, that the Bishop of Toronto used his utmost endeavours, when in England, to convert into a Royal Charter what he is now pleased to term a "*rough Draft.*"—although wholly unknown in Canada to those for whose benefit it was said to be sought.

I was not the originator of the "*slanderous accusation*"—they originated in a pamphlet promulgated by the Bishop of Toronto, while in England, and were directed not only against the character of the University of Toronto, but involved that of three ministers of religion, (two of them of the Church of England, and Professors of the University,) and of every one else connected with the Institution, including myself, as Chancellor, who, it is to be presumed, was pointed at as presiding over a "*Godless and anti-Christian Institution.*"

I cannot admit the right of any man, even of the Bishop of Toronto, thus to stigmatize me, or to debar me from giving statements so erroneous, an unqualified and direct denial. The document in question was circulated by him everywhere *out of Canada*; but had been seen by very few within the Province; it only came into my possession accidentally very late in the year. It is to this document and its author, and not to those who merely re echoed its sentiments, that I feel called on to reply.

I never intended to rest the capabilities of the University Bill of 1849, for religious adaptation to all classes, exclusively on the preamble of the Act of last year, as quoted by me in the document laid before the Senate—but brought it forward as illustrative of the character of the Institution generally in regard to religion. Had that preamble never existed it can be shown that the first Act was fully equal to effect the same object; and in point of fact it is under the provisions of that the religious character of the University has been placed beyond the reach of cavil.

In concluding this, to me, painful discussion, and into which I have been forced, I would fain observe, that my apprehensions as the working of the University Act, and anxieties as to the result, arose less from the belief that they could not be successfully brought into operation of this point, than from the doubts I entertained how far a numerous body composed as is the Senate of the University, of persons of various religious opinions, and brought together for the first time,—how far they could be brought to agree as to the mode in which religious instruction was to be arranged; and these doubts and difficulties were increased by circumstances into which it is not necessary now to enter; but which, most providentially, have been removed, as I hope and believe for ever.

It is, however, satisfactory to observe that the Bishop does not *now* insist that the University is "Godless"—for the defending his use of that term on the ground that it was used previous to the passing of the supplementary bill of 1850, he negatively admits that his complaint on that score, if ever sound, has been removed. Indeed he could not with any propriety now persist in such an allegation, for Dr. Beaven, late Professor of Divinity in King's College, continues to hold office in the University as Professor of Moral Philosophy, although he is well known to hold strong views in regard to the connection of religious and secular teaching.

It is to be presumed that Dr. Beaven, as a Minister of the English church, is satisfied that such instruction can be satisfactorily given, and there is no doubt whatever upon the subject, as the event will prove.

The measures already taken by the Senate with a view to religious instruction, are an earnest of what is to follow; they are clear, definite and satisfactory.—Amongst these I may mention that Dr. Beaven has effected the division of the study of Moral Philosophy into Ethics and Metaphysics, and has instituted a separate medal and prize for the "*Evidences.*" He has also announced his intention to introduce a statute into the Senate requiring that lectures shall not be allowed to interfere with the giving of religious instruction.

Under these circumstances, I hope the Bishop of Toronto may be induced to give up his present intentions as to an exclusive Church University, and instead thereof will seek an affiliated college in connection with the University of Toronto.

If this desirable result could be accomplished, I am confident that this course would best further the true interests of the Church of England, and would be hailed with pleasure by a large majority of her members in this Province.

But if on the other hand the Bishop of Toronto still persists in his present intentions, I shall feel it my duty to move an address to His Excellency the Governor General in the Legislative Council, so soon as the Legislature assembles, praying for the production of the charter in question; and an address to Her Majesty the Queen not to grant the same for the reasons already given.

I have &c.,
P. B. DE BLAQUIERE.

Yorkville, Jan. 13th, 1851.

THE CHURCH UNIVERSITY.

No. 1.—COPY LETTER—HON. P. B. DEBLAQUIERE TO THE BISHOP OF TORONTO.

YORKVILLE, Jan. 7th, 1851.

MY LORD.—I have been informed, that you have laid before a Committee in Toronto, acting on behalf of your intended University, a copy of the charter which was prepared by yourself, whilst in England, and submitted for approval to the Colonial Secretary. It does not appear that its provisions were made known to the persons who applied by petition to Her Majesty the Queen for a charter; or to the members of the Church of England in this Diocese on whose behalf it was sought.

I am informed your Lordship has announced, that the charter may be seen at the office of the Church Society *in Toronto*, by any of those who signed the petition. If by this is meant those who signed the petition first referred to, its perusal is limited to thirty-two individuals, for only that number signed the document in question,—but under any circumstances it would seem quite proper that every member of our Church which you state consists of 200,000; each head of a family amongst us, whether approving or not of your intentions, has an undoubted right to see, if so disposed, the provisions of a charter affecting the whole of our community in Upper Canada.

I consider this right extends to all of every denomination interested in University education, but upon that it is not now necessary to enter.

I am, therefore, induced to request your Lordship will permit me to have a copy taken of this document, in order that it may be brought under the notice of our Church generally, and of all those who are, more or less, interested therein.

If your Lordship objects to my having a copy taken: or my becoming the medium of its communication: will you be pleased to cause it to be printed, and distributed to each Church Society of the Diocese, general or parochial, for the public information.

I have the honor be, my Lord,
Your obedient humble servant,
P. B. DEBLAQUIERE.

No. 2.—COPY LETTER—THE BISHOP TO MR. DEBLAQUIERE.

TORONTO, Jan. 7th, 1851.

SIR,—I have the honor to acknowledge your letter of this day in which you permit yourself the liberty to interfere with what you call my intended University, and to request a copy of the rough draft of the charter, which I submitted while in London to Her Majesty's Principal Secretary of State for the Colonies.

Having been made acquainted since my return from England with your bitter and unchristian hostility to the Church University, I am scarcely prepared for such a request—because in the simplicity of my heart I naturally thought, that those, who did not contribute to its support, and were unfriendly, would at the very least feel it incumbent on them, as gentlemen, even if possessing but a very small share of delicacy and honor, to let us alone.

Mistaken in this honest conclusion, and having really nothing to conceal, I shall with great pleasure comply with your request, unprecedented as it must be allowed to be, so soon as you favour me with a correct copy of the slanderous document of ten or twelve pages which you presented some time ago to the Senate of the University of Toronto, and likewise an authentic copy of the violent and abusive speech with which you were pleased to introduce it.

I have, Sir, the honor to be,
Your obedient humble servant,
JOHN TORONTO.

No. 3.—COPY LETTER—MR. DEBLAQUIERE TO THE BISHOP.

YORKVILLE, Jan. 9th, 1851.

MY LORD,—I have to acknowledge the receipt of your letter of the 7th inst, in reply to mine of the same date. I cannot perceive anything in my communication which should call forth what you have addressed to me. I intended to write in all courtesy with a Christian spirit, and in the language in which only one gentleman can address another. I have it to be determined, if the same spirit has been shown to me by your Lordship. This, however, will not divert me from my long-fixed and settled purpose.

My request was not on my own behalf, but for the sake of those who are deeply interested in the result of what you are seeking to establish.—I believed, and still think no intention existed on the part of your Lordship to allow the provisions of this Charter to be made known in Canada, until it had received the Royal sanction; and I believe so, because I am aware your Lordship used every effort when in England, to convert, what you are now pleased to call a *rough draft* into a Royal Charter.

Setting aside for the present what I assert, and will hereafter prove, that no University Institution is needed for the Church of England and Ireland, in Upper Canada. I observe that the obnoxious features of your intended Charter are these:—it is not such as those of Victoria or Queen's College, or of King's College, as it is said to be; but a Charter intended to vest in the Bishop of Toronto and his successors in this diocese, without control, the whole power and authority of a University Institution, directly, indirectly, whether judicial, administrative or executive. If this be not so, I ask your Lordship again, to permit the document to be set forth, and I must stand convicted of falsehood.

Against such assumption of arbitrary power, I protest in the name of British freedom, and will continue to raise my voice against it, and still be free from the accusation of entertaining "*bitter and unchristian hostility to the Church University.*"

Your Lordship is pleased to attach two conditions to the granting of my request. I comply with the first, and enclose a copy of what you are pleased to call the "*slanderous document,*" I presented to the Senate of the University. It was referred for consideration, and report to a Committee, and is still before them. I desire nothing retracted from it, except the statement the Victoria College was closed and its buildings sold. This is not so, as I have since ascertained. I have reason to know that the buildings have been offered for sale; and the College is only kept open to preserve the public grant to it.