

remember the indignant energy with which he declared, at a meeting of the Synod of his Diocese, when some recent proposals for a joint University were under discussion, "I'll never consent to be vamped up with a parcel of other Colleges."

Bishop Strachan was doubtless an ardent educationist, but it was upon the highest Church principles, schools being regarded as an adjunct to the church and under its control. He never took kindly to the unsectarian Common School system, but to the last claimed for "The Church" the *right* to educate at least its own children in its own way.

When, after the Rebellion, the two Canadas were united, and Responsible Government became the recognised principle of Colonial administration, the Bishop retired from political life, and confined himself to his episcopal duties. In these he was vigilant and laborious. He was by nature a ruler of men—keenly sagacious, strong-willed, and—for a man of opinions so decided—unusually just. He had no sympathy with "Evangelical" views; but Evangelical clergymen had a fair proportion of the "patronage" in his hands. One of them now Dean Grasett, was his curate and successor in the Rectory of York, and one of his chaplains. We believe that he was kind and considerate to the inferior clergy, though impatient of contradiction. He lived to see his Diocese divided into three, by the separation from it of that of Huron, to the West, and Ontario, to the East, with voluntary endowments of \$40,000 each for the support of the Bishops. His own salary (of £1,200) was provided by the Imperial Government, under a system long since abandoned for new Colonial Episcopates. In 1853, foreseeing the impending secularization of the Clergy Reserves, and the final extinction of his early dream of the national establishment of his beloved Church, he took steps for setting his house in order under the new condition of things. Protesting to the last, almost passionately, against the "spoliation" of the Church, he now contended that as the State would no longer maintain neither should it control her; and began to lay the foundations of that system of self-government by Diocesan and Provincial Synods, which has spread with remarkable rapidity into other Colonies. It was with "trembling steps and slow" that the earliest movement was made upon this untried path. The constitution of the Church in England, bound hand and foot by the Royal Supremacy, afforded but little aid; that of the Protestant Episcopal Church in the United States was much more closely followed. The Bishop had the good sense to include the "order" of the Laity in the composition of the Synod; rightly judging, that, if the Church must henceforth depend chiefly upon the liberality of its members, the old cry of "no taxation without representation," would be heard again. A purely clerical body, like the English Convocations, would never enlist popular sympathy and co-operation. And this idea was not merely taken—in form—from the American Synods, but acknowledged to be found—in substance—in the Primitive Christian Church. The infusion of so much of Congregationalism will doubtless work for good among those who cast out our name as evil. Yet the deceased prelate took care that his own office should be shorn of none of its dignity and power; for the consent of the three orders, Bishop, Clergy and Laity, is necessary to the adoption of any measure by the Synod so that "his Lordship" has a veto upon everything. When the proposal was mooted to give, as in the American Church, the other orders power to carry anything over the Bishop's veto by a certain majority, he put his foot upon it and crushed it to death, saying, "I'll never sit here as Moderator of a Presbyterian Assembly!" When the Synod of the Toronto Diocese was formed, the Royal Supremacy was supposed to extend to the Colonies, and Royal Patents for Bishoprics were supposed to be in full force. All such rights were therefore carefully reserved in the preliminary Declaration adopted by the Synod. But ere Bishop Strachan died, he presided at the consecration of his coadjutor and successor, chosen by the Synod, instead of being nominated by the Crown, and made a Bishop, not under Her Majesty's mandate, but that of the Metropolitan of Canada. These results of the Colenso judgments he and his brethren came to receive not only with submission, but even with thankfulness and joy in their new found liberty.