which appears in another column; because, as our pre-eminent weight of talent will avail it nothing. correspondent observes, when a person of the high position and undeniable integrity of the Bishop of England upon the Reform Bill in 1831, espoused the lately to have been, by enemies both within and with- dom were then unhappily committed; but when it tunity should be afforded him of explaining his views public mind, that the reading and paying portion of the and opinions in his own words, and not in those which community were against the revolutionary opinions so to be feared, -choose to put into his mouth, or report | Conservatism; -ready no doubt, as the scale of gain as coming from his pen.

the perusal of our readers a biographical sketch of this tainted enough to bear it! much-injured prelate, on our first page, extracted from There is something in the concluding portion of the House of Assembly in the autumn of 1843 by the be forwarded from every town and nearly every townthe Britannia, -an article which is entitled to more extract we have given above, which deserves the solemn attention, from the fact that the Editor of that periodi- consideration of those who may have favoured the any thing that we could attempt to offer. The opical is opposed to the ecclesiastical views of the Bishop agitation we have been deploring, or who may object of Exeter, and may therefore, as a public man at least, to a Christian usage because it may affect a diminu- to be unchanged; and whatever sacrifices or concesbe considered as regarding him with no very partial or tive particle of their personal convenience. Such sions he may now be making, we must consider as friendly eye. A testimony from such a quarter in would do well to remember that, sooner or later, they favour of this distinguished prelate, is, therefore, of the must stand before a judgment-seat, where every privi- and overruling necessity, -not as prompted by conmore value at the present juncture of ecclesiastical lege and responsibility connected with our common

unworthily got up, and so descreditably prosecuted, excuses, by which, in this world, they would justify upon subjects comparatively unessential-upon points, their interruption of the harmony of the Church of indeed, in which, in a more correct state of public God, and their leading the simple and credulous, from feeling, the lay members of the Church would have the exercise of devout and humble duty, into suspicion, cheerfully deferred to the ecclesiastical judgment, - and strife, and irreligion. And when any are daring in so monstrous a degree, subversive of moral right has been much allayed, if not entirely removed. We enough to affix to their pew-door, as was done, we cannot but feel persuaded that such will speedily be have seen stated, in one instance, (we hope only one), the result of this unseemly agitation, and that, in hours in Fingland, a notice like this, "No alms given here," of cool reflection, the leaders of this unworthy warfare | -let them think of the fearful hour, when standing will deplore their rash and unchristian conduct with themselves as trembling pleaders at the threshold of have, in the first place, a University, so called, from all that shame and contrition which is so strongly heaven and before the judgment seat of God, there which the teaching of religion is authoritatively excalled for by their needless and mischievous distur- may, for this blasphemous desecration of his sanctuary cluded, -where the name and sound of Christianity is bance of the religious peace of the nation.

We again affirm that the regulation of ecclesiastical vestments, or aught else that affects the order and sentence of most dreadful exclusion pronounced upon repulsive feature, this barren structure of infidelity is Canada decency of Divine worship, is strictly the province of them, - "Depart from me, I know you not-Foras- to have clustered round it colleges and halls, in which the Church authorities; and that in attempting to much as ye did it not unto the least of these my the vital warmth of Christianity may circulate and control or overawe those authorities, in the lawful brethren, ye did it not unto me." exercise of their lawful calling, the lay members of the Church,-the comparatively few at least who take a lead in this work of disorganization,-are bringing down calamities upon themselves which, sooner perhaps than in their all-absorbing temper of worldliness they allow themselves to think, may overtake them in national disaster and personal misfortune. The signs of the times, it may be thought, are inauspicious; but if any result is to be worked out through "the madness of the people" injurious to the vital and permanent interests of Christ's Church in the realm of England, the shock,—the disorganization, the devastation, the ruin,-will fall even more heavily upon the secular than upon the spiritual interests of the nation.

No judicious bishop, or clergyman, will needlessly offend the prejudices of the people amongst whom they minister by the introduction even of changes that are admitted to be desirable, without the exercise of a prudent caution, or a becoming spirit of conciliation. But where such are not changes at all, but the revival merely of what the regulations of the Church strictly exact, and which, from the lethargy or distraction of past times, were allowed, very improperly and to the great detriment of edification, to fall into disuse, the suspicion, far less visited with popular condemnation.

The use of the Surplice in preaching, recommended some time ago by the Bishop of London, and lately urged by the Bishop of Exeter, is so closely connected with the revival of the Offertory,-the former being, under the circumstances of the case, dependent upon the latter.-that we cannot but fear that much of the opposition recently manifested has grown out of some selfish considerations allied to the restoration of this primitive custom of Almsgiving. On this point we cannot offer any remarks more pertinent, or forcible, than are contained in the following extract from a letter to Mr. Walter, one of the proprietors of the Times newspaper, which we have met with in the English (p. 375

naisconceptions of yourself and others, as to the nature and intent of the Off-rtory in Church. The ancient and modern division of all religious life was, and is, threefold, into devotion, self-denial, and alms. No sacred practice, no Christian service was, or is, complete without the union of these three. They were all alike and equally enjoined by the Saviour of man. The collection of alms was, therefore, incorporated in the Book of Common alone. It was to enable the rich to enjoy the blessedness of almsgiving for their Redeemer's sake. It was to they did it unto Him, and that the least of such their the flesh, but by the answer of a good conscience toward kindness would not be forgotten at the last day. 'Let us God.'" kindness would not be forgotten at the last day. 'Let us wash,' they said, 'our Saviour's feet by alms,' and 'do in apostolic antiquity for the especial remembrance of the poor, the gesture and deed of alms became a part of Divine Service from oldest time; and on the Lord's day the which the first Scarmant of the body and blood of Christ, which is to be the means of preserving continually their bodies and poor, the gesture and deed of alms became a part of Divine Service from oldest time; and on the Lord's day the Service from oldest time; and on the Lord's day the abundance of the rich and the mite of the widow met together in regular and solemn manner in the sanctuaries, and were cast into the treasury, as it were, in the very presence of God. But this practice of alms whereunto the heavenly Head of the Church annexed a specific reward, this necessity, we are told, is become obsolete!-A Christian duty become by desuetude obsolete! As well might a man infer that any other religious excellence well might a man infer that any other religious excellence ceased to be obligatory because it had been disused!. The virtue of humility, for example, which has been so long in abeyance among certain of the laity, shall no longer, therefore, be a Christian grace! The blessing on the meek shall cease in 1844! Again, we are informed, not merely by lay persons, but by your Chancellors! and other clergymen, that the imperative injunctions of our other clergymen in the imperative injunctions of our other clergymen. by Sir James Graham! As if one of the three conditions of our Christian covenant was to expire during the advice of the Offertory was established by the fathers and the founders of the Church. It is still upheld by lear and pious Bishops, by sincere clergymen, and by faithful lay members of the Church; and it seems, therefore, of little import that it should be condemned by a Mr. Walter here, or a Mr. Thompson there. Let me advise you, Sir, to desist from your gratuitons and unwarranted interference. There is no call of duty on you or yours to judge in matters of the Church. Let all those who dislike the ny to fetter the kindliness of other men.

admonitions to yourself. You are, I am told, an elderly man, fast approaching the end of all things, and ere many years have past, about to stand a separated soul among the awful mysteries of the spiritual world. I counsel you to beware, lest the remembrance of these attempts to diminish the pence of the poor, and to impede the charitable duties of the rich, should assuage your happiness in that abode where the strifes and the triumphs of controversy are unknown, 'Because thou hast done this thing, and because thou hadst no pity.' I exhort you, moreover, and all secular persons identified with you in these attacks on the services of the Church, to seek by diligent prayer

Church's system of Almsgiving, has produced the recent tergiversation, in ecclesiastical questions, of the distinguished and influential journal of which he is a distinguished and influential journal of which he is a fortered for the religious cap in a fortered cap in a fortered for the religious cap in a fortered cap in the religious cap in the religi and truth supports. When it adheres to these largely of patience. infused ingredients of English society, we know that the Times, from its commanding ability and adventi-An the request of an esteemed Correspondent, we desert this basis of right and truth, to which the pub- sure again the suffrages of some of their more doubtwe give insertion to the Letter of the Bishop of Exeter, lie approbation will always be found to cling, and its

The Times, in the infatuation of the public mind in or loss to its proprietors may vibrate, to advocate In connection with this subject, we recommend to revolution again, if the public mind in England were

Christianity must be accounted for; where, in the

Our contemporary of the Banner of Toronto,name which we feel that we ought always to apologize for introducing into our columns,-in reading us one

of his accustomed lectures, remarks as follows:-"We sometimes hope that the Church is really improving; and in the last number we were agreeably surprised to find an address of the worthy and pious Daniel Wilson, Bishop of Calcutta, at laying the foundation-stone of a Church at Simla, Himmalaya Mountains. We would seriously advise the Church to peruse the document with attention. He will find the Bishop emphatically inculcating that there is but one foundation on which the Church of Christ is built: 'Other foundation can no man lay than that is laid, which is

"Not one word about the Apostolical descent, or the exclusive claims of Episcopacy, or the Sacraments being the means of salvation, is ever heard from that good man.

It is a pity to spoil this delusion; but we are bound, evertheless, in a spirit of candour to undeceive him. Bishop Wilson is, confessedly, a good man; and he knows the truth, and preaches, and practices the truth. But with him, as with other good and judicious men, every word is in its season. There are times when with him, -as with many others unworthy to sit at his mended for labouring to restore the efficiency of the feet,—"Christ crucified" will be the exclusive theme, Church, and to advance the best interests of her members, than that such efforts should be looked upon with other times, he will enter into particulars and details, ordinances and Christian duties. In a volume of his Sermons preached in India, we find not a few passages contradictory rather to the impressions so hastily adopted by the Editor of the Banner. The good Bishop of Calcutta ventures to speak, we find, very explicitly on the subject of the Sacraments, and to urge their application to the new converts in his Diocese: upon the ordinance of Baptism he expresses

"This is no unmeaning ceremony, such as the rites

"We teach him [the convert] what mercy God hath "Let me now proceed to correct some transcendant these blessings, in the two simple and easily celebrated Sacraments of Baptism and the Supper of the Lord. In the one, representing by the washing of water the inter-nal washing away of sin; and in the other, by the participation of the consecrated elements of bread and wine, the support derived to the soul by the body and blood of hrist." (p. 377.)
"We baptize him [the convert] in 'the laver of regene-

Prefore, incorporated in the Book of Common ration; we 'cleanse him with the washing of water by the word;' we call on him to 'arise and wash away his sins, calling on the name of the Lord; we teach him that he is thus 'born of water and of the spirit;' that he is of almsgiving for their Redeemer's sake. It was to afford to every giver fixed and solemn opportunity to fulfit the remembrance, that whatsoever they did to the poor will now save him; not by the putting away the fifth of

wash,' they said, 'our Saviour's feet by alms,' and 'do good to ourselves by mercy to the lowly members of the Lord.' And whereas the first day of the week was selected which the first Sacrament initiated them." (p. 381.)

The sentence here last quoted is in rather striking opposition to the conclusion of the extract from the Banner; but, according to his interpretation, Bishop Wilson will be found as heterodox on the subject of Episcopacy, as he appears to be upon that of the Sacraments Speaking of the grace of Christ which "supposes a succession of faithful ministers to be pro-

Lord and his apostles have been altered and superseded individually and personally, but in their apostolical cha hy human legislation. Voluntary kindness and alms have racter, and as representing the whole body of those who been rendered unnecessary by the compulsory payments enacted by the New Poor-Law! Strange infatuation!—
As though the 25th chapter of St. Matthew and a hundred other passages of the New Testament had been repealed the world?' They, personally, would soon be no more. But they were to survive in their sacred office; and their episcopal and ministerial services were to continue by a perpetual succession, till the consummation of all things.

It would be no serious damage to the reputation of the good Bishop of Calcutta, if he should, in consequence of the sentiments expressed in the foregoing pine tree standing solitary in a barren heath, stripped extracts, forfeit the good opinion of the Editor of the of its boughs and blackened by the fires; and cluster-Banner. This latter individual has stigmatized as essentially "popish" the doctrine upon the question sickly root,—their pale green growing paler every year, usage refrain their alms, but let them not seek by their of Episcopacy, yes and upon the Sacraments, which till tree and shrub wither and fall from decay, or the Bishop Wilson appears evidently to hold; but how, axe of man kindly sweeps them from the soil. under such an imputation, that prelate can, according to the Banner's theory, be a "good man," or a sound Christian, is for himself to explain.

> so unjustifiably raised upon the subject of King's Col- rusal of our readers, and to the thoughtful considerabers of Parliament and the correspondents of news- most clear and able exposure of the spirit and tenpapers, to have reached some degree of maturity,-to dency of the proposed Bill, Conservative Members, be ripe and ready, in short, for proposal to the Legis- and Members of the Church of England especially,

proprietor. But no periodical, we believe, can, in a fostered for the political capital it furnishes,—we con- of the Province. Christian country, be influential longer than it main- fess that we cannot bring ourselves to view this propotains the position which sound principle approves of, sition, as publicly mooted, with any ordinary degree

It may be very natural for Members of the Executive Government, and for Members of the Legislative tious advantages, has an immense influence; but let it Assembly, in order to maintain their position and enful constituents, to sacrifice what they know to be equitable and right in this matter, and to adopt what they must equally know to be morally wrong and politically impolitic; but we are amongst the old-fashioned Exeter is so ruthlessly assailed, as we have seen him views to which a large numerical majority in the king- uumber who prefer to look at truth as it is, without the disguise with which wily politicians may choose to the disguise with which wily politicians may choose to enshroud it. On this principle of truth and right, we unhesitatingly pronounce the whole scheme touching the University to be wrong in principle,—subversive through Parliament before the country can be heard on out the pale of the Church, it is right that an oppor- was discovered, upon the natural sobering down of the enshroud it. On this principle of truth and right, we other people,—from no pure or Christian motives, it is suddenly espoused by the Times, it fell back upon of moral propriety, and tending to bring religion into its merits."

contempt. of this subject, we cannot now adduce any thing new sent them; and were time allowed, petitions equally Hon. Mr. Draper, surpasses in argument and eloquence | ship in Upper Canada. nions of that honourable gentleman we must believe being made, in his judgment, to the dictates of a stern science or conviction.

We do not ourselves perceive the overwhelming Our English files by the Hibernia, of which we hope overwhelming evidences of their abused stewardship as force of this necessity; and supposing it to exist, we in a few days to be in possession, will convey to us, we Christians, whether of high or low degree, it will avail certainly can no more justify from that the sacrifice of trust, the pleasing intelligence that the excitement so them little to plead the subterfuges, or proffer the truth and the adoption of error, than we could advise the Christian, in the face of the fagot and the flames,

to abjure his faith and cast incense upon the idol altar. But apart from the spirit of injustice in which the whole project is conceived, the proposed measure is, and religious truth, that we cannot comprehend how it can ever be sanctioned by a Government calling itself Christian, and adopting the principle as sound and Scriptural of one National Church. Here we are to on earth, and shameless disregard of the physical or not to be heard, -where its voice of warning or comspiritual necessities of their poorer brethren, be this fort is not to be breathed. And to counteract this nallow; where the students in the unbelieving Institute may quaff, if they please, the purifying waters of religion, while they drink of the springs of worldly and unsanctified science.

But of what are these edifices to be composed which are to encircle the barren and hard-featured form of the "University?" In one we shall have the doctrine any wise, to be retained in the Church, as most agreeable with the institution of ('hrist:" in another hard by, a learned professor with stentorian voice will prolaim, that this is unscriptural and damnable! In one we shall have the tenet advanced and taught, that "it is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church. Bishops, Priests, and Deacons;" and that "their episcopal and ministerial services are to continue by a perpetual succession, till the consummation of all things." In another, in indignant terms we shall hear it affirmed that this is a lying figment,a fable of human device, -a stratagem of Satan to entangle and destroy unwary souls! In one, we shall effects of Original Sin, that "this infection of nature. doth remain, yea in them that are regenerated;" while tion to be carefully suppressed, and the opinion incul- religious character. cated in its room that man can live without sin, amidst all the contaminations of the world, the flesh, and the devil, and that perfection, even on this side the grave, is possible and attainable.

And as diverse in form and feature, as in principle and action, will be these appendages of the projected "University." "Facies non omnibus una," is a rule of moral beauty which must not, in this case, be violated. In one College, we should have the sober prayers, the plaintive chaunts, the chastened praises, which characterize the ritual of the Anglican Church. In another contiguous, we should have thunders of anathema upon the cold lifelessness of forms, and a torrent in its stead of extemporaneous effusion. In Toronto, that such person professes to belong to his relione, we should discern the white-robed priest, minis- | gious community. tering humbly and devoutly in the sanctuary. In another, upon this adopted vestment of primitive Christianity we should hear this gentle sarcasm :- "It is really a pity that all who put their shirt above their clothes should not be sure of the succession.—If such be the sympathy with those who wear the white robe on certain occasions, how much more strongly ought it to be exercised for the London draymen, who wear it every day of the year?" (Quoted from the Banner

of Toronto.) And this is the way in which the irreligious "University" is to have the warmth and life of Christianity conveyed to it from the encircling Colleges and Halls! This is the way in which a Christian Government is formally to authorize the teaching of Christianity, and foster those who in that manner promulgate it! This is the way in which the rising youth of the land are to be taught to hold the faith in unity of spirit and in the bond of peace!

But it will be said that these are contrarieties and contradictions which will exist, whether legislation takes place upon them or not. This is true; but are we warranted in giving formal countenance, and positive assistance, to such desolating contradictions? Are we justified in affording a legal sanction and encouragement to such a Babel of religious discord, and furnishing the means of its endless perpetuation?---If men will voluntarily pursue this devastating system of religious disunion and strife, it cannot be helped; but no Government is justified in directly affording the means of maintaining, extending, and perpetuating it.

But this is not the worst. The Council Board,the governing power of the "University,"-is to be composed, in part, of the heads of these several Colleges. That is to say, the individuals who have so fiercely denounced the religious tenets, the one of the other, are to sit meekly and fraternally around the Council Board, and disinterestedly legislate for one

another's welfare! This project of a University with its surrounding Colleges, would, we firmly believe, verify a picture which is often presented in this new country, -a tall ing round it a few stunted shrubs, the offspring of its

University, which appears in another column. We The Government plan for disposing of the agitation recommend the remarks it contains to the careful pea 'right understanding in all things,' before you again embark in religious disputation, for which, I assure you, as 'disputers of this world,' you are not qualified either by theological knowledge, or spiritual discernment, or fitting temper of mind."

And a Conege will be wholly surrendered. To shew more clearly the iniquity of this proceeding, we have only to refer to the population, for which, I assure you, as 'disputers of this world,' you are not qualified either in future present for the suffrages of those to whom by theological knowledge, or spiritual discernment, or fitting temper of mind."

And a Conege will be wholly surrendered. To shew more clearly the iniquity of this proceeding, we have only to refer to the population of Upper Canada, by which it will be proved that in future present for the suffrages of those to whom by theological knowledge, or spiritual discernment, or fitting temper of mind."

It should be borne in mind, that the dislike which contemplated measure of Government,—with some ment. The Executive will act wisely in deferring at The population of Upper Canada last census was...... 486,055 Mr. Walter suddenly felt that he entertained to the degree of respect. But when we look to the origin of least a measure which, for its supreme injustice to the Church's system of Almsgiving, has produced the this agitation,—that it was begun by a few interested Church of England, is well nigh unparalleled; and

We are happy to annex the following from the Toonto Patriot, and wish we had room for its leading article upon the same subject:-

"KING'S COLLEGE.-The Members of the Church of England in this City feel most indignant at the new University Bill, so far as its heads are made known. Any measure compelling the Church students to be under a Convocation made up of the Heads of Methodist, Roman Catholic, Presbyterian or Baptist Colleges, will never be onsented to by the men whose warm-hearted efforts have placed the present Government in office. We hope hon numbers generally will have sufficient regard for their constituents' feelings to postpone this measure till next session. We only ask to be left by ourselves, and not

The body thus petitioning well deserve the prompt In regard to the legal and equitable considerations and respectful attention of the Members who repreupon that point: what was advanced at the Bar of the strong, and proportionally as numerously signed, would

Communications.

THE NEW UNIVERSITY BILL.

Canada West, Feb. 24, 1845. Rev. Sir,-I send you for publication two documen umbered I. and II., which may be deemed of no little uportance, as bearing upon the University question at resent so much agitated. The first is, the Queen's College Scheme for settling this question; which seems to have been adopted, in an evil hour, by the Government, and is at present circulating amongst the Members of the Legislature, under the sanction of the Administration. he second, it is said, emanates from the Bishop of this Diocese, and points out the only methods by which, in his Lordship's opinion, a just and popular adjustment of the question can be attempted. I will merely add that the Bishop's views are noble in conception, and generous as well as just to all parties, and that they ought most certainly to be followed out.

NUMBER I.

HEADS OF THE NEW UNIVERSITY BILL CIRCULATED AMONG THE MEMBERS OF THE LEGISLATURE, WITH THE SANCTION OF, AT LEAST, SOME OF THE MINISTRY :

1. The University to be called the University of Upper

With the mere name we do not quarrel, but the whole of this scheme is virtually to transfer the endowment of King's College to the Presbyterians, or rather to what is called the Residuary Kirk, which now consists of an insignificant fraction of the population. How the Government could have been induced to sunction a course so preposterous, is altogether inexplicable; nor will the public be less astonished to find it concurred in by Members of the Church of England in the Commons House of As- may be appointed and removed, except the Principal, who embly, thirty-five or thirty-six in number, acting like automathe "University?" In one we shall have the doctrine affirmed, that "the Baptism of young Children is, in duct of the Church Members in the House doing their bidding, and not thinking for themselves till too late, when they will discover that they have sacrificed the interests of a Seminary that was conferring honour on the Province and was essential to the well-being of the Church they profess to revere, because they have believed enemies rather than friends, and never considered the question in its true light,—a question not of expe-

2. The University to have no Theological Chair. from the principal Seminary of Education every possible reference to religion, is a novelty, even in this infidel age. Under culcation of Christian morality. By this article the University is stripped of its religious character, and our holy Church is reduced, in as far as legislative enactments can do it, to an equality with all sects. But happily, in this case, legislative concerns are powerless, for they cannot make falsehood truth.

Our Church stands on the Rock of Ages, and the gates of hell have the doctrine declared, in adducing the origin and shall not prevail against her. There is nothing in Mr. Bald shall not prevail against her. There is nothing in Mr. Bald win's bill of last year more odious than this; for it is to abjure Christianity and deny our Redeemer, and there exists not, nor ever did exist, in Christendom a University-(the notorious in another, we shall find this result of innate corrup- London one always excepted) - without a known and distinct

3. To confer Degrees in all arts and faculties in full its hands! Pro-Vice Chancellor, and, as such, to hold and preside over a Convocation of those Members belonging to his own Church, for conferring Degrees of Divinity on Mem-

bers of such Church, who are duly qualified. 4. Colleges to belong to the University. All Students of the University must enter into one of these Colleges; except in the case of any person desirous of becoming a Student of the University and all the students of the University and the students of t Student of the University, and who may belong to some denomination of Christians not having a College in conction with the University, such person may be received as a Student on the University-books, on producing a certificate from his parents or guardians of their approbation and consent, and also a certificate from some Clergy

The Colleges here meant are chiefly Theological, to surround the University of Upper Canada. One for each denomination. But in order to participate in the government and endowment of the University, they must submit to three conditions: First, They must surrender their power of conferring degrees; 2adly, Locate themselves at Toronto; 3rdly, They must have a Royal certain extent to an interior authority and superintendence which is professedly guided by no religious principles. In cases where the student has no College of his own sect, and except Queen's College there will be none, he is left totally without eligious guidance during the most critical period of his life.

All Colleges, declared and consituted Colleges of the University, to have an allowance therefrom of not less than apportioned by the University Council according to the average number of Students actually on the books of each College respectively, and attending the University Lec-tures, during the year preceding. No College with less tures, during the year preceding. No College than fifteen students to be entitled to allowance.

This clause, and indeed the whole scheme, is a total spoliation of King's College; against which the Corporation ought not only to protest as contrary to every principle of justice, i beyond the Constitutional power of the Legislature;—for the Law of England does not acknowledge any right even in the Supreme power to abridge in the slightest degree the privileges of any Corporation, unless some great malversation be shewn, which this clause embraces, adds crucl insult to injustice; for it offers to King's College less than one-thirtieth of her own endowment, and even this miserable pittance is, in heartless mockery, offered on terms which she cannot accept. And yet the University of King's College holds her endowment on the same tenure as every farmer of the Province holds his farm,

6. King's and Queen's College to be at once declared and constituted Colleges of the University.
7. All other Colleges in Upper Canada, possessing University powers, may, on surrender of the power of conferring degrees, (except in Divinity), be also declared

and constituted Colleges of the University.

8. Such other Colleges within Upper Canada as may hereafter obtain Charters from the Crown, (with powe to confer degrees in Divinity), may also be declared and constituted Colleges of the University. This article assumes that the different denominations of

Christians in the Province have in fact no religious principles; that they are indifferent to the truth, and ready, for the miserable bribe of £300 per annum, to trample on their consciences. Now it will be found that with the exception of Queen's College, from which the scheme emanates and which seems utterly careless of religious truth, there is not another denomination so less of rengious truth, there is reposed. We know from the highest authority that the United Church of England and Ireland cannot and dare not participate in or have any con-nexion with this wicked scheme, and must be considered as entirely withdrawn. Her principles disallow any amalgamation with Dissenters from her Communion, and were she to get ten thousand instead of three hundred pounds, she can have no concern with such an unholy Institution.

This is one of the many fallacies under which the scheme Since writing the foregoing article, we have received the very able communication on the subject of the the public. First, They know that the Church of England can be communication to the public to do nith it. 8. They the true art has the church of England can be communication. have nothing to do with it; 2. That the two next largest denominations, were they disposed to surrender their principles, (which they are not), are virtually excluded by the terms pro posed for their admission: 3. That the smaller denominations lege University, appears, from what is stated by Ment- tion of our legislators in particular. If, after this are also insidiously excluded, not being in a situation to comply with the terms; 4. Hence no sect or denomination will be benefited but the Residuary Kirk of Scotland; to which, if this measure becomes law, the endowment of the University of King's College will be wholly surrendered. To shew more will attain.

cannot accede to the terms, if for no other reason, Charters nor means of building, and are thus

Population injured by the proposed measure Population that may perhaps receive some benefit 93,394 Less than one-fourth of the inhabitants of the Province. But from this we ought to deduct the Members of the Free Church. or at least three-fourths, - scarcely leaving thirty thousand to be benefited by this measure out of half a million. This is, enrely, party legislation with a vengeance. The Members of the Church of England will, I trust, at length open their eyes to the ridiculous position in which they have been placed, and, Queen's College notwithstanding, vote against the Bill.

9. University Caput to consist of-

virtually shut out.....

1. Chancellor.
2. Vice-Chancellor.

3. The Chief Justice.
4. The Senior Puisné Judge of Queen's Bench,

Upper Canada, for the time being.

5. The Principal or Head of each College.

6. The Principal of The ar Canada College. 10. Univers to make By-Laws for

regulating Property, c... y Studies and Discipline; but less £—for public buildings, to be limited to the expenditure of its annual income and revenue. Proceeds f sales and all other capital to be invested. On these articles I will merely remark, that, unless there be

an imperative enactment, no Judge or Member of the Church of England will ever sit at such an heterogeneous board.

11. Governor General to be Visitor.

To this there is perhaps no particular objection. 12. Chancellor to be elected every four years by Con-ocation, and not to be a Professor or hold any other

office in the University.

13. All Graduates of and above the degree of M.A. orming to the University Statutes, to be Members of the Convocation.

Neither of these call for any particular remark. 14. Vice-Chancellor and Professors of the University to be appointed by the Crown, (Vice-Chancellor to be a Professor.) Professors and Officers, before entering upon their duties, to subscribe a declaration, that they believe in the authority and Divine inspiration of the Old and

New Testament, and in the doctrine of the Trinity.

Professors may be removed by the Crown, on the representation of the University Council; Meetings of the University Conneil; Precedence; Quorum; Casting Vote. No Statute to pass at the first meeting, especially convened

There should be no connection with the local Government. Appointments by the Crown and the Governor-General are the same; and the country will not soon forget the arrangement with Mr. Ryerson and the pitchforking of an amiable man, but totally unqualified, to be Professor of Mathematics and Natural Philosophy. To give such power is to ruin the University, and make it, as our neighbours say, political capital. No man can read the correspondence lately published, between the Governor General and the Colonial Secretary, respecting the appointment of a Mathematical Professor, without grief

and indignation. The University, to prosper, must be entirely separated from the sink of colonial politics. 15. Upper Canada College to be under the management shall be appointed by the Crown.

To leave the appointment of the Classical Masters to a Council so composed as this, will, in a short time, deteriorate Upper Canada College, and deprive it of its present eminence among Classical Schools.

16. King's College to be governed by a Board of five: to consist of the President, who shall be Professor of Theology, (to be appointed by the Church Society of the Diocese of Toronto); a Vice-President, to be appointed by the President and the three Senior Tutors, who shall in the first place be appointed by the Visitor. All future Tutors to be appointed by the Board, after examination; That a Legislature, professing itself Christian, should exclude and the three Senior Tutors to be always members of the

> 17. Queen's College to be governed by Trustees, acrding to Charter.

These two articles are worthy of particular attention, as ors; if any more teachers, they are to be Tutors only. More-over, it is robbed of all its property, and yet before it can go into operation, it must possess sufficient funds to pay two Professors and three Tutors; for without this number it can have no board, it is excluded from all privileges. How differently is Queen's College dealt with : it may have as many Professors, or as few, as it pleases; no interference or restriction is allowed, of any sort; and why?-because it is the Queen's College Measure, and the Legislature is sought to be made a puppet in

18. King's and Queen's College to have no power of conferring degrees (except Divinity), but their Graduates in Divinity conforming to the University Statutes, to be Members of Convocation.

19. Each College so declared and constituted to have meddles not with vested rights, and offers no ence the exclusive power of making Statutes for the domestic discipline, attendance on religious worship, and Theoloonferring of degrees of Divinity, as well as all other matters of purely internal regulation.—These powers to be exercised by the respective Councils or governing bo-

These are rather subjects of ridicule than of criticism. Except as respects Queen's College, their provisions are useless, for no other College will ever make any claim; and when the neasure becomes law, the Legislature to their shame and con fusion will discover that they have been legislating for a miserable particle of the population, and thus sacrificing the interest f nine-tenths of their constituents. Surely such a proceeding s insane, or something worse.

20. The endowment from the Crown conferred upon King's College, and all the property acquired thereby, or arising therefrom, to become vested in the Provincial

Honest men who were at first bewildered and deluded on the Iniversity quesion, are beginning to consider that the interfethe country; and many that were disposed to meddle with King's College are now aware of the danger of commencing a ourse of confiscation which, if once begun, must end in the Canada. Thinking men begin to perceive that full security to property is essential to the well-being of any community; and although the private property of individuals has naturally greater security than that of corporate bodies, because every porate bodies is no less sacred, though more expe attacks of avarice and malice. It may be fairly made a question, whether the supreme authority in any country is justly competent to transfer to other uses property especially granted for definite and unexceptionable purposes; and, except in cases of notorious malversation, it can never in justice make use of

It may indeed be admitted that some such power must be omewhere vested to provide against extraordinary contingencies, but even then it bas seldom been exerted without the greatest caution, because of the danger of unsettling property, the instances which history supplies of the confiscation of property granted on mature deliberation for a special and meritorious object, or its transfer from its legal Trustees to other be found which the impartial judgment of posterity can approve. I cannot, therefore, believe that the Legislature will be induced to depart from the maxims of a just and necessary policy in molesting King's College and depriving it of its endownents. The temptation may appear strong, from the bitterness, rather than the number, of the enemies of that by which it has been rendered in a great degree defenceless : sequences of its measures; and I call upon any fair and honourable man to ask himself whether the objections which have been made against the University of King's College may not he made with equal force and justice against every pious and charitable foundation in Lower Canada.

21. All gifts, endowments, and bequests to King's Colege, other than those from the Crown, to remain the property of King's College.

This article is the only indication of honesty in the whole

22. Professors of King's College now appointed, except in Divinity, to hold the same situation in the Pro-vincial University, till otherwise negatived by competent anthority.

23. Existing By-laws and Statutes continued till otherwise regulated by competent authority. 24. Terms to be kept by Students in King's College, be allowed in Provincial University.

These deserve no particular notice. On the whole it is clear as day, considering what the Scotch and Methodists have done in their own cases in founding Queen's and Victoria Colleges, that, in striving to have King's College put on such a footing, they are not actuated by a wish to have a good Institution, but their only and sole aim is to keep back the national

NUMBER II

I see but two methods by which any thing like a satis- these days, I had withdrawn that part of my of factory result can be arrived at, on the subject of the University of King's College.

To leave the University untouched in respect to its endowment, and to repeal the 7 Will. IV. c. 16. amending ts Charter, by which it will be placed on its origin

This being done, let liberal endowments be given to the Colleges of such other denominations as Government shall think it right to establish—which can easily be done out of the large portion of the Clergy Reserves, about nine hundred thousand acres left at the disposal of the Government by the 3 & 4 Vic. c. 78, an Act to provide for the sale of the Clergy Reserves &c., which are capa-

ble at once of yielding a competent revenue.

This appears the most judicious and equitable manner of satisfying all reasonable men. We ask for the Church of England bare justice; we have no desire to interfere with other denominations, nor shall we grudge them any endowment, however large, which the Government may think fit to grant them; and as we wish not to meddle with them, neither should they desire to meddle with us. And we consider it but reasonable and just that we should be permitted to proceed according to the original intention of the Charter without molestation, and in the enjoyment of the privileges which the Imperial Government had conferred upon us, and be left at liberty to seek from the Crown such amendments of our Charter hereafter as experience shall prove necessary to its more efficient working. This fair and honest way of settling the Uni-

versity question, would doubtless please all who really desire the good of the Colony.

The different religious denominations would thus have the means of educating their youth according to their own wishes, and on their own principles; no room would be left for collisions or heartburnings; and in a short time agitation on the subject would pass away, and the different Colleges would only feel a noble emulation in rivalling each other in sound learning.

2ND METHOD. Should the first method be objected to, (although I see no reasonable impediment in its way,) I would submit with great reluctance and as it were under compulsion, but for the calculations of the contract of the calculations o but for the sake of peace, to divide the present endowment of King's College on the principle recognized and acted upon in the 3 & 4 Vic. c. 78, entitled, An Act to provide for the sale of the Clares B.

upon in the 3 & 4 Vic. c. 78, entitled, An Act to provide for the sale of the Clergy Reserves, and for the distribution of the proceeds thereof.

On this principle, ½ of the whole endowment would be given to the United Church of England and Ireland, and ½ to the Church of Scotland, leaving ½ towards the endowment of Colleges for such other Christian denominations as are recognized by Covernment and a Medical nations as are recognized by Government, and a Medical School; and if this be found insufficient, the means are ample from the Clarest Parks. ample from the Clergy Reserves and other lands to make

should this method be preferred, the Church of England will proceed with its share, and such further assistance as it may receive from its friends, to establish a College at or near Toronto under a new Charter, for the education of her youth in the Arts and Sciences and in Divinity, which shall in no way be connected with the Government; and thus be exempt from the effect of political changes and agitations, while it would be in per-fect and exclusive connexion with the Church of Eng-land, and thus be free from the danger of religious strife.

With regard to any attempt to constitute a University which would mix up the Church of England with other religious denominations, it ought not for a moment to be entertained. No sincere member of our Church could have any thing to do with it, and it would, if established, have the effect of excluding us from what was literally our own endowment. With such a motley institution we can have no connexion whatever,—nor with any College or University which does not found its course of studies upon the Christian religion as taught by the United Church of England and Ireland.

One of the great objects of King's College, and perhaps the principal, was to enable us to educate our youth and Clergy as in the Mother Country, but within Province; hence Oxford University is placed before us in the Charter as our model. This was the purport and bearing of the original application to the Crown for a University: it was a principle known to and distinctly recognized by Government; and under any other principle, a Charter would never have been asked for or re-

That this was the principle of the foundation of King's College was not merely admitted by the Government, but known to the public in England when the Charter and the endowment were granted; and in any new arrange ment it must neither be lost sight of nor given up. It was from a conviction that King's College was to be a Church of England University in its religious character that the Society for the Propagation of the Gospel granted proving the origin of this wicked measure. King's College is interfered with in all its details: it can have but two Professgiven by the Society for Promoting Christian Know-ledge, when the University should be in full and free

operation on this principle. Either of these methods requires only simple en ments; and although the second is rather more compli-cated than the first, it might be arranged by a very short Statute, giving ½? of the present endowment and effects of the University of King's College to the Charch Society of the Diocese of Toronto, in trust for the endowment of a College and University under a Royal Charter, at of near Toronto, in connexion with the United Chu

England and Ireland, 24 to Queen's College, and the maining 24 to be distributed to support or found such The first method proposed is preferable, becau ment to future spoliation, or attempts to meddle with far richer and larger endowments of Lower Canada. But the Charter should be so altered as to separate Institution from political influence, from which it has already suff.

endowments to Colleges of other denominations should be given up freely to their own management, without admitting of any Government interference.

The object of the Legislature should be to settle this uestion on such a just and equitable basis as must satistice honest and upright of all parties, without regarding he clamour of the factions and destructive, who

n dissension, and are dismayed at the loss of a grievance It will not only be treason to the Church for her sons, who form at least one-third of the Legislature, to hold back on this occasion and betray her to her enemies, weak and insignificant. treason to good morals and religion: nor need the most pusillanimous among us fear to do right on this subject, for all the wise and sound-hearted of other denominations will assist them, if firm and sincere in setting it at rest rence of might with right is not the way to give tranquillity to the country; and many that were disposed to models with

concerned. of the right of educating her own youth in the Arts and Sciences, and for the learned Professions; it is a right which she was a science of the second secon

which she must ever maintain, even to the death.

She claims, as the Roman Catholics do and with justice, the education of her children from the cradle to the grave; and to her the establishment of any institution with her own endowment, of the benefits of which she cannot partake from cores. cannot partake from conscientions principles, would be a measure both of cruel insult and oppression, which it

would be her praise to resist.

Indeed, in such an extreme and I trust impossible case, it will be the duty of the Bishop and his friends to carry the matter before the Queen in her Committee of the be done. But this would be to prolong and embitter the contest. How much better will it be for the Legislature of Canada to adopt an about the contest. of Canada to adopt such a measure as would, from its justice and moderation, please all the good principled and well disposed and given to well disposed, and give at once peace and tranquillity to

In repeating that the first suggestion is on several grounds preferable, the following reasons are pressed upon the consideration of those who may be supposed to take a singere and called the consideration of the consideration of the consideration of the consideration of the constant o a sincere and enlightened interest in the advancement cience, and in the general diffusion of Education Religion, that it does not involve a spoliation or descera-tion of any existing endowment; and while it would leave to King's College to King's College a revenue not more than ample for the great objects in view, it would enable the Crown to grant to peak one of the to each one of those large denominations of Christians which it is to be presumed the assistance would be extended, as large a grant of land (even to the num! acres if necessary,) as would be thus confirmed to the University of King's College.

Ecclesiastical Intelligence.

ENGLAND AND IRELAND.

(From Woolmer's Exeter Gazette.) COPY OF A LETTER FROM THE BISHOP OF EXETER TO MR.

(Read to a meeting at Torquay, on the 26th inst.) My dear Sir,—When I had the pleasure of seeing you and Mr. Vivian on Tuesday evening, you were so good as to say that the meeting to be holden on this day, at Torquay, was not prompted by any feeling of inkindness to me personally, or of disrespect to my office, but had appeared to have been rendered necessary by the general interest testified on occasion of the contemplated inforcement of the rubric; in which interest you and the other gentlemen who had signed the requisition could not

tution, but their only and sole aim is to keep back the national Church from a position which, in spite of all her enemies, she which you had viewed the measure announced by me which you had viewed the measure announced by me told you in the outset, that, finding the aversio use of the surplice so much more general, as well more vehement, than I had imagined to be possible in clergy, feeling that I could withdraw it without any sac rifice of principle.