

for the first of these objects, nor hesitate to make this sacrifice to peace—whilst the Imperial and Colonial Legislatures would gladly unite in promoting the public good, by manifesting that judicious liberality, whereby ample provision might be made for the second.

The author has now discussed the subject as fully as the limits of a pamphlet permit.

Additional facts and arguments might be advanced in confirmation of the statements, which he has made, and the views which he has taken. These, however, he deems it unnecessary at present to offer, but before he concludes, he desires briefly to revert to some considerations, which it is important to bear in mind in pronouncing a decision on this momentous enquiry.

The interests, involved in it, are not merely those of contending religious denominations, or rival political parties; the preservation of Christianity itself as an ingredient in education, and adherence to constitutional law as an element in legislation, are at stake. The question at issue is not whether the property and privileges held by King's College under a Royal Charter, and by different religious bodies in Lower Canada under a treaty, are to remain intact; but whether the rights formally secured to corporations and individuals can be taken from them without their assent—whether the prerogative of the Crown, and the faith of the Sovereign are to remain inviolate.

The enquiry is not, what is the easiest mode of effecting a lull in agitation; but what is the surest course for producing permanent satisfaction,—not what will silence clamour but what will satisfy justice.

During the eighteen months, in which King's College has been in operation, a degree of success has attended it, exceeding what the most sanguine of its friends anticipated, and much surpassing that of any colonial institution in any part of the British dominions. Every day is adding to the efficiency and completeness of the system. Almost all the