

Trinity College, Toronto, should be recognised as the Church University of at least Canada West. At the same time, so far was I from wishing to enforce one phrase of theologic teaching, that I made several suggestions by which, as I trusted, the views of the Bishop of Huron might be met. Consequently, in December last, (I think it was) I brought a resolution *exactly similar* to that which has been the immediate cause of this unhappy controversy before the Church Society of the Diocese of Huron, the Lord Bishop being in the chair, it was seconded by Dr. Caulfield, (a gentleman who certainly would repudiate the idea of being thought a "high church minister,") and passed unanimously, the Bishop not making the slightest objection.

Having, however, had it intimated to me by a distinguished individual, deeply interested in Trinity College, that to give the resolution weight, it should also be passed in our Synod. I sent due notice that I intended to bring it forward to the Executive Committee, which is of course "presided over" by the Lord Bishop. It was printed by them along with other notices of business for the approaching Synod, and sent to every member, about a month previous to its meeting. In all this time I never received the slightest hint from his Lordship that it would be undesirable to bring it forward; had he done so, I imagine he knows me well enough to believe that I should at once have suppressed it; as I think it must be a very extreme case which makes it either wise or right to oppose any one's Bishop.

During the meeting of Synod, however, and just as the proper time had come in due course for bringing the resolution before it, the Bishop sent for me to speak to him, when I stepped up to his chair he whispered, "I cannot support you in that resolution," I replied, "I am very sorry for it, my Lord, but I suppose it will be best to go on with it as the notice has been given." He answered, "O yes, certainly." I can decidedly answer for the essential correctness of the above.

In speaking to the resolution, I was careful, as I had been in drawing it up, not to discuss the merits of Trinity College in its teaching, &c., but to confine myself to the one general question of the desirableness of His Lordship (I quote the resolution) "adopting such means as in his wisdom he might see good, as should tend to secure the hearty co-operation of all churchmen in support of Trinity College, Toronto," &c., &c.

Further, immediately upon the Bishop's open opposition, I begged leave to withdraw it; I did so out of consideration to those of my clerical brethren whom I had reason to suppose would desire to support it, as I had no wish to place them, by any action of mine on which they had not been consulted, in direct opposition to their Bishop, this, however, His Lordship declined, though in a very courteous manner, to permit.

Surely, then, I am altogether clear from the possibility of any just imputation either of rashness or discourtesy; indeed, with my deep conviction of the Sacred Scriptural and Anglo-Catholic teaching by which Trinity College is distinguished, I cannot but think, that in the opinion of most men, I should certainly have been justified in speaking and acting much more decidedly.

Yours, &c.,

ADAM TOWNLEY.

TRINITY COLLEGE.

At a meeting of the Clergy of the Niagara District Rural Deanery, held at the residence of the Rural Dean, Thorold, on Monday, the 24th

Sept., 1860, the following resolution was proposed and unanimously adopted:

Resolved,—That in consequence of the late movements that have taken place in the Diocese of Huron, adverse to the interests of that noble institution, Trinity College, the pride of the Canadian Church and the especial glory of our reverend Diocesan, more particularly a pastoral lately issued by the Lord Bishop of that Diocese, calculated to mislead those unacquainted with the true character of our "School of the Prophets," and to excite groundless apprehensions regarding the soundness of the teaching of its Provost and other professors; therefore we, the Clergy of the Rural Deanery of the Niagara District, constituting the committee of the Church Society of the said District, feel it to be our solemn duty to avail ourselves of the present opportunity to declare our perfect confidence in the sound Protestantism of the Provost and other professors with respect to the erroneous tenets of the Church of Rome. At the same time we must express our profound regret that the Lord Bishop of Huron did not avail himself of the many opportunities that were afforded him of learning what the true teaching of Trinity College really is, before he committed himself to the violent assaults upon its reputation, and, by implication, upon the orthodoxy of gentlemen who compose its Council, which have given such pain and sorrow to the churchmen of this Diocese.

W. LEEING, Rector of Chippawa,
Chairman.

C. L. INGLES, M.A.,
Secretary.

THE BISHOP OF HURON'S PASTORAL.

THE BISHOP OF HURON TO THE CLERICAL AND LAY GENTLEMEN COMPOSING THE EXECUTIVE COMMITTEE OF THE DIOCESE OF HURON.

MY REVEREND BROTHERS AND BRETHREN,—

Your resolution requesting me to lay before the Diocese the proofs upon which I have formed the opinion which I expressed, concerning the teaching of Trinity College, Toronto, has been placed in my hands. In compliance with your request, I now proceed to redeem the pledge which I gave in my pastoral, of making known to the clergy and laity of my Diocese, the grounds of my opinion, whenever called upon to do so.

Some time after my return from England, in 1858, some graduates in Trinity College applied to me for ordination, and it became my duty to examine them. I perceived that the views of some of these gentlemen, more particularly concerning the character and doctrines of the Church of Rome, were not such as I had always entertained. I sought out the cause of this, and after a good deal of examination and enquiry, I was led to the conclusion that the views held by these gentlemen were traceable to the teaching to which they had been subjected, during their university course. The mode of teaching, as described to me, appeared to be highly objectionable, and the matter taught was in my view most dangerous to all students, more especially to young men preparing for the ministry. I shall now direct attention to these two points, the mode of teaching, and the things taught.

In order that I should not fall into any error concerning the mode of teaching in the University, I addressed, by letter, several gentlemen who have been connected with Trinity College, and I forwarded to each of them a list of questions, to which I requested candid and plain answers. The following are the questions and answers, from which you may form your own opinion, as to the

mode of imparting religious instruction to young men in Trinity College.

1. Was the attendance on the lectures on catechism compulsory?

2. Did the Provost at each lecture *dictate* questions and answers from his own manuscript?

3. Did the students write both questions and answers as he dictated them?

4. Were the students expected on the next lecture day to read the answers as the Provost had dictated them?

5. Did you ever know the Provost to lend his manuscript to a student to correct his notes taken down at lecture?

6. Are there any copies of the manuscript thus corrected handed down from class to class? And is the book familiarly known among the students as "The Provost's Catechism?"

7. Did the Provost ever express his disapproval of the use of these note books?

8. Are you aware whether a proposition to publish the manuscript was ever made by any one of the students, and what was the Provost's reason for disapproving of its publication?

The following answers are from a layman residing in the diocese of Toronto. The answers are numbered to correspond with the questions.

ANSWER 1.—Attendance on the lectures is fully as compulsory as on any other lecture prescribed.

ANS. 2.—Yes, it is the Provost's regular mode of proceeding to dictate questions and answers.

ANS. 3.—No; that would be impossible at the rate the Provost is accustomed to go on. One of the first things a student does after entering is,

(on advice) to secure a copy of the manuscript, which invariably corresponds, almost verbatim,

with that which the Provost uses, except in some instances it may not perhaps be so full. As each student enters the lecture room, he brings his own

or another's copy of the manuscript, which he places on the table before him, in the presence of the Provost, leaving it closed until the questions

dictated on the last lecture day are answered or disposed of. Then he opens his manuscript, and follows the Provost as far as he goes, marking, at the same time, if he notices any error or mistake.

Apart from this, he writes neither questions nor answers, nor does he take notes, which must be quite apparent to the Provost.

ANS. 4.—Yes; that is the plan pursued, and never, in my experience, did I witness an answer as recorded in these manuscripts, prove to be correct; but I have known other answers refused, when they did not suit the Provost's views, or, as he said, "were not the answers I gave."

ANS. 5.—No; but I have heard he did so; but whether he did or not, the perfect agreement of both proves that we have got a correct copy.

ANS. 6.—These copies now in use are positively correct copies of the Provost's, as far as they go. They are handed down from class to class. The freshman, for whose benefit the catechism is designed, either copies one for himself, or has one given him by some of the students who have preceded him. I have been asked repeatedly by the students, "How do you like the Provost's catechism?"

ANS. 7.—I have never heard him do so.

ANS. 8.—I don't know. These statements are perfectly true, and can be proved in the most solemn manner.

I now proceed to give the answers of a clergyman in the Diocese of Huron.

ANS. 1.—Attendance was compulsory.

ANS. 2.—The Provost at each lecture asked questions, evidently from his own manuscript, upon the notes which he had dictated at the previous lecture, and of course the answers had to be taken from his notes.

ANS. 3.—The students used every means to ac-