

interference with them on the part of the *laity*, has been viewed with the most jealous eyes; and while no one but themselves (the clergy) and their trusty and quasi-clerical allies, have been suffered by the priesthood to touch the government of their affairs, no other establishments have been deemed tolerable as places of liberal education: and thus it has become almost part of the true English Creed, that the *church* should superintend education, and that education means three or four years residence, at one or the other of the two cities of Oxford or Cambridge." It scarcely need be observed, that you have advocated the same principle in the strongest terms, and how ardently you are panting to establish the same creed in respect to Kings College, while you anticipate the day when your clergy will "acquire the sole direction of education in Canada." Considering the statements you have made, the doctrines you have advocated, and the feelings you have manifested towards those who do not follow you, would it not be generally thought nearly paramount to establishing the Inquisition in Canada, to tolerate your ill founded University, altogether under the control of the church of England clergy, with you at its head.

But Oxford and Cambridge Universities are not only under the exclusive direction of the clergy, they are also expressly designed for the *members of the church of England and for no other*. The Edinburgh Reviewers, whose knowledge or authority, I presume you will hardly venture to call in question, speak decidedly on this point.—"Founded by priest craft, (say they) closely linked with its professors in the earliest times, and always in the hands of the ruling powers of the church, the Universities (of Oxford and Cambridge) have in every age been most exclusively appropriated to the education and uses of the *establishment and its members*. The most rigorous compliance with its doctrines, has always been exacted; the strictest exclusion of *all Dissenters* from it has uniformly been practised. As long as *Popery* was the *religion of the state*, the *Universities* were rigidly *Catholic*; and indeed their *endowments*, in by far the greater part, proceeded from the bounty and piety of

*Romanists*, and were given for the propagation of the *Romish faith* and the inculcation of the *Romish discipline*. When the *state* threw off its allegiance to the Pope, and became *Protestant*, the *Universities* followed, and *piously* directed all the donations and bequests of their *Catholic* founders to the *destruction* of the *Catholic* religion—embracing the reformed faith, with the intolerance of their old profession, and transferring to *dissenters* the hatred which they had *formerly* borne to the doctrine and discipline of *Protestants*. But this hatred was very *cordial*, if not very consistent; and *no participation* in their endowments could ever be hoped for by *any one* who was not prepared to avow an *implicit belief* in the *dogmas* of the *church*, and testify it by an outward observance of her ritual every day, as well as by occasional declarations and signatures of a more solemn kind. Hence where a man was even rich enough to pay the expenses of an University education, (which are £150 per annum at the very least calculation) and careless enough of his children to send them unprotected among other young men as entirely left to themselves, still he could have no access to Oxford or to Cambridge, unless he happened to be a *member of the established church*, or cared so little about religion as to embrace any form of faith and worship for a secular purpose—the *UNIVERSITIES* making *no difference* between persons of their *own religion*, and persons of *no religion at all*, but only excluding *conscientious believers*, whose faith varied, by a slight shade, from their own" (for Aug. 1825, p. 356, 357.) Not only are those great Halls of literature confined to the members of the church of England, but we learn from the same high authority, that "Oxford and Cambridge teach no more than from two to four thousand young men, out of at least two hundred times that number, of an age fit for instruction"—that "no man could think of an University education for his son, who had not a fortune sufficient to give him an immediate income,—that letters and science were confined to the Universities; the Universities were open only to the most wealthy; therefore all the middle classes must let their sons grow up, with such learning as they