

a Royal Charter might be altered and remodelled; and ever after it became a constant object of annual clamour and attack.

With reference to the ultimate fate of this Institution, and the peculiar circumstances attending it, we cannot avoid quoting the following almost prophetic language, uttered at a time when all was apparently bright and prosperous in its future:—

“And yet speaking only for myself, there is, I confess, in my mind, a drawback in contemplating the future, arising from a cause which I can only pray may not prove injurious to the prosperity of this University.

“I cannot forget that in all portions of the United Kingdom, to use the words of a celebrated writer, ‘it has been chiefly if not altogether upon religious considerations, that Princes as well as private persons have erected Colleges, and assigned liberal endowments to students and professors.’ Yes, truly it is to religion we owe those noble institutions: and I own that I do look with misgiving and pain upon the apparently ungrateful return of attempting, in modern times, to found Colleges and Schools, from which the influence of religion would seem to be almost in effect excluded, in a spirit of jealous distrust.

“To have excluded from instruction in literature and the sciences, all who belong not to a particular Church, might justly have been considered as illiberal and unwise; and to have allowed those only to impart instruction in these departments, who professed their adherence to a particular creed, might have seemed a course as little suitable to this time and country.

“The charter, as it originally stood, did neither: but it did contain some provisions, plainly intended to ensure consistency in the government, and harmony in the working of the institution, and intended moreover to proclaim openly to all, what was the form of worship, and what the doctrine, which alone they might expect to be maintained and inculcated in King’s College. I have always thought that some such security against confusion and error, and against a danger greater and more probable—the danger of establishing an indifference to all religious truth—was required upon the plainest principles of reasoning; and that without such security, the day might come when we should have to look in vain for the continued support of the virtuous and enlightened, whose influence, happily for mankind, prevails in general, sooner or later, against whatever rests for its support, not