

felt a confidence in its religious character; and, as none but students belonging to the Church of England were expected to attend the College chapel, sober-minded Dissenters were not offended. On the contrary, the knowledge that prayer was offered up morning and evening, and the services of the Church regularly celebrated on Sundays and holy-days, pleased them, because they sanctified the labours of the institution.

"During this brief period the degrees conferred were seventy-five, and the number of students, including occasional learners, three hundred,—the usual honours were obtained by Presbyterians and Congregationalists, &c., as well as by the members of the Church, for the secular instruction imparted by the institution was open to Dissenters. But these proofs of prosperity and growing usefulness, instead of conciliating the enemies of King's College, increased their animosity. They became alarmed, lest if left unmolested for a few years, it would acquire a popularity among all the truly religious in the province, and place itself in a position of safety which they could not disturb. Hence they allowed it no peace,—session after session it was assailed,—and, after defeating three successive measures for its destruction, its friends became wearied and discouraged, and the fourth attempt has unfortunately proved successful. On the 1st of January, 1850, the destruction of King's College was completed, for on that day the provincial statute by which it was suppressed came into force.

"In the preamble of the Act, which destroys King's College, and establishes a university from which religion is totally excluded, it is averred to be a measure 'for the advancement of learning, upon principles calculated to insure the confidence of all classes and denominations of Her Majesty's subjects, and which, under the blessing of Divine Providence, would encourage the pursuit of literature, science, and art, and thereby tend to promote the best interests, religious, moral, and intellectual, of the people at large.'

"But upon what provisions does this statute seek to attain these important objects? In the 12th clause it enacts, 'that there shall be no faculty of Divinity in the same;' by the 29th clause, repeated in the 64th, it ordains, 'that no religious test or qualification whatsoever shall be required of or appointed for any person admitted or matriculated, &c.' Nor 'shall religious observances, according to the forms of any particular religious denomination, be imposed upon the members or officers of the said university, or any of them.'

"To speak of the interests of religion being promoted by an institution from which every reference to it is by law excluded, is a cruel and unworthy mockery.

"But on this point the people of the colony have already spoken. The three great denominations, as well as the Church of England, which embrace almost two-thirds of the population of Upper Canada, and nearly all who require collegiate instruction, have resolved to have no connection with such an institution.

"The synod of the Church of Scotland, in their address to the Queen, dated Kingston, Upper Canada, 17th July, 1849, express their grief and disappointment at the attempts that are made to sever religion from public instruction, and add, 'we refer especially to the university measure carried through the late session of Parliament, and now become law, which, though the university was endowed by one of your Majesty's royal predecessors expressly for the education of the youth of these provinces in the Christian religion, as well as in literature and science, does yet so thoroughly exclude Christianity, that there is no security that the men to whom shall be confided the high work of informing and training the minds of our youth, shall be men who even believe in the only true God, and Jesus Christ, whom He hath sent. As a Christian Church we should be betraying the cause we are bound to uphold did we not draw your Majesty's attention to this disastrous measure, and if we did not express our earnest hope that, since it so directly contravenes the intentions of the enlightened founder, while it is regarded with dissatisfaction by all the great religious bodies of the country, means may yet be taken by your Majesty's gracious direction to amend the provisions of the statute,

and so to avert from us and our posterity a calamity so great as its permanent adoption must inevitably bring upon us, if it be true that them that honour God He will honour, while they that despise Him shall be lightly esteemed.'

"The 'Christian Guardian,' a journal published at Toronto (Canada), and which is the acknowledged organ of the Methodist body, in its impression dated the 13th of February, 1850, says,—'During the progress of the godless University Bill through both branches of the Legislature, and up to the time of its receiving the royal assent, we did all in our power to oppose it, and shunned not to expose its extraordinary provisions and character. The three existing University colleges, Victoria, Regiopolis, and Queen's,—that is, Methodist, Roman Catholic, and Scotch colleges, have distinctly announced that they cannot co-operate with the framers of this godless scheme; and so long as the measure remains unaltered, so long must they stand aloof from the godless university, and, according to the best of their ability, pursue their own course, retaining their charters, and furnishing the youth in their halls with an education established on religious principles.

"The Lord Bishop of Toronto is taking steps for the establishment of an Episcopalian University, in which he will not only have the virtual, but the acknowledged control, and where he can have the youth of his own denomination educated upon religious principles. His Lordship has addressed a powerful letter to the clergy and laity of the Episcopalian Church, in which he calls upon all to make exertions, by gifts, donations, and otherwise, for the establishment of an Episcopalian University in the province, and announces that he will immediately proceed to England to solicit aid in carrying out the enterprise.'

"By the census taken in 1848, the population of Upper Canada was found to be..... 721,000

Members of the Church of England.....	171,751
The Church of Rome.....	123,707
The Methodists.....	90,363
The Church of Scotland.....	67,900

Those who cannot profit by the New College, having denounced it as irreligious..... 453,721

Leaving to profit by such institution, but who for the most part place little value on academical instruction..... 267,279

"Even this will, in all probability, be found too much in favour of the institution, for the Scottish Free Church, and Congregationalists disapprove of the principle of excluding religion from education, but have not yet declared themselves regarding this anti-Christian University.

"Having thus deprived King's College of its religious character, royal charter, and name, the statute proceeds, in the 32nd clause, to confiscate the whole of the magnificent endowment of King's College, worth about £270,000., and invest it in the New Corporation; and this in defiance of the faith of the Crown, expressed in the words of three different kings—George III., George IV., and William IV.—and with as much recklessness as if there had been no such pledges, no vested rights, no moral turpitude in a proceeding which strikes at the security of all property in the colony, and which has been declared by the highest legal authorities to be unconstitutional and revolutionary. The truth of which declaration is proved from the fact, that similar institutions to that of King's College, founded in the British Colonies, have received from the ruling power ample protection after the countries in which they were established had become foreign to the British Crown. Thus the colleges, founded by the kings and queens of England in the colonies, now the United States, are still cherished and preserved, and their endowments not only held sacred, but largely increased.

"Indeed, the leading features of the statute are, first: Contempt for the wishes of the people, for it has been proved that almost two-thirds are virtually excluded. Second, bitter hos-