

in London mingled with the varied circles of the great metropolis. His letters tell of meetings with Malthus, Horne Tooke, Lockhart, Wilkie, the poet Campbell, &c., in addition to the statesmen with whom his diplomatic mission lay. While still prosecuting his suit, the dissolution of the Liverpool Administration transferred the Government to other hands; but he was able to write home: "I am happy to tell you that I had the good fortune to accomplish the most material parts of my mission before the crash of the Ministry took place. My University charter issued on the 22nd of March." Again he writes, characteristically, "I got Lord Bathurst to give directions concerning the endowment of our University, a few days before he resigned; and one of the very last despatches that his lordship signed was one settling our Courts of Law upon a basis which I had drawn up; for you see, we colonists are obliged to turn our hand to everything." He applies to Oxford, unsuccessfully, for books for the University library; in spite of the opposition of Bishop Blomfield, he gets a more favourable response from the Society for Promoting Christian Knowledge; obtains from the Church Missionary Society a promise of £100 per annum for a Professor of the Indian languages and a corresponding sum to educate Indian missionaries; and so he turns his face homeward, happy in the conviction that he had not laboured in vain.

What he did return to was, as his biographer says, "a storm of unprecedented fierceness," based on his home representations as to Church matters in Canada. According to his own description to a friend in Scotland: "The flood-gates of a most licentious press were opened upon me." But he adds, "having very good nerves, I permitted them to rail on and, conscious of my integrity, I maintained an invariable silence." This did not, however, preclude a defence of himself in the Legislative Council, in which he maintained the exclu-

sive rights of "The Church" to the whole Clergy Reserves, and triumphantly produced the legal opinion already quoted, which characterised the claim of the clergy of the Kirk of Scotland to be a Protestant clergy as "absurd."

Meanwhile one step was secured by the establishment of Upper Canada College, the great public school of the province. As to the University, as Bishop Bethune says, "all that was done for many subsequent years was to quarrel over the details of its charter, and have it modified, if possible, into such a shape as would meet the popular demands." Sir James Mackintosh had wisely remarked of the original charter: "I see with astonishment, that in a country where the majority of the people do not belong to the Church of England, the professors must all sign the thirty-nine articles; so that if Adam Smith were alive, he could not fill the chair of Political Economy; and Dr. Black would be excluded from the chair of Chemistry. In short, these regulations would exclude almost all the great teachers and illustrious men of the last age, and that too in a country where no such thing as a Test Act is known." Lord Stanley in like manner contended that "if any exclusive privileges be given to the Church of England, the measure will be repugnant to every principle of sound legislation." The old charter was utterly impracticable. Of the new one, Bishop Bethune says, "in King's College, with its original features materially changed, there was nevertheless much retained that would remind the world of its being a Christian and a Church institution": and this was even more strongly manifest in its personal organisation.

The history of the struggle which followed is that of one which has since been carried on at home with little less bitterness and with like results. A Committee of the British House of Commons recommended the abolition of all tests, and the establishment of theological chairs, at least