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Toronto, certifying to all whom it may concern, his fitness to fulfil that high and holy duty. Scarcely has he gone, when King's College, as remodelled by this bill, sends up her pupil: he has just subscribed the thirty-nine articles, and there are to be found amongst them some not immaterial difference from the faith of the last new-made Doctor: he has just taken the oaths of abjuration and supremacy, which involves sad heresy in the mind of his immediate predecessor. But this matters not to the pliant conscience of our University—*Tros Tyriusve mihi* is her motto; and our Church of England man receives, too, a diploma of his fitness to teach man the road to heaven. Make way for the next!—and Queen's College sends up her duly qualified student, believing not in Episcopacy or in the propriety of different orders of ministers; laughing at the idea of an Apostolical succession, and disapproving of liturgies and set forms of prayer, though coinciding with the Church of England in many points of difference from the Church of Rome. On him, too, Alma Mater smiles; on him, too, she confers her diploma; greeting him her son, well beloved as those who have preceded him; equally qualified to be a teacher of divinity. We have not done yet—what is Victoria College about? Oh! here comes from her walls the Wesleyan Methodist: he differs from all who have preceded; with a different Church Government; a difference in some articles of doctrine; a difference with those who would not leave the support of their clergy to the voluntary principle. But to our conscientious University this makes no difference; to him as to all the rest does she proffer the maternal embrace, and alike confers on him the diploma to teach that all who have preceded him are more or less wrong. Unhappy keeper of this expansive conscience! are you not already debased enough? may you not now descend from your seat of state and hide the shame which you have been writhing under? No, sir, this prostitution has not yet gone far enough; our University, like another *Messalina nondum satiata*, pants, to fold on her ample bosom, more and more divinity lovers, and courts them to her arms, careless of any other qualification but the annual revenue of 1000 bushels of wheat. Hitherto, it may be said, that there has been an agreement on some cardinal points of orthodox

faith; something like a scriptural and christian accordance; but we find the invitation held out to those who confide in the intrinsic merits of their own good works, as superseding a necessity for the mediatorial sacrifice of atonement; who denying the divinity of the son of God would reduce the Saviour of men to their own level; and who reject, because they cannot comprehend, the sacred mystery of the Trinity. Such is the conscience of our University. I will not pursue the mockery—the bitter mockery which this vile prostitution gives rise to. We will break up our fancied convocation and let our unhappy Chancellor depart. But I will ask every man who has heard me if the picture be not truly painted; whether the horror which it excites does not arise from its stern fidelity to its original. Such is the corporate conscience; what must be the individual conscience of those, who on the one hand can sign a diploma conferring such degrees on men whose religious opinions they believe heretical, or on the other receive a diploma from those whose orthodoxy they are bound by their conscientious belief to controvert and deny?

Moreover, it is to the Chancellor and Convocation of this University that power is given, among other things, to legislate concerning the studies, lectures, and examinations, and all matters regarding the same, not merely of the University, but “of the different Colleges.” Such is the enactment of the 15th clause, and a comparison of the 29th and 31st clauses will show that virtually, though perhaps not nominally, the University will possess a legislative power over divinity studies inconsistent with the professed freedom of the different Colleges in this particular.

To a system like this, which confounds truth with error, which neither requires in others nor can itself possess any standard or criterion by which the fitness for Divinity degrees can be determined, King's College cannot assent.

The London University can only confer degrees in arts and the faculties of medicine and law; they have no power to confer degrees in Divinity, and do not therefore profess to teach it. The ground of the entire exclusion of all religious tuition may be inferred from the following anecdote:—When its establishment was proposed and discussed, Mr. Wilberforce, who was referred to in some way about it, suggested the