

of the Clergy and Laity of his Diocese, requires to be met, on the part of the Corporation, by a statement no less public.

I. His Lordship objects to the teaching of Trinity College, and declares that, if he had a son to educate, it would be the last place to which he would send him.

II. He states also that there is no power vested in the hands of any of the bishops to interfere in the teachings of the College. "This," he says, "was not the case formerly, but a late statute has altered it. In the present state of things the supreme power is vested in the Chancellor, and, so long as such is the case, I cannot give it my support."

The Corporation address themselves, in the first instance, to the latter statement:

The "late statute," to which the Bishop of Huron refers, was recommended by a Committee to the Corporation, and was received by them, as a part of the report of the Committee, on the 12th of February, 1859. It was, with the rest of the report, forthwith transmitted to the Bishop of Huron. He was invited, before the next meeting of the Corporation for the adoption of the report, to confer privately with the Bishop of Toronto, in order to remove any possible misconception. He did so confer. On the 24th of February, 1859, he accompanied the Bishop of Toronto to a meeting of the Corporation. The Bishop of Toronto informed the meeting that the Bishop of Huron and himself were agreed on the report of the Committee, the Bishop of Huron having only one or two unimportant amendments to suggest. These amendments were agreed to, and the report was unanimously adopted, in the presence of the Bishop of Huron, his *res* being sufficient to have prevented the adoption of any portion of it. From that day to this the Bishop of Huron has never intimated to the Corporation his dissatisfaction with any Statute enacted by the adoption of that report. It appears therefore that, without reference to the expediency of the existing regulations, the Bishop of Huron has no claim whatever to allege Statutes which he deliberately sanctioned, and against which he has since entered no kind of protest, as a ground for discountenancing the College. But again the Bishop mistakes the case as to the effect of those Statutes. He says that "there is no power vested in the hands of any of the Bishops to interfere in the teachings of the College." He might have said that the Bishops possess no separate or exclusive power of so interfering. But they do possess, in common with other members of the Corporation, a right of interference; while their sacred office would ever give them, especially on questions relating to religious truth or moral conduct, a powerful influence with the rest of the body. The Bishop adds "In the present state of things, the supreme power is vested in the Chancellor." This is not the case. The only Statute on which the Bishop's assertion can be based is the following: "No proposition for the removal of a Provost or Professor may be submitted to the Corporation except through the Chancellor, and then only on a written requisition, addressed to him by not less than five members of the Corporation." This Statute gives the Chancellor no real power at all, but merely provides that an important act should be done in a solemn manner, and through a fitting officer. In reference to the Bishop's first statement as to the teaching of the College, accompanied by the emphatic declaration that Trinity College is the last place to which he would send a son, the Corporation observe that the charge against the teaching is most vague, and that the ordinary rules of morality, to say nothing of Christian charity, require that any man, who advances such a charge, should, under any circumstances, be prepared to substantiate it in detail. Much more must this be looked for in the instance of a Christian Bishop, addressing his Clergy and Laity in Synod. But further, the Bishop is by law a member of the Corporation, and he cannot escape the responsibility which, in that character, rests upon him. He has never, then, in his place in the Corporation, brought forward even the vague charge which he has hazarded in the meeting of his Synod, far less has he attempted to substantiate it. Nay, more than this, he has refused to do so, when urged by the Bishop of Toronto to adopt this "wiser and more honourable course." And his refusal was based on this ground, that he could not expect to effect a change in the teaching of the University.

(Signed,) JOHN TORONTO, *President.*

CHARLES MAGRATH, *Bursar and Secretary.*

TRINITY COLLEGE.—In order to meet the Grammar School system of the Province, a change has taken place in the Classical Subjects in the Matriculation Examination. In future all Candidates whether for Matriculation or for Scholarships, are required to pass an Examination in the following subjects:—*Divinity.*—Scripture History, and the Gospel of St. Mark in Greek. *Classics.*—Xenophon. Anabasis, Book I. Sallust. Catilina. Latin Prose Composition. Ancient History. Grecian. From the Persian invasion to the end of the Peloponnesian War. Roman. From the expulsion of the kings to the death of Cæsar. *Mathematics.*—Arithmetic. Euclid, Books I. and II. Algebra. First Four Rules. Fractions. Greatest Common Measure. Least Common Multiple. Involution and Evolution, Simple Equations. All Candidates for Scholarships will be further examined in the following subjects. Translation of passages from some Greek and Latin Authors. Euclid, Books III., IV., and VI. Algebra. Plane Trigonometry. N.B.—Particular attention will be paid to grammatical accuracy. The examination will be conducted on paper.

In order to prevent mistake or disappointment on the part of those who are already prepared to enter the College, an option

between the former Classical subjects (Xenophon, Memorabilia, Book I.; and Cicero, De Amicitia and De Senectute) and those which are now proscribed, will be allowed to Candidates for Matriculation and for Scholarships at the next Examination in October, 1860. For the same reason no paper on Ancient History will be given until October, 1861.

The Matriculation Examination will be held this year in the College Hall on Oct. 1st, when the following Scholarships will be open to competition: Four Foundation Scholarships, tenable for three years, viz.—one of £30 currency per annum; one of £25; and two of £20. One Cameron Scholarship, tenable for three years, of the annual value of £25 currency. The holders of these Scholarships will be required to attend Lectures and Examinations in the Arts course.

Communications.

[The Editors do not hold themselves responsible for the opinions of their correspondents. Their columns will be open to all communications, provided only that they are of reasonable length and are free from personalities.]

To the Editors of the Canadian Church Press.

GENTLEMEN.—The Bishop of Huron appears to have replied to the Hymn Book Committee of the Toronto Synod, that the Church had a Book of Hymns and Psalms, and that His Lordship desired no other.

It would have been well if he had informed us to what collection he alluded, for, as to Psalms, the tone of the Bishop of Huron forbids us to indulge the idea that he alluded to the only version of Psalms which the Church of England and Ireland has ever authorised, viz., "The Psalter or Psalms of David, pointed as they are to be sung or said in Churches,"—and, as to Hymns, I fear the Bishop did not allude to the noble *Te Deum*, *Benedicite*, *Benedictus*, *Magnificat*, or *Nunc Dimittis*, nor yet to the soul-inspiring *Ter Sanctus*, *Gloria in Excelsis* or *Veni Creator Spiritus*,—and yet these are, I believe, all the Hymns that the Church has authorised. Were such the Bishop's meaning, I could partly agree with him; for scarcely were these Psalms and Hymns of the Church more generally sung, there would be less need of a Hymnal, and so, probably, thought the Fathers of our post-Reformation Church.

I shall not be doing injustice to the Bishop's known sentiments when I say that one can only suppose that he referred to the metrical versions of Sternhold and Hopkins, and Tate and Brady, as regards Psalms, and to the Hymns appended to those versions. She has been mercifully saved from such an infliction, and we are not compelled to sing—

"Upon the lion thou shalt go,

The adder fell and long;

On the young lions tread also.

With dragons stout and strong."—*Ps.* xci. 13, S. and II. Nor do we often hear, now-a-days, the last Hymn appended to their version, beginning with,—

"I preserve us Lord by thy dear word;

From Turk and Pope defend us Lord."

Yet these are average specimens of the "Old Version." As to the "New Version," it was justly censured by Bishop Beveridge when first it was introduced, by a side wind, into the Church. That learned prelate remarks,—"That which is chiefly to be observed in the title," (of the Old Version) "is that this whole Book of Psalms, collected into English metre by Thomas Sternhold, John Hopkins, and others, was conferred with the Hebrew," which cannot be affirmed of the New Version."

e.g. Of the 101st Psalm—verses 2 to 7 are no translation, but merely fulsome praise of William III., and the 40th verse of the 107th Psalm is intended for James II.—

"The prince who alights what God commands,

Expos'd to scorn must quit his throne;

And over wild and desert lands,

Where no path offers, stray alone."

Would any one suppose that these four lines were meant to represent the words, "Though he suffer them to be evil intreated through tyrants; and let them wander out of the way in the wilderness?"

Is it not, astonishing, in these days of progress, to find any who will advocate the use of such wretched trash?

I am no great favourer of the Universal Hymnal scheme, but out of the many exceeding good and cheap ones which are now published in England I should like to see the Bishop recommend one, containing Hymns arranged to meet the Prayer Book in its endearing calls to observe the Church's seasons.

For eight years I have used one that contains nearly all that I desire, and which can be supplied here for less than twenty-five cents. To it are appended the "Old Version" of the 100th Psalm, which is an exception to its fellows, and twenty-six selections from the "New Version."

This world is full of contradictions, of that we are all well aware. But I think that when persons who desire to be considered "evangelical," *par excellence*, set up "New Version" and "Old Version" against such Hymns as *Pango lingua*, *Vexilla regis*, and *Sun of my soul, thou Saviour dear*, they can have but queer notions of Christian singing.

I am, Gentlemen, your obedient servant,

22nd June, 1860.

J. O. D.

TO CORRESPONDENTS.

We have received J. L. A.'s communication, and though the subject—that of the prompt payment of the Clergy and the thus enabling them to meet their business engagements—is one which we shall always be ready to take up, and which receives our warmest sympathies and interest, yet we defer its publication, feeling confident that the Assistant Secretary is the last person who would have put J. L. A. purposely to inconvenience. We hope that a satisfactory explanation and apology will remove all grounds of complaint.