

they are induced, without any preparation, to teach what they do not know, and what, from their pride, they disdain to learn."

For long years the Clergy Reserves proved an ever increasing source of strife and heart-burning. In vain the House of Assembly, as representative of the popular will, protested against this and other grievances, till the revolutionary crash of 1837 compelled the Home Government to interfere, and place the government of the people under their own constitutional control. Seventeen more years elapsed before the strife was ended by the secularization of the Clergy Reserves; but by that time, not only had Presbyterians and Methodists made good their claim to rank as "Protestant clergy," but the Roman Catholic Church was enjoying an equal share with them in this "Protestant" endowment.

It was with a view to the organization of Grammar Schools and a University of the Province, that Dr. Strachan had been originally invited to resign the parish school of Kettle; itself an integral part of the Scottish Established Church. No wonder, therefore, that he devoted himself with characteristic zeal to the organization of District schools, and the establishment of King's College, on sound Church principles. The name of the new college, we imagine, was selected in pleasant memorial of his own Alma Mater. In 1825 Sir Peregrine Maitland sent home a despatch recommending the appropriation of valuable Crown lands for a university endowment, and in the following March Dr. Strachan paid his first visit to England, and saw for himself its cathedrals, parish churches, and universities, in "all the beauty of holiness." There he pushed the scheme of a colonial University on sound Church principles, so effectually, that money, as well as lands, was appropriated for the purpose, and a Royal charter duly set forth that His Majesty, George IV., "of his special grace ordained that there shall be established at York, in

the Province of Upper Canada, a college, with the style and privileges of a university, to continue for ever, to be called King's College." It also further ordained, "that our trusty and well-beloved, the Right Reverend Father in God, Charles James, Bishop of Quebec" should be Visitor, and the Rev. John Strachan, D.D., Archdeacon of York, President, and his successor in all time coming as archdeacons, to fill the same presidential office. It further provided for seven professors, who "shall be members of the Established United Church of England and Ireland, and shall previously to their admission into the said college council, severally sign and subscribe the thirty-nine articles of religion, as set forth in the Book of Common Prayer."

"Complete success" says his biographer, "had crowned the efforts of Dr. Strachan; and the day-dream of his youth and of his mature manhood was at length realized;" and he comments on the admirable charter, as "the most open and liberal that had ever been granted," since it exempted undergraduates in other faculties than Divinity from religious tests. In reality, the "complete success" was of a very equivocal kind. The charter proved wholly unworkable; and the university which His Majesty, King George IV had graciously declared should "continue for ever," never existed in any other form than the parchment adorned with his royal autograph. So in 1827 we again find Dr. Strachan in England, once more prosecuting his suit for a workable university charter, on Church principles. While busily engaged writing pamphlets—"An appeal in favour of our college;" another on emigration; an abstract of colonial reports for the Under-Secretary for the Colonies, &c.—he found time to enjoy English society; was present at an Oxford commemoration; made a run to Scotland; spent some pleasant days with his old friends, Professors Hunter and Duncan, and Dr. Chalmers, at St. Andrews; visited his brother at Aberdeen; and