

people shut out. He did not advocate for a system of proselytising; he had seen harm done by it; men's minds were unsettled, and evil feelings engendered by such attempts, but he hoped some means might be taken to relieve the class of whom he had spoken.

The Rev. Mr. Bancroft moved the second resolution. It is as follows:—

"That this meeting look to the blessing of Almighty God for that success in the dissemination of Gospel Truth, for it is the duty of every Christian man to labour, and would impress upon every member of the Church the necessity of endeavouring by anxious efforts and by constant prayer, to support the Church Society of the Diocese of Montreal, in promoting the knowledge and practice of the Word of God."

Dr. Holmes, in seconding the resolution, said—

We must do something more than worship God—we must send the Gospel to our own people, and to those who have it not. He would not send it to dissenting Protestants—they had it—but he would, notwithstanding what had been said about proselytising, send it to the Roman Catholics among us. He felt that we were bound to do so. He insisted on the organisation which existed, being applied to the dissemination of Gospel truth, among the Roman Catholics. We were to use efforts together, and above all constant prayer for the spread of the Word. And if fervent in prayer we can hardly fail in our object. We are told of one of the prophets of old, whose prayers shut up the heavens for three years. So the prayers of the poor man were of as much avail as of the rich.

Mr. Montzambert moved the third resolution, Rev. Mr. Scott of Dunham seconded. As follows:—

"That the Secretary be directed to convey to the Sister Societies of the Dioceses of Quebec and Toronto, the expression of our anxious desire to co-operate with them in their efforts to promote the Glory of God, and the extension of His Church; and the assurance of our earnest prayers for their prosperity and success in this labour of love."

Rev. Mr. Bond moved the resolution appointing the committee which was seconded by Hon. Geo. Moffatt, who said he would state one thing which occurred to him as requisite, before sitting down, with reference to some remarks that had fallen from one of the speakers as to proselytising. He begged the meeting to understand that that was not the object of the Society. If anything of that kind was to be undertaken, it must be by a different Society, totally distinct from the Church Society.

The Bishop then read the resolution, and in putting it, read also the objects of the Society, as declared in its constitution; and regretted that anything had been introduced which seemed to tend towards a difference of opinion. He thought that our first duty was to provide for the spiritual wants of our own scattered people, and although he believed his own Church to contain the truths of the gospel of Christ, yet he was decidedly of opinion that there was danger in unsettling the hereditary faith of those who had been born and nurtured in another. He thought great caution necessary, that while laying open the errors of a mistaken creed the mind should not be unbent and infidelity be the result. He approved of leading the inquiring mind to the pure fountain of all truth, but such efforts as had been indicated were not within the scope of the Society.

The proceedings having been finished, the Bishop closed the meeting with his benediction.

ENGLAND.

The following excellent reply has been addressed by the Bishop of Oxford to an address:—

Cuddesdon Palace, Dec. 17.

"My Brethren,—I have received your address with the greatest pleasure. I agree with you in your estimate of the recent invasion by the Pope of Rome of the rights of the church, crown, and nation of England; and I rejoice in your resolution to resist it by all lawful means. But, beyond this, I am deeply thankful for the whole tone of your address. It is scarcely possible to doubt that we live in those 'perilous times' which were to 'come' in 'the last days,' and such an excitement as that which now prevails around us must increase those perils. Our first duty, indeed, now is to resist this aggression of the Pope. But if we would be safe, we must be on our guard against other dangers also. On the one hand, there is among some of us a leaning towards the Church of Rome which is wholly alien from the tone and temper of our own Church, and which step by step, has led many to join that corrupt communion. Upon this evil, all eyes are now fixed, and I dare not undervalue its enormity or the insidious progress with which it saps the faith of those who yield ever so little to its first temptations. In truth the system of the Papacy is one cunningly contrived whole, and none therefore can be safe from falling at last openly away who admit its first entrance into their affections. Against this, therefore, we must guard, cleaving closely—and with true thankfulness to God for them—to those great truths which were re-asserted among us at the Reformation.

"But if one of our great dangers is from this side, another and a no less fearful peril is from the other. Stirred up by the Pope's indecent aggression, the stream of common opinion is now running with the violence of a flood against Rome. It is the nature of a flood to be muddy and turbulent, and to overwhelm all ordinary barriers with its violence; and so it is among us. Uncharitable thoughts, hard words, and unproved imputations abound. Those who fear the spiritual domination, and those who hate the spiritual corruptions of Rome, and those who hate all assertion of spiritual authority anywhere, and even those who hate all belief in spiritual realities, are for the time united together. Our very walls are inscribed by the same hand with the legends of 'No Popery,' 'No Priestcraft,' 'No Religion.' In such a time even good men become the subjects and the victims of fierce mutual suspicions, and the common enemy alone triumphs. Such a time must be full of danger to the calm and peaceable and loving temper which should possess our own souls, and to the maintenance of our common Church against these evils. Then, we must guard with as much vigilance as against external Popery. The curse of Popery is that it will separate us from God, and these evils will do so no less. We must not, through any dread of hard names, or unjust imputations, shrink in this day of reproach from maintaining firmly our own Church principles. To hold all that our Church teaches; to believe in their natural sense, without reserve or equivocation, either on this side or on that, all the doctrines of her articles, catechism, and liturgical formularies; to love her and her English Bible and her Book of Common Prayer, her daily devotions, and her decent ceremonies; to believe that her mission is from God; her creeds, her sacraments, and her orders from Christ; that man did not give them and cannot alter them; to

rejoice that she sets forth Christ and Him crucified, and not others instead of him, or forms without him, as the sinner's hope and the saint's joy, and so to live and teach ourselves—this, my beloved brethren, is at such a time as the present, our bounded and our especial duty.

"It is because I trace in your address much of this spirit that I receive it with thankfulness and rejoice in your expressions of confidence in myself and in your promises of prayer for me. Praying heartily to God, in return, abundantly to bless and prosper you; to keep your souls in peace; to knit you closer together in Christian love, mutual trust, and brotherly confidence; and by his grace to keep you through this and every time of trouble, until at last, for Christ's sake, and abundant entrance be ministered unto you into his everlasting kingdom.

"I am, my brethren, your faithful and affectionate friend,  
S. Oxon.  
"To the Members of the Windsor and Eton Union, &c."

The clergy of the deanery of West, in the county of Cornwall, and diocese of Exeter, met in rural synod, at Liskeard, on Thursday last, for the purpose of protesting against the recent proceedings of the Bishop of Rome, when a protest, addressed to the Bishop of the diocese, proposed by the Rev. Arthur Tatham, Dean Rural, Rector of Boconnoc-with-Broad oak, and seconded by the Rev. Dalston Clements, Rector of Warleggan, having been carried, an address to the Queen was next adopted, as were also the following resolutions:—

"1. That while we feel bound to use such outward means of resistance as may belong to our proper sphere, we cannot forget that, being ministers of Christ's Church, the weapons of our warfare should not be altogether carnal. We, therefore, acknowledge that we receive this and other troubles of our Church as permitted by Almighty God, if not as punishments for our sins and negligences, yet, at least, as means whereby he would try our faith and patience, cause us seriously to lay to heart the dangers we are in by our unhappy divisions, and provoke us to seek higher degrees of personal holiness, and to use greater zeal and diligence in our ministerial calling.

"That, deeply feeling the importance of the occasion, the need in which we stand of God's special help and blessing, and our own awful vows as clergymen, we accordingly agree—

- 1stly. To pray daily, directly in our families or in private; and indirectly when using our common prayers at Church, for one or more of the following objects:—
  - (a)—The enlargement and full spiritual growth of the Church of England.
  - (b)—The greater sanctity and self-devotion of her ministers.
  - (c)—The healing of our divisions, and the unity of all Christians in the Apostles' doctrine and fellowship.
- 2ndly. To be more earnest, regular, quiet, and conscientious in discharging our pastoral duties and in making ourselves wholesome examples and patterns to the flock of Christ."

It is stated in the *Guardian* that Dr. Field, the Bishop of Newfoundland, will be transferred to Nova Scotia and that the Bishopric of Newfoundland will be conferred on Dr. Bridge, Archbishop of Fredericton, New Brunswick.

The Right Rev. David Low, L.L.D., Bishop of Moray and Ross, has intimated his intention to resign his office, on account of his advanced age and bodily infirmities.

The Bishop of Durham, now in his eightieth year, is the oldest of our Prelates; and the Bishop of Down, aged forty-two, the youngest.

IRELAND.

DECLINE OF POPERY IN IRELAND.—At a meeting of the Irish Church Mission Society held in London on the 17th of December, the Rev. Messrs. Dallas and Greig, of Dublin, gave a sketch of their observations during a tour in Connemara. They found that in some parts of that district entire villages had left the Roman Catholic Church and joined the Protestant Establishment. Between two and three thousand persons now admit the visits of Scripture readers. This is a new state of things. Another equally remarkable fact was mentioned. The Protestant Bishop of Tuam had publicly confirmed four hundred converts. Mr. Greig also reported to the meeting that last Summer he had visited fifty-one localities in Ireland where Divine worship was performed in the presence of congregations, nineteen-twentieths of whom had been Roman Catholics; he also met thirteen ordained clergymen of the Establishment all of whom had been Roman Catholics, three of them priests. We subjoin the following extract from a letter in the London correspondence of the Christian Advocate:—

While Popery is making all this stir in England, she has another battle to fight in Ireland. There the progress of Scriptural truth, in the Irish tongue, appears to grow in importance daily. About a twelvemonth ago it was stated that the Bishop of Tuam had confirmed more than four hundred converts from Romanism, and now it is affirmed that not one has gone back to his former profession. It is moreover affirmed, that this same prelate is prepared to declare in his place, in the House of Lords, that he has, within the limits of his diocese, not less than ten thousand converts from Popery. This is a new and wonderful thing in the history of that afflicted country. In the city of Dublin, also a manifest movement is in progress, by which many are becoming readers of the Bible, and many are declaring themselves Romanists no more. For many years the corporation of Dublin has been wholly in the hands of the O'Connell party, only now and then a Protestant having any place among them, or at least a Protestant of weight or principle. At last, however, the city grew weary of the degradation under which it lay from such a municipality as had been in power for years. The Chamber of Commerce, therefore, resolved on starting a number of respectable men, aiming at Character, and overlooking party considerations. The result has been a complete reform. They carried their candidates everywhere, and now the vast majority of the members are men of mark and influence, and without, Protestants.

In this connection we give the following, which we find in an English paper.

TAUNTON.—RECANTATION OF POPISH ERROR.—A most interesting and impressive ceremony took place at the church of the parish of Corfe, where a young lady, in the presence of the congregation assembled for the usual service of St. Stephen's day, renounced the errors of the Church of Rome, and was received into the communion of the Church of England, after which the Sacrament of the Lord's Supper was administered to the convert and the clergy present, and others who remained to receive the communion with her.

From our English Files.

THE UNIVERSITY OF LONDON.

This institution has now been long enough in existence to enable us to judge of its future fortunes, and we think our readers will have no hesitation, after reading the following sketch of its history, to pronounce the experiment successful. During the twelve years which have elapsed since its charter was granted by Queen Victoria, it has affiliated twenty-eight colleges and fifty-seven medical institutions; the entire number of graduates approaches 600. Above eighty degrees, obtained during the academical year, were publicly conferred in May last; the matriculation list of the present year exceeds 200; and its senatorial ranks have been recently joined by men of no less note than Sir James Graham, Mr. Grote, Mr. Hallam, Mr. Cornwall Lewis, Mr. Macaulay, Lord Montagu, and Lord Overstone. These facts sufficiently prove energy, and the last is some evidence of its taking the right direction.

The University of London is not the institution in Gower Street; neither is King's College in the Strand. They are simply colleges connected with it. The University itself is a totally distinct body—distinct even, with scarcely an exception, in the members composing it, and differing also, in other important particulars from the older universities in England.

Our readers will remember the strong desire felt in England in 1827 for a university which should be open to all religious persuasions. On the faith of large subscription lists, and addresses to the throne from the Guildhall of London, and the House of Commons, the Gower Street establishment was founded at an expense of nearly £100,000, with the design of being incorporated as a university. This design was eventually abandoned, in consequence of communications with the Government, and another body was chartered as "The London University," with power to the Crown to make further appointments at pleasure. The same charter secured to the Gower Street body (which about the same time accepted a charter as "University College") and to King's College, the right to send candidates for examination, and provided for the affiliation of further colleges by the Royal Sign Manual, or by consent of the senate itself, subject to the approval of the secretary of state.

The object of the charter was stated to be "for the encouragement of a regular and liberal course of education among all classes and denominations of her Majesty's subjects, without any distinction whatever; and the Senate was authorised, "after examination," to confer degrees in any department of art, literature, or science, except theology. It was further empowered to appoint and remove examiners and other officers, to receive fees from candidates for degrees, the amounts of which, and the general regulations of the university, were left to its arrangements, subject in certain cases to the approval of the home secretary. The visitatorial power is reserved to the crown.

The original members of the Senate consisted of the Earl of Burlington as chancellor; Sir John Lubbock, vice-chancellor; the bishops of Chichester, Durham, Norwich, and St. David's (then Mr. Thirlwall), Professor Ayr, Mr. Amos, Dr. Arnold, Mr. Austin, Admiral Beaufort, Mr. Dalton, Mr. Empson, Rev. J. S. Henslow, Mr. J. Shaw Lefevre, Mr. Senior, Dr. Jerrard, Mr. Sheepshanks, Mr. Walker, and Mr. Warburton: while on the medical side appear the names of Dr. Arnott, Mr. Bacont, Dr. Billing, Mr. Brande, Sir James Clark, Sir Philip Crampton, Mr. Farady, Sir Stephen Hammick, Dr. Hewitt, Dr. Hodgkin, Mr. Kiernan, Dr. Locock, Sir James MacGrigor, Dr. Quain, Dr. Ridout, Dr. Roget, and Mr. Sims. Of these our readers will recognize some as removed by death. A few had retired from the active participation in senatorial duty, to which, with but one or two exceptions, the members appear to have from first to last devoted themselves. The over-proportion of medical members resulting from these losses has been greatly redressed by the late appointments.

Part of Somerset House was assigned to the use of the Senate, including two large rooms running through the entire front of the building, used for the examinations. It was also intimated, that until the university should be in receipt of an income from fees, the necessary funds should be provided for by the annual "votes." Under this arrangement, the university has been annually in receipt of the public money to an amount exceeding, during the first year, £5000, but since gradually reduced to about £3500, the balance being made up by the increase of fees. In this respect the university does not differ materially from Oxford or Cambridge, each of which receives about £2000 annually from the same source. The Queen's College lately founded in Ireland have an outfit of £100,000, with a permanent revenue of £30,000 secured to them by act of Parliament.

The duty imposed on the Senate was no less than rivalry with Oxford and Cambridge. Faith would be broken with the public, if after making due deduction for the older universities, the degrees of London could be said to be materially less valuable than theirs. The claim was indisputable either for admission to the national universities, or to one as good. The list of names we have given guarantees the adequacy of the Senate to its duties. An intimate knowledge of their early proceedings and a view of the result, satisfies us that all was done that men could do in the discharge of their functions.

They had so to apply the funds placed at their disposal as to attract numerous candidates by prizes; and examiners of recognised as well as actual ability by adequate remuneration. They had to form a curriculum *de novo* in studies which the older universities neglected, and one carefully avoiding their mistakes and their incompleteness in the studies of their favour. They had, lastly, to make due provision for the testing efficacy of their examinations.

They appropriated about £1300 annually to scholarships, medals and prizes; the bulk of the remainder they applied for the remuneration of examiners in arts, law and medicine. At Cambridge, the honour of the post is found sufficient to attract candidates of undoubted qualification. In the circumstances of London it was judged wiser to encourage them by a somewhat high salary, and a position practically permanent.

Acting upon two words in their charter, "after examination" (which, it may be seen, precludes honorary degrees, and create a broad distinction between London and its predecessors), the Senate gave nothing without examination, and increased the difficulty with each degree taken. If there be an exception to this rule, it is undoubtedly in the medical faculty. The M. D. examination is, we believe, treated as a practical one; it is certainly easier than that for the M. B. (Bachelor of Medicine), and is so regarded by the candidates.

One year was well spent by the Senate in framing their curriculum. The members were prepared for this duty by their personal acquaintance with the systems in use at the elder British universities and medical corporations. Lord Palmerston's good offices also procured them information as to the course pursued in universities abroad. A parliamentary "Blue Book," printed in 1839, attests the sedulous anxiety with which every part of this curriculum was discussed. Although subsequent experience had led to occasional alteration in details, it remains essentially the same as at first drawn up. It is an honourable testimony to their patience, comprehensive knowledge, clear perception, and, resulting from all, courage. If they had lain down their offices on the close of this performance, they would still have deserved well of every friend of learning.

Our readers will find the curriculum printed at length in the "University Calendar," which has now been published annually since 1843. We can only state here some of its more noticeable features.

Oxford has been styled the Classical University—Cambridge the mathematical, in neither until recently—nor in Oxford now, is there anything done for law or medicine. Cambridge, we are glad to say, has gathered up its skirts, and followed London in its career of improvement, as far probably as its opportunities admit.

At London these faculties are treated with equal regard. The L.L.B. is not a back door degree—taken as an excuse for the loss of the B.A.—the candidate must have taken his B.A. two years before he can apply for it. The medical examinations are the severest in the world. For the M.B. degree two examinations must be passed, comprising together the entire range of medical study. The candidate is expected to prove for every branch of medical practice a qualification higher than that demanded for any by either of the three great London corporations—the Apothecaries' Hall, the College of Surgeons, and the College of Physicians.

The best proofs of this are to be found in the evidence of the Medical Registration Bill, taken before the House of Commons. The superiority of the university examinations "admitting not of comparison," but of contrast, was insisted on by the witnesses for the Senate and the graduates, and admitted by all the witnesses afterwards examined, and not once questioned throughout the whole proceedings.

The old distinction between Oxford and Cambridge, implies a too exclusive attention in both to the class of subjects—a remark which the improvements now in progress have not rendered inapplicable. It is true that to qualify for a degree, some mathematics must be read at Oxford, and some classics at Cambridge; but in neither is the *quantum sufficit* for a degree. Indeed, of real acquaintance with the subject. Indeed, as to both studies, a high authority, Dr. Whewell, has recently spoken of a "poll" degree as simply a proof that the candidate has not disgraced himself; and a "poll" degree is taken by a full half of the men. The risk, therefore, to the ordinary men is of not doing enough. The "honours" men, on the other hand, are in danger of having one set of their mental faculties cultivated out of all proportion to the rest—of becoming not well-trained scholars, but mere mathematicians or mere classics. We are not saying this always the result; but this is the danger.

The London Senate has carefully guarded against starvation, and against one-sided growth. Their candidates are required, first, to matriculate; that is, to pass an examination comprising—1. The simple problems of arithmetic, and algebra, and the first book of Euclid; 2. The usual branches of natural philosophy, as popularly treated; 3. Chemistry; 4. One Greek and Latin book of the easier class, the grammatical structure of the English language, and the History of England to the end of the seventeenth century. If he shows a competent knowledge in three out of four of the (the option lying between Chemistry and Natural Philosophy) he may proceed for honours to examinations, which, for youths between sixteen and eighteen, leave little to be desired on the score of severity. Two years afterwards he may present himself for the B.A. examination, in which he is required to show a "competent knowledge in all" philosophical branches including mathematics and natural philosophy, classics, animal physiology, and logic and moral philosophy. Classics includes, besides the usual subjects—French or German, and Modern English History; Mathematics is on much the same plan as at Cambridge. In logic and moral philosophy the textbooks are Whately, Butler, and Paley. In all these subjects the students must pass as well as he must do in any at Oxford or Cambridge. If successful he may try for honours, and may now select any one or more of the departments. Two years afterwards he may present himself for the M. A. degree, the examination in which is understood to be equivalent to B. A. in honours; and may again select any or all of the three branches—classics, mathematics, philosophy.

In point the London men have given the cut direct to the older systems. It has been said of Oxford men, and of the King's men at Cambridge, that some of them will hardly be able to translate a passage from the *Spectator* into decent grammatical Latin, while in the mechanical felicity of making verses they will rival Virgil himself. At London the candidate is expected to be fully conversant with the structure of the merits, but actual verse making is never heard of.

It might perhaps be supposed that the selections as Senators, with three exceptions, of professed members of the Established Church was not precisely the way to gain the confidence of "all denominations without any distinction whatever." The facts, however, are, that of the twenty-eight colleges, in arms two only—King's and Queen's of Birmingham—belong to the Church; two others at Sheffield and Taunton, are new foundations of the Wesleyan and the University College, Manchester new College, and the Presbyterian College at Caermarthen, open their doors to all who come to them. Nine colleges, three of which are in Ireland, belonging to the Roman Catholics. Among these the names of St. Cuthbert's, Ushaw, Stonyhurst, Prior Park, and Downside, will be readily recognised. The remaining twelve are connected with the Baptists and Congregational persuasions. Of these Homerton and Highbury have lately merged in the New College at St. John's Wood. Some of the rest are situated at Bristol, Spring Hill, near Birmingham, Stepney, Manchester, Plymouth, Airedale, and Rotherham.

Of the medical institutions Scotland furnishes five; Ireland nineteen, most of which are in Dublin; and the remaining comprise all their chief medical schools in London, Liverpool, Manchester, Leeds, Bristol, York, and other principal towns in England.

To this large list, which has been increasing annually to its present number, must now be added by the virtue of a supplemental charter granted last year, the