

in 1837, was obliged to surrender the University's Charter to local legislation. So that since that time it has become in fact and of right, provincial and common property, subject to the legislature of the country, like all public institutions.

"Amongst other changes made in the Royal Charter, by the Act of 1837 (7, Will. IV, c. 16), the Judges of the Court of King's Bench are declared visitors; it is no longer necessary that the President be an ecclesiastical dignitary, nor that the members of the Council, or the professors, should belong to the Church of England, and one may, without belonging to that church, take any of the degrees.

"Behold then the institution divested of its sectarian character and become common property, the University open to every one, to all the Christian denominations of Upper Canada, a thing which should have existed from its very origin in the midst of a people of different creeds, unless special foundations were made for all the Christian Communions, and which the imperial and the local authorities recognised in passing or adopting the act of 1837. We may even say that such had been the intention of the royal founder, and the exemption from the test in taking degrees in the profane sciences seems to prove it, and that his successor on perceiving that this intention could not be realised with the charter of 1837, allowed the local legislature to adopt new provisions to that effect, as being better qualified to judge of what was necessary to the people of Upper Canada. The first step was made to accomplish this end in 1837, but the experience of six years has shown that it was not sufficient, that something more was required, and this is the object of Mr. Baldwin's bill, against which the Bishop of Toronto now so strongly protests. This bill appears to meet with the approval of all reasonable persons in Upper Canada, even of those belonging to the "Established Church." That the High Church and State party makes a great noise about it, is quite natural; but it is rather comical to see them try to alarm our religious institutions, as if the two cases were upon a par. There is in Lower Canada only one institution which is nearly in a similar position to the University of Toronto, the McGill College, which having been founded with general views, is now under the control of a particular sect."

Notwithstanding the weight of some of the arguments contained in that letter, it is doubtful whether the majority of the Lower Canadian members could have been brought to vote in favour of the measure. But the first parliamentary campaign against King's College ended without any decisive battle being fought. Immediately after Mr. Draper's speech, the debate was adjourned to a subsequent day, and in the mean time the antagonism then existing between Sir Charles Metcalf and his advisers reached a crisis. Mr. Lafontaine and Mr. Baldwin resigned their offices, the latter carrying along with him in opposition, amongst other formidable weapons, his undefeated College bill.

Shortly after that, Mr. Draper was placed with Mr. Viger at the head of affairs. He did not think that such immense political capital as the University question, ought to be left altogether in the hands of his opponents, and the conservative party adopting a policy not unfrequently resorted to by them, both in England and in Canada, resolved on doing themselves very nearly that which their opponents were advocating.

This to the friends of the old Charter was certainly the most severe blow they could receive. But the zeal of the Bishop of Toronto was not of a nature to be in any way impaired even by a desertion which left the fate of King's College altogether at the mercy of his opponents.

A few words on the biography of this eminent man will not be out of place (1). John Strachan was born at Aberdeen, on the 12th of April, 1778. In early life he displayed

that indomitable perseverance and application, which have always formed the prominent features of his character. He received his education at King's College, Old Aberdeen, where he obtained the degree of Master of Arts, and then removed to the neighbourhood of St. Andrews, at which University he attended lectures on Divinity. In 1797, being only nineteen years of age, he made in the village of Kettle his first essay in the great field of educational labour. Amongst his pupils, at that time, was David Wilkie, since so well known as a distinguished painter. He quickly perceived the young man's genius, and but for his protection, the artist might have remained in obscurity.

In 1799, Governor Simcoe being desirous of establishing grammar schools in every district in Upper Canada, with a University at their head, at the seat of Government, gave authority to Mr. Cartwright and to Mr. Robert Hamilton, two of his executive councillors, to procure a gentleman from Scotland to take charge of the College and carry out his views.

The celebrated Dr. Chalmers had the first offer, but having declined, he recommended Mr. Strachan, whom he had known and appreciated at the University of St. Andrews. The future Bishop arrived at Kingston on the last day of the year, much harrassed by the fatigues of a voyage the discomforts of which it would be difficult to imagine in our steamship and railway days, but of which, however, some idea may be conceived from the fact that he had left Greenock at the end of August. On arriving he was informed that Governor Simcoe had returned to England, and that the intention of establishing the projected College had, for the time, been abandoned. It did not require much observation of the country and of its thin and scattered population to convince him that he had been sent for a little too soon, for such an undertaking. He was enabled by his activity and strength of mind, promptly to overcome the disappointment he must have felt, and he wisely resolved on doing the next best thing to that which he had contemplated. He arranged with Mr. Cartwright to instruct his sons and a select number of pupils, during three years. Such an intimacy was formed between the father and the teacher, that Mr. Cartwright afterwards left him the guardianship of his children. Other and invaluable friendships were formed by the able professor, and especially with the Rev. Dr. Stuart under whose advice and instruction at the expiration of his engagement with Mr. Cartwright, he was found prepared to enter the Church. Accordingly, in May 1803, he was ordained Deacon, and appointed to the mission of Cornwall. His clerical duties in the small congregation of the Church of England which then existed in that place, left him the leisure of soon returning to his former and cherished vocation. With such of his pupils as had not finished their studies at Kingston, and others from both sections of the Province, whom his fast spreading reputation gathered around him, he formed the Cornwall school, which he conducted during nine years with an average attendance of fifty to sixty scholars. Among them were the present Chief Justice of Upper Canada, Sir John B. Robinson, and the late Chief Justice of the Common Pleas, Sir J. Macaulay.

(1) *The Rise and Progress of Trinity College, Toronto, with a sketch of the Life of the Bishop of Toronto, as connected with Church Education in Canada*, by H. Melville, M. D., Toronto, 1852.