

We cannot follow the author through the remainder of his work, which is occupied in considering very briefly a question naturally presenting itself to all who agree with him: his reasoning; viz. what is the best practicable plan, which may at once counteract the influence of an institution founded on so defective a principle, and supply those larger means for a sound, liberal and religious education, which the country seems to require. It may suffice to say, however, that after touching upon various schemes which have been proposed by others, he comes to the following conclusion, that the only way to attain these objects, is to found "another London University, in which it shall be made, of course, an essential part of the education imparted, to imbue the minds of youth with the principles of Christianity, according to those sounder forms which are established in this kingdom; and in which the services of religion shall be performed as directed in our National Church." (p. 33, 34.)†

cable, without any compromise of Religious principle. How was this to be done? Not surely by opening the Professorships to such a heterogeneous mixture as even the ultra-liberal Council of the London University have pronounced to be worse than the exclusion of all Religion—nor can it be supposed that they were to be given to any one denomination to the exclusion of that Church to whose influence and exertions the boon was to be granted. The only course that could have been chosen was adopted, viz. that of allowing all to enter as Scholars who might choose to do so, and to take all degrees, save those in Divinity, unshackled by any Religious Test. If any other denomination of Christians are afraid of the Religious contagion of such an establishment, they are free to choose—and they are equally free to establish similar Institutions of their own—but they have clearly no right to expect equal support from the King with the Established Church. It is one thing to tolerate a dissenting Church—but quite a different thing to cherish and support it.—The members of the Established Church might justly complain, not of equal privileges, but of equal countenance and support granted by Government to any of those who dissent from her doctrines and discipline, and separate themselves from her communion—because she would be thereby deprived of one distinguishing feature of her establishment.—But in this Colony they have made no opposition to the claims for some assistance of those, who are most violent in their attempts to thwart their measures for spreading the influence of the Established Church.—On the contrary they have even recommended and advocated the wishes of the Kirk of Scotland to obtain salaries from Government for her Clergy in this Colony.—vide Arch-deacon Strachan's speech, pp. 22, 23 and 24. But neither the members of the Kirk nor of any other dissenting sect have any *claim* to any thing more than that full toleration which secures to them the free exercise of their Religion, and the right of establishing such Seminaries for general education as it may be in their power to maintain.—And far less have they any just ground of complaint or dissatisfaction in the establishment of an Episcopal University.—If they can claim the right of establishing, without molestation, or opposition, a Presbyterian Seminary or University, they cannot surely, with any shew of reason, deny the like privilege to any of their neighbours, much less to the Established Church.—Ed. C. S.

† A prospectus of a new London University, to be conducted exclusively on Church of England principles, has since been issued.—A meeting has taken