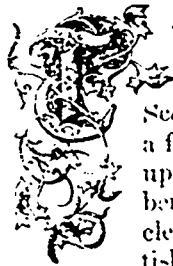


wind up with this *nota bene*—no denominationalist need apply. The University Act of 1853, should be swept from the statute book, for it makes provision for these colleges, the legality of their claim to which we hope they will have the spirit to test, and satisfaction to realize. Besides the standing it gives them and the pecuniary benefit it intends they should have, it makes it the business of the University of Toronto, to offer scholarships for competition to their students, and these scholarships are just so much money for the maintenance of denominational institutions, for they are designed to keep up the attendance of students at them. Again, it may be asked, why are grants to denominational charities allowed to pass unchallenged? Yet another fragment of this hated connection between church and state is to be found in the municipal law of Upper Canada. The salary or stipend of every minister of religion is exempted from income-tax. This is neither more nor less than state assistance, and in the aggregate a very considerable direct assistance, to the different churches, and yet it has never been exposed or complained of by those who most bitterly denounce the grants to superior education. We hope the government will never withdraw so proper a concession, though we cannot justify it by any reason that does not more strongly apply to the colleges.

The only other objection of seeming weight is this—that the institutions to which grants are made, are not subject to government control. This we deny. The very nature of the case involves government control, for the government has a right to know, and fails in its duty if it does not employ means to know that the money which it gives for general purposes, is not devoted to ecclesiastical ends. We presume that those who urge this objection are ready to point to the institutions at Toronto as models of subjection to legislative *surveillance* and its wonderful benefits. But to what does the public superintendence and direction of these institutions amount? We hesitate not to say that the control has been, not only worthless, but also pernicious. If the University Act, so frequently referred to already, had provided that the authorities of the University and the College at Toronto shall have power to do as they please, there could not have been a more reckless or lavish expenditure of the munificent appropriation for superior education, nor a greater

neglect of the duty of giving an account of the stewardship—probably under this supposition the expenditure and the neglect would have been much less, as a personal interest would have been created. Although required to lay an annual report before Parliament, no such document has seen the light of day since 1860, and beyond the walls of the legalized star-chamber, not a man in the country can tell whether the fears of irreparable embarrassment to the income fund, expressed by the commissioners in 1861, may still be entertained, or whether retrenchment is the order of the day. If public aid of any kind, be given hereafter to the outlying Colleges, we hope, for their own sake, it will not be after such a loose and irresponsible fashion as this, but that they will be kept to the just requirement, to which as the very minimum of state control, we believe they are willing to conform, namely that they shall give a regular and dutiful evidence of their fidelity, both as regards expenditure and work.



THE Church Service Society is an association of Clergymen of the Church of Scotland, which was instituted a few years ago. It numbers upwards of one hundred members, amongst whom are the clerical principals of the Scottish Universities, several professors of note, and not a few of the most able and distinguished ministers of the Church. It has representatives also in Nova Scotia, Ceylon, and India, with a respectable membership in the Provinces of Quebec and Ontario. "The object of the Society," as stated in the sixth article of its constitution, "shall be the study of the Liturgies, ancient and modern, of the Christian Church, with a view to the preparation and ultimate publication of certain forms of Prayer for Public Worship, and services for the administration of the Sacraments, the celebration of Marriage, the Burial of the Dead, &c.,"— "to be regarded as models of, or aids to devotion, and to be employed by clergymen, not so as to supersede what is called 'Free Prayer,' but so as to add richness to its language and solemnity to its worship," in the hope that "while public Prayer will still remain essentially free and unfettered, there may grow up a certain unity of form and of arrangement, and a certain fulness and richness of expression, which at present are too rarely found, and