

but a fractional part of a vast collection of edifices expected, as time went on, to cover sporadically the whole of the University Park ; and the ultimate destination of the portion now finished was different. For the accommodation of the Medical faculty a separate "School" was built in the grounds close by.

In the quarters thus secured the work of tuition went on with considerable success for the space of six years and a half. Students to the number of three hundred attended lectures, seventy-five degrees of various kinds were granted, and a number of well-grounded scholars of a good type were sent forth to take up positions in the Canadian world.

The public mind, however, was not satisfied. That the religious interests of only a portion of the Canadian community were guaranteed within the walls of the institution, was palpable to all. In an arrangement which involved such an inequality as this, it was irrational to imagine at any future time a general acquiescence. So it fared with the University question, as a few years later it fared also with the allied question of the ecclesiastical lands of Western Canada. The remedy of secularization was applied. In both cases the trouble had sprung out of the "Church and State" theory of government prevailing in Great Britain in 1791, when the constitutional Act for Upper Canada was constructed—a theory, as perversely interpreted in modern times, occasioning frequent embarrassment to rulers in every country of Europe and in the colonies derived from them in different parts of the globe.

The Legislature of Western Canada made bold to relieve itself from immediate and prospective difficulties, by this expedient. In 1849 it passed an Act reconstructing the provincial University, changing its name, and determining that there should no longer be in it a faculty of Divinity, and that no "professorship, lectureship, or teachership of Divinity" should ever hereafter be attached to it ; at the same time, however, it was enjoined that "every facility should be given for the religious instruction of the students by their respective ministers or religious teachers." The preamble of the Act likewise gave expression to the Legislature's conviction that "a University for the advancement of learning, established on principles calculated to conciliate

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