

be disposed to take into grave consideration. We are of opinion, that she might safely trust herself to a Senate, in which seats would be allotted to the representatives of McGill, Dalhousie and Fredericton Colleges. The Scottish type of education pursued at Kingston would, in such a case, be likely to secure due recognition—the candidates for Academic honours whom she sent up to pass the ordeal of the Central Board of Examiners might reasonably expect fair and impartial treatment.

Even if the idea here broached became an established fact, and there came to be but one University of Canada, with affiliated Colleges scattered through the several Provinces from Halifax to Victoria—even in such a contingency, Queen's would require to preserve intact, and maintain in active operation that portion of the Royal Charter which grants power to confer Degrees in Divinity, as well as the Honorary Degree of LL.D. To this prerogative the Corporation of the University attach great importance. In the interests of a Christianity that shall command the reverence of the Miltons of literature and the Newtons of science—animated by motives of the highest patriotism—following in the footsteps of Knox and Chalmers, we desire to keep up the standard of a highly educated as well as pious and devoted Ministry. Our pulpits must be filled with men of power—men thoroughly fitted to be champions of the truth, bulwarks for its defence in an age when the man of science assumes to sit in the chair of the scorner and shape a wreath of laurels for himself by plucking the crown of thorns from the brow of the Crucified One—men possessed of the versatility and scholastic resources of Paul, who could worst the Jews of Thessalonica by the use-polished sword of the Spirit taken from the armoury of Sacred Writ, and confront the philosophers of Athens with weapons purchased by the brain-sweat of his early years from their own poets. Our pastors must be men of erudition and culture, as well as skill in Bible lore. Such is the high aim at which we aspire. With any point short of this we must not content ourselves, nor come down to a low educational standard to accommodate ourselves to the wants of the hour. For we may rest assured that a meanly-equipped ministry will inevitably result in a poorly paid pastorate, and this will induce a condition of things in our manse, calculated to repel the youth of talent and spirit. In these days of active research and speculative inquiry among the votaries of literature and science, who in so many instances are led away by the wisdom of this world to hold in light estimation the wisdom of the cross, the demands of the pulpit are rising every hour. Hence each and every inducement that may tend to stir up our ministers to keep abreast of the age in which we live—that may win them from turning their backs forever, when they leave the halls of their Alma Mater, upon the laboratory of the chemist, the studies of the naturalist, the disenchanting wand of the comparative mythologist, must be highly prized. Now it has been found in the old country that the hope of adding to his name in the mid-time of his days, or even in the evening of his life, those mystic letters D.D. or LL.D., as a sign of high professional acquirements, or as a public acknowledgment of services rendered in the cause of Nature's God, acts as a powerful stimulus to the maintenance of a high degree of intellectual power and scientific culture among the clergy. And to what source for the attainment of these Degrees, can our Canadian-educated ministers naturally look? Not certainly to the Universities of Scotland, for these cannot be expected to know them unless they shall have acquired a world-wide celebrity. Not to those in the United States, as diplomas from the great majority of these Institutions do not secure a high *mood* of respect on this side of the St. Lawrence. Hence in any case it is an admitted necessity that the right to confer such Degrees, conveyed by Royal Charter to the Uni-

versity of Queen's College, must be strictly preserved, that thus an avenue to Academic recognition may be open to such of our ministers as have earned theological, literary or scientific distinction.

Were such a Dominion University established, we hold that affiliation with it should be open to all suitably equipped Colleges, no matter by whom founded or controlled; whether by the State, by a Church, by a Municipality or an individual. When any College presents itself and asks for affiliation, the sole conditions of admission insisted on should be that it conform to the uniform curriculum, adopt the prescribed programme of studies and have a Professorial Staff sufficient to educate up to the required standard. No question should be asked as to its connections. To refuse admission to it because instituted or governed directly or indirectly through a Church, were to pursue a policy of proscription, were intolerant in the last degree. This would be to place under a ban a very large portion of the community, who will entrust the higher education of their sons, when away from the wholesome influences of home—when the minds of these are in most plastic state and most susceptible of influence from the associations that surround them—only to men for the exercise by whom of a healthy influence over the religious principles of these, they have what is regarded by them as a sufficient guarantee. If these people are denied the right of obtaining a Degree in Arts for their sons, because these have been educated at a College in which they have confidence—a College, moreover, that is endowed wholly out of private resources and receives not one cent from the public treasury—they will suffer from as illiberal and narrow a policy as that against which educational reformers in England are warring, the limitation of Degrees from the old Universities to those who accept the Thirty-nine Articles. A *no-church* shibboleth is as much a relic of the persecution and intolerant spirit of the dark ages as an *all-church* shibboleth. Class legislation is abhorrent to the spirit of this country and age. What then are we to think of the dictation that would close the avenue to University honours against those who have received their education at a certain College, because it was connected with a church, that is an association of professedly religious men; but would accord recognition to another College, though governed by men who had formed an association on the ground that they did not believe in Churches. Such theorists regard the connection of a Church with an Institution for higher learning as a species of educational small-pox. Carry out the principles of these to their legitimate issue, and they would recognize a Seminary founded and endowed by a Girard—a College founded and endowed by the Plymouthites, whose association is founded on the basis that they are not a church; while they would put the stigma of reproach and exclusion upon an Institution, no matter how efficient or popular—no matter how thoroughly it performed its work or how deeply it was seated in the affections of a large portion of the community, simply forsooth because it was founded, *endowed* and maintained in efficiency by a Church. We will tone down our indignation to the faintest shade and simply ask, would such a policy be calculated to further the interests of higher education in this Canada of ours—to University-bred men from *all* classes—to turn out the *largest number* of well-trained graduates for the service of the country in every department of public life?

We hold that there is no standing-ground that can be maintained intermediate between the system at present in operation and one University for the Dominion. The advocates of the one-University idea rest their argument on the greater value that would thus be placed on Canadian Degrees—on the higher and more general respect that would be accorded to them among the savans of other lands. To be consistent, therefore, their energies should