

It is impossible to read this chapter without being struck by the strangely unscientific psychology of Mr. Drummond. The soul of man is continually spoken of as a self-subsisting entity,—a possession in some sort of the individual which is susceptible of various affections without a corresponding change in the individual. His statements apparently support a belief in a separate existence of co-ordinate faculties, and "soul," "mind," "reason," "conscience" are certainly treated as distinct possessions of the "Ego." A judicious application of the "Law of Parsimony" in the spiritual sphere would not be amiss.

At the close of the chapter on "Death," Mr. Drummond quotes with approbation a sentence of Herbert Spencer's—"the performance of every function is, in a sense, a moral obligation," and he then recommends the cultivation of the "religious faculties" to establish "communion with the spiritual environment;" but by the terms of the previous argument this rests not with the individual, for the spiritual correspondence cannot be spontaneously generated, and therefore we are again brought face to face with a contradiction. In urging the necessity of mortification as a process necessary to due spiritual growth, it does not seem hypocritical to notice that the "moral obligation" is as definitely denied; for here we are to pursue, mortify and repress the majority of the functions of our nature for the minority, in short to "Hate Life." I do not criticise Mr. Drummond's religious beliefs; I have throughout endeavoured not to do so, but I affirm that here as elsewhere scientific and religious truths have been strained into an accordance with his view, and this must and does result in inconsistencies.

There is little to say with regard to the chapter on "Eternal Life." Mr. Drummond himself acknowledges the inability of science to render him aid, and finally comes to the conclusion that the "spiritualist may bring forth his theory if he will." We have of course no concern with the *deus ex machina* by which he here secures his theological position.

The chapters on "Biogenesis," "Degeneration," "Death," and "Eternal Life" naturally contain the most important positions in Mr. Drummond's book, and his attempt must stand or fall by his success or failure there to establish resemblance of "Law." The essential dissimilarities we have pointed out sufficiently make it apparent that nothing approaching "Identities of Law" have been proved. In his own words he has rather "made out ingenious points of contact in detail" than given a "contribution to practical religion" along the lines of Natural Law.

W. H. B.

NOVA SCOTIA'S NEW UNIVERSITY.

TO the student of any colonial history, no pages are more interesting than those which sketch the rise and development of its educational interests; which, in Nova Scotia, at least, seem to run parallel with the growth of all free institutions, religious and secular, civil and political. Certain it is, that in this province the question of collegiate instruction, in one place or another, has for four score years almost continually engrossed public attention.

Churchmen and dissenters vied with each other in the most enthusiastic endeavors to found one central Provincial University that would place within the reach of their sons such educational advantages as would fit them for active and efficient service on the platform or in the pulpit, on the Bench or at the Bar of their native province. As the immediate result of such a commendable unanimity of purpose and action, King's College, the oldest of British origin in America, was opened at Windsor, N.S., with a royal charter dated May 12th, 1802. The Imperial Parliament and the House of Assembly both gave liberal grants for the erection and equipment of suitable buildings, and in addition there was received from the former an annuity of £1,000, and from the latter 15,000 acres of Provincial Crown lands.

The college now seemed to be entering upon a future of unalloyed prosperity when, much to the surprise of the dissenting bodies, it was announced that all students on entering the college, and again before receiving degrees, must sign the Thirty-Nine Articles of the Church of England, and that no student should be allowed to attend the services of any dissenting church during the session. These statutes, though at a subsequent time they were somewhat modified, prevented two-thirds of the provincial youths from enjoying these advantages which King's College had otherwise afforded them, and in consequence great dissatisfaction arose. During the war of 1814, Sir John Sherbrooke, then Lieut.-Governor of Nova Scotia, occupied the Port of Castine, in Maine, with provincial troops, and while in possession of the place, collected about £14,000 in Customs duties. These funds the British Government authorized the Earl of Dalhousie, Sir John's successor, to expend in defraying the expenses of any improvement which it might seem expedient to make in the province." In 1821, Dalhousie founded a college at Halifax, on the plan of that at Edinburgh, "open to all occupations and sects of religion." An additional grant of £8,000 was obtained from the House of Assembly, and after the erection of a suitable building, the balance in hand, amounting to nearly £9,000 was invested in three per cents. as the basis of a permanent endowment. It then became apparent that these two rival institutions, neither of them

adequately equipped and endowed, neither having the full confidence of the public, must consolidate their interests, if they, by thoroughly efficient work, were to meet the yearly increasing educational necessities of this province. Unfortunately, the College question became mixed up with provincial politics, and the Colonial Office was besieged with petitions and memorials from the various interested parties. Several successive Secretaries of State for the Colonies, particularly Sir George Murray and Lord Glenelg, most strenuously urged and even commanded the Governors to effect a union. "When you consider," said Glenelg to the Governor of King's, after an exhaustive review of the difficulty, "that the question to be decided is the existence of any college at all in Nova Scotia, no concessions, in my opinion, should be withheld which are not repugnant to the great principles of religion and morality." But no union was effected, although a general scheme was at one time drawn up and accepted by representative committees; and in consequence the Imperial Government withheld its annuity to King's, but aid received from the S. P. G. Society and friends in England, again placed this college in a comfortable financial position. Dalhousie was re-organized in 1863; the Presbyterian Church closed their college, and agreed to support three professors in this University, which opened in the following year with an Arts Faculty of six professors. Five years later a Faculty of Medicine was organized, which subsequently developed into the Halifax Medical College. Two years ago there was added a Law Faculty, consisting of two professors, six lecturers, and a Law Librarian, comprising some of the most talented representatives of the Bench and Bar of this province. A few weeks ago two new chairs in Law were conditionally endowed by a private individual. Since its re-organization various sums amounting to \$22,000 have been contributed to the funds of the college. Moreover, during the past six years, George Munro, of New York, a native of this Province, has permanently endowed five professorships at an average annual value of over £2,000, and two tutorships each worth \$1,000 per annum. These funds are being invested as speedily as possible in the best real estate securities that can be obtained in New York city. During the past five years Mr. Munro has also provided the university with Exhibitions and Bursaries to the amount of \$55,700, for the purpose of stimulating provincial High Schools and Academies to greater activity and efficiency, and at the same time to afford pecuniary aid to capable students. By this unexampled liberality the university can now disburse \$10,000 annually to successful competitors. Last year, by the bequest of the late Alexander McLeod, of Halifax, the university received the residue of his estate,—valued at upwards of \$80,000,—for the endowment of three professorial chairs, to which appointments were at once made. Such is the present financial standing of Dalhousie University.

At the entrance of the class of '85, applications were, for the first time, received from ladies desiring to matriculate. These were immediately granted, and two ladies entered, taking high standing as successful competitors for the Munro Bursaries. During the following collegiate year, twenty-eight ladies attended lectures with the young men, and again in the next year the number was increased to thirty-seven. For the past year the number was probably still greater. Last autumn an agitation for the union of King's and Dalhousie was renewed, resulting in a formal meeting of the Governors of these institutions early in the present month. It is understood that a general scheme of union has been unanimously agreed upon, the details of which are now being energetically worked out. The name of the new university is not yet known; its site will probably be at Halifax. New buildings are to be erected and thoroughly equipped, and with large and efficient Faculties of Arts, Medicine, Applied Science, and Law, Nova Scotia's new university bids fair to compete successfully with sister institutions in the upper provinces and the neighboring Republic.

CHARLES HAZLITT CAHAN.

Halifax, N. S., May 26th, 1885.

IN OXFORD.

BEFORE I left Canada, I frequently heard the remark, "Oxford is not what it used to be," and in England I find that the same sentiment is the burden of a mournful wail, which goes up from the well-meaning hearts of a certain class of Oxford graduates. These good old souls fancy that ancient institutions must always be conducted on the same old precedents, and with the same old customs; and they are ever ready to prophesy ruin and all manner of evil as the result of each innovation. But from my standpoint as an impartial observer, I re-echo their lugubrious phrase with a hearty thank Heaven! For as far as I can make out, Oxford at the present day is in a far higher position every way than of yore. True, it is not now such a close corporation as in days gone by, for the spirit of democracy has already invaded its quiet cloisters, and with a high hand introduced many sweeping reforms. And the idolized classics have been dethroned from their unique position, and now have to compete on equal terms with other honour schools. But surely it may well be questioned whether such changes as these are retrograde. Some honest churchmen, too, lament that the Church of