

educational instruction by attending the lectures in University College, or by the teachings of its tutor. Here is not indeed "Church and State Union," not indeed "a sectarian distribution" of a State Endowment, but a Theological Institute having one of its two instructors salaried by a State Endowment, and that Institute living half its life in a State endowed College! The Wesleyans repudiate any endowment for a Theological Faculty or Professor; they ask no aid for their Literary College as a Church institution, nor for anything that it may do as such; but they demand that the non-denominational University educational work it does shall be recognized and aided the same as the kindred work of a non-denominational College. Here is the same secular educational work done by two Colleges—the one under denominational control, the other under the control of no denomination. This "Congregational Theological Institute" would proscribe the work of the former because its control is denominational, and endow the work of the latter because its control is non-denominational! And after all half live itself on a State endowment!! How much intense sectarianism lives under the garb of professed non-sectarian liberality!

It is worthy of remark, that the only religious bodies that have formally advocated the Toronto University College Monopoly are those who have Theological Institutes or Colleges in Toronto, the elements of whose educational life are largely, if not wholly, derived from University College—the names of the Theological students equally appearing in the lists of University College students—a convenient and profitable partnership, at least on one side. Neither I, nor I believe any other advocate of University reform—can have objection to such an arrangement; nay I admire the sagacity of it; but surely Theological institutions that flourish so luxuriously in the clover of State University endowment ought not to begrudge their neighbours of other religious persuasions a few wisps in their non-theological work of literary education. Least of all, ought they to employ epithets, and make representations, and ascribe motives and principles, that misrepresent the sentiments and proceedings and characters of their neighbours. How different was the great and good Dr. Chalmers' appreciation of education in connexion with Christian Churches, when he said. "*It is the Churches and Colleges of England in which is fostered into maturity and strength almost all the massive learning of our nation.*"

Trans-Atlantic Retrospect.

The death of the Duchess of Kent, mother of the Queen, has proved one of those occasions which ever and anon offer for the manifestation, by the people of England, of the deep-seated attachment they feel for Her Majesty, and of the loyalty with which she is regarded. For years the Duchess of Kent has led a quiet, unobtrusive life; her name has seldom appeared, save in the court movements of her daughter; but the nation has not forgotten the debt of gratitude it owes her for the training which has made Queen Victoria the most beloved of all the monarchs who have ever sat on the English throne. It was the result of early teaching which made the young princess, suddenly called to fill one of the highest places on earth, feel her need of God's help, and tearfully ask the venerable prelate who announced to her the great honour upon which she had entered to pray for her; and we feel assured that it was to the fact that the Court of Queen Victoria was pure and blameless, and her government constitutional, both in letter and spirit, that England owed her exemption from that terrible outburst of revolution and anarchy which swept over Europe in 1848. To Queen Victoria and the