

The objections to the new University Act, and the reasons for maintaining Queen's College according to its Royal Charter, may be comprised under the following heads:

1. The irreligious character of the Act referred to. Not only is the teaching of Theology prohibited in the University of Toronto, but all forms of Divine Worship, all public prayer, every thing that can remind either professors or students of God, and the duties we owe to Him,—of our responsibility and obligations, is rigidly and peremptorily excluded. And as no test whatever is required of the professors, not even belief in the existence of God, there is nothing in the Act to prevent infidels, atheists, or persons holding the most dangerous and pernicious principles, from being entrusted with the instruction of youth at that time of life when evil impressions are most likely to be made upon their minds.

2. Another objection is, that while the Act thus banishes the very semblance of religion from the University, it makes no improvement, and no provision for improvement, on the existing system of literary and scientific instruction. It leaves entirely unreformed what chiefly stood in need of reformation. It leaves the management nearly in the same hands as formerly. There is indeed a show of alteration by the addition of several members to the governing body, but all who are acquainted with such subjects, will at once perceive, that in all practical and essential respects, the management will be the same as before.

3. The Act is liable to this further objection, that even although it made the best provision for the efficiency of the University, yet the confining of all the means of University education to one place and one set of teachers, will of itself very much impair that efficiency. In education, more than in any other subject, a wholesome rivalry, a generous competition, is of paramount importance; in this department the deadening effects of monopoly are more apparent than in any other. And if such a system would be at once condemned, if attempted to be applied to ordinary trade or commerce, what reason can be assigned for applying it to a subject of such immensely higher importance as the education of our youth.

To confine to one particular place the means of a higher education, appears no less injudicious and impolitic, than unjust. A country of such immense extent, and increasing so rapidly in population, most assuredly requires more than one University. To require all the youth of the Province to travel to Toronto to obtain education, is, in fact, to pass sentence of exclusion against the greater part of them. Even in countries of far less extent, it is found indispensable to establish Universities in many different localities: as, for example, in Scotland, where four Univer-

sities have long existed, and are all fully attended. Already the population of this country is equal to that of Scotland when her four Universities were established, and we cannot doubt that Canada will, at no very distant day, number a population far exceeding that which Scotland even now contains.

4. There is every reason to fear that, if Queen's College were to cease operations as to its literary and philosophical department, the progress of nearly all those young men, who are now studying with a view to the Ministry, would be stopped. Of these there are now nearly twenty, in different stages of advancement. Many of them, from different causes, could not attend at Toronto. At Queen's College every possible exertion is made to render attendance as cheap as possible to students for the Presbyterian Church. They are entirely exempted from class fees, not only at the Divinity classes, but from the very commencement of their college course; and the boarding establishment, while possessing every needful comfort, is conducted with such strict economy, that the expenses of the students per session amount only to a very moderate sum. The time of attendance is so arranged as to permit young men to teach, or be otherwise employed, during the summer. None of these advantages could be expected by them at the University of Toronto; the full amount of fees and dues would be exacted; they would have to board themselves in as expensive a manner as other students; and the times of attendance are such as to prevent any other occupation; so that none could attend but those who possess independent means, or whose friends are able to maintain them during the whole college course. Besides all this, the bursaries, now pretty numerous, granted by individuals or bodies interested in the welfare of the Presbyterian Church, would, in many cases, not be given to students attending an Institution like the University of Toronto, in which these individuals or bodies might not place any confidence.

5. The number of students at Queen's College, and the almost certain probability of further increase, ought to induce us to maintain it. After the Secession in 1844, only ten students attended—the number now is thirty five, and the number anticipated next Session is fifty. The increase in the Preparatory School, which may be safely regarded as an indication of the future increase of the College, is most encouraging. In 1846, when the school re-opened, there were but six scholars. The number now attending is fifty, nearly all engaged in such studies as will fit them for College; and from this source alone a constant annual influx of well prepared students may be expected. The fact that we can now point to upwards of

eighty, and probably next Session to one hundred, of the youth of this Province, enjoying the benefits of a superior education, in connexion with Queen's College, must undoubtedly tend to give the Institution very strong claims on the assistance of the Legislature, and the countenance of the community generally.

6. The Roman Catholic Church has made Kingston the principal seat of their educational operations in Upper Canada, for which purpose it is admirably fitted by its central situation, and the easy access to it from all parts of the Province. Should Queen's College be given up, as a Literary Institution, there would be no Protestant College in the whole vast distance from Montreal to Cobourg: and thus the whole of the superior education of those large sections of country, of which Kingston is the natural capital, would be made over to a Roman Catholic Seminary.

7. The manner in which the new measure has been received by the country gives no hopes of its ultimate success. All the most numerous and influential denominations have declared themselves most decidedly opposed to its principle. The adherents of the Church of Scotland, especially, look upon it with suspicion and dislike. Indeed, a measure so utterly opposed to Christianity, and so repugnant to the principles and practice of Presbyterianism, could never be expected to secure their confidence. The Church of Scotland has always held that education, from its lowest to its highest stage, ought to be founded on religion, upon which all the real prosperity of individuals and nations depends. And there is reason to believe, that not only the members of that Church, but many parents who belong to other denominations, will prefer sending their children to Queen's College, rather than to one where every vestige of religion is proscribed, and is studiously and purposely rejected.

The Royal Charter granted to King's College, and the endowments therewith connected, having been given expressly "for the instruction of youth in the principles of the Christian Religion," as well as in Arts and Faculties, it is held by many, whose opinions are entitled to attention, that the endowment cannot be LEGALLY or CONSTITUTIONALLY diverted from that purpose, such a change not being an amendment, but a subversion of the Charter. But leaving this to be determined by more competent authority, our duty is clear. Whatever other Protestant denominations may see it proper to do in the present crisis, it seems to be the imperative duty of the Trustees of Queen's College and of the Ministers and members of the Presbyterian Church in this land, to maintain, to the utmost of their ability, an Institution so important to the Church and to the whole country, and to extend, in every possible way, its