

science. This new mode of attack has assumed an official shape in an essay whose title stands at the head of this article, and which is published in a work avowedly conducted by Ministers of the Kirk in this city.—The title of the essay led us to expect a luminous view of the *present* “state” of education in this country, setting forth what has been done on this interesting subject, and enlightening us with some valuable plans affecting its future advancement. But the author appears rather to have had no other object in view than to *create an opportunity* of attacking the principles of an Institution which the zeal and assiduity of the supporters of the Church of England have succeeded in establishing; and more especially of venting a little more of that spleen which has been, on former occasions, so unsparingly emitted against the individual to whose exertions the country is chiefly indebted for the advantages of a University.—That this individual should come in for the largest share of the jealousy and consequent censure of those who have set themselves in array against the further progress of the doctrines and discipline of the established Church does not surprise us.—His unwearied zeal and eminently successful exertions in the cause of his Church and of general education give him a pre-eminent claim to their abuse. But what are we to think of those who, with the earnest desire in their mouths of furthering the cause of Christianity and general knowledge in a country so sadly destitute of both as this is, are putting forth their utmost strength to paralyze the efforts of a Church which has the power of conferring these inestimable blessings,—of a Church which has been pronounced, by the learned and pious leaders of different sects, to be the bulwark of Protestantism,—of a Church whose academical institutions have nurtured and put forth that host of pious and learned men who have kept open to the world the paths of science, true philosophy, and pure and undefiled religion? Alas! it is difficult to find an adequate cause for conduct so extraordinary. Can it be possible that they have any thing to fear from the impulse of learning and religion under the auspices of the Church of England?—do they seriously think that the minds of the people will be perverted to the ways of darkness rather than of light, under her influence? The glories of her path in all quarters of the world, and the determined hostility of the friends of superstition and ignorance are alone sufficient to place her above the reach of such unworthy suspicions of her purity. But if the Ministers of the Kirk, in this Colony, have no such fears,—if they seriously believe that the Church of England inculcates the pure doctrines of Christianity, whence, we ask, arises their determined opposition to her progress? Does a feeling of retaliation for opposition, on her part, to the extension of the Kirk in this country, furnish the motive for such hostility? It cannot be.—The rulers