

advocate involves the equity, and no doubt in a short time the necessity of employing Roman Catholic Professors, as well as Protestant, in their College, which is avowedly founded upon the principle of equal justice to all parties. Have not the Roman Catholics as good a right to a representation in the professorships and teachings of the University College as the Protestants? And will they not claim it? And can they be refused it? The objectors likewise omit to say that under the present system—and notwithstanding all that certain parties have said or pretended to say, it has increased the last ten years, and will doubtless continue to increase—the Roman Catholics have already grants to three Colleges in Upper Canada. Now we ask the objectors themselves whether it is not better to place such institutions upon the same footing with others—upon the ground of *work*—and not upon that of Church interference; and of work, too, in subjects common to both Protestants and Roman Catholics? And can they deny that the Roman Catholic is a man and a British subject, and has rights as such as well as themselves, whatever may be his errors? We cannot omit adding, how oddly this objection comes from those who are known to have courted alliance with that very section of the Roman Catholics who are the most ultra and exacting in regard to education as well as public offices.

3. The only other objection requiring notice is, that the system we advocate encourages the multiplication of Colleges, and that these Colleges will be small and attended by few Students. In reply, we remark that as the building for each College or Seminary is erected by the parties establishing it, and not by the Government, they best know their own wants and means, that though the number of such Institutions may make a difference in the amount of public aid apportioned to each—like the number of schools in a municipality—it can make no difference in the aggregate endowment or grant for Academical Education. In favour of a number of Colleges and of even University Colleges, instead of one, the eloquent author of the pamphlet of 1845, above quoted, adduces numerous examples. He shows that in Prussia there are six Universities; in Austria, ten; in the Kingdom of Sardinia, four; in Belgium, four; in Holland, three; and significantly adds: "France, indeed, furnishes a precedent for having but one University, but it must be remembered that the principle of 'the Royal University' in that kingdom is not *centralization* but *dispersion*, for there are about twenty-six Colleges under it, scattered over the country."—(p. 60.) Then, in answer to the argument for consolidation from the example of the London University, the author of the pamphlet says, "its characteristic is *dispersion not centralization*, for it recognizes for degrees in Arts and Law the certificates of not less than twenty-one (now thirty-eight) Col-