

geology, botany, mineralogy, zoology! It cannot be expected that our province can keep pace with other countries, while we have no persons who can devote their whole time to such subjects. While Nova Scotia has given an eminent geologist to another country, it has retained no geological Professor for itself. That the denominational colleges can or will ever be able to maintain such chairs is plainly impossible, and, if they did maintain such, it would be for the benefit of their own adherents.

One element of strength a large university alone can secure, namely, a large attendance. Young men learn most from those with whom they study. The variety of mental and moral character in a large college make it a noble school for future life. The conflict of mind with mind constitutes an important influence in mental and moral training. But for this, science might be more effectually learned in the closet from suitable handbooks, than from the prelections of Professors. A large attendance also infuses energy into the Professors, and enlivens their work. The most perfect machinery—a large and well-endowed staff of Professors, with a small attendance, must necessarily form an inefficient institution. It is needless to say that our denominational colleges never can have a large attendance. It is possible for a provincial university in the capital to attain a moderately large attendance, but, in a small province like this, colleges which draw upon small sections of a population of only 330,000, can never enjoy this advantage so necessary for young men and encouraging to teachers. That the school should be a sphere of moral discipline as well as intellectual, is no new idea to most people.

It can scarcely be objected to this institution, that there will be no religious test. Tests have not proved very effectual in answering their purpose—securing men of a certain religious belief. Religious belief being very difficult to ascertain of these who desire to conceal it, and not always very clearly defined and settled on some points at least in many minds, the effect of tests will often be the exclusion of the more honest portion of those qualified for Professorships, besides a general limitation of the fountain of supply. The adherents of the Kirk of Scotland here cannot object with much force to the absence of tests in Dalhousie College, as the Scotch universities are now constituted in a similar manner. The test-principle is given up in our common schools. Indeed the best guarantee for the religious character of an institution will be the religious standing and sentiments of those who govern it, and appoint men to its chairs. If religious bodies will hold out a helping hand to this enterprise, there will be a sufficient number of governors and Professors appointed by religious bodies to ensure a religious character for the university, and if they do not, they have no right to find fault. There are safeguards for the moral

and religious, and at the same time unitarian character of this institution such as have seldom, if ever, been furnished in any institution of the kind.

A university such as is proposed must have a most beneficial effect in modifying the sharp, obtrusive sectarian spirit, which is everywhere springing up, and be welcomed in consequence by every man of Christian charity. At present the young men of the five great sects are kept under sectarian influences alone, till they enter the world. The Latin, the Greek, the mathematics, the logic, the moral philosophy, the natural philosophy are all sectarian. It used to be thought that science was a serene region, where civil or religious partizanship would be a profane intrusion; but it is not so in this province.—Those educated under such a system unmitigated, emerge into the world not so much the apostles of science or Christianity as of sect. Society is torn with sectarian strife, in which the dictates of religion and wisdom are often forgotten. Let those, who now frequent the various sectarian schools alone, also meet on common ground in a provincial university, and much misconception and hatred will vanish and love and respect appear in stead.

We trust, then, that every friend of this and the contiguous provinces, every lover of learning, and especially every member of a church, which has been, and is at this day the most forward in the cause of education, will, when he apprehends the importance of the interests at stake, hail with joy the present attempt to reinstate Dalhousie College, and lend a hearty and efficient support.

The question possesses also a denominational aspect to which we shall briefly advert.

It is clearly as impossible as it would be undesirable, that the Kirk of Scotland here could erect and uphold a college. There is not the faintest prospect of our becoming able; because other bodies, possessing institutions, must advance while we, possessing none, must retrograde. The presence of a large number of ministers, and the efficient state of the Synod render the present a most auspicious time for undertaking the work of qualifying ourselves for sharing the benefits offered by the Dalhousie College Act.

Taking for granted that we cannot equip a college, the question arises: "what shall we do?" Shall we sit still and do nothing? That means extinction. Shall we unite with the other Presbyter an body and avail ourselves of their institutions? The people with one voice will answer, no! A salutary self-respect would forbid such a course. Shall other bodies, having colleges, step forward and by giving support to Dalhousie College reap the benefit, and the Kirk of Scotland, having none, present itself in the unenviable light of doing nothing? We should ill like to think of our people possessed of so little manliness, self-denial or Christian patriotism.

Our present position is most unsatisfactory