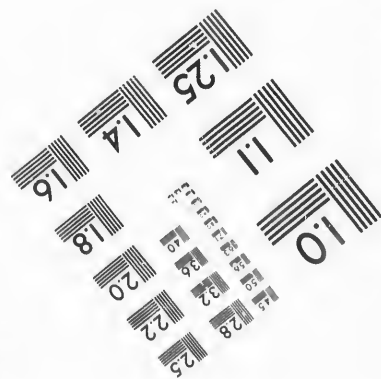
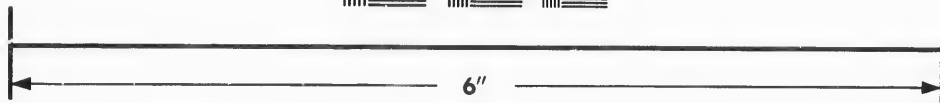
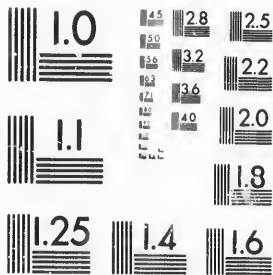


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

25
22
20
18

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10

© 1987

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|---|---|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input type="checkbox"/> Includes supplementary material/
Comprend du matériel supplémentaire |
| <input type="checkbox"/> Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure | <input type="checkbox"/> Only edition available/
Seule édition disponible |
| <input type="checkbox"/> Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. | <input type="checkbox"/> Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible. |
| <input type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

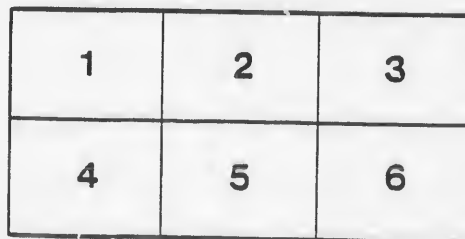
The Nova Scotia
Legislative Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

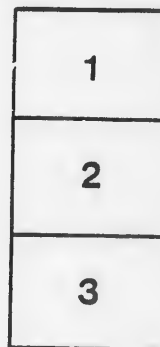
The Nova Scotia
Legislative Library

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

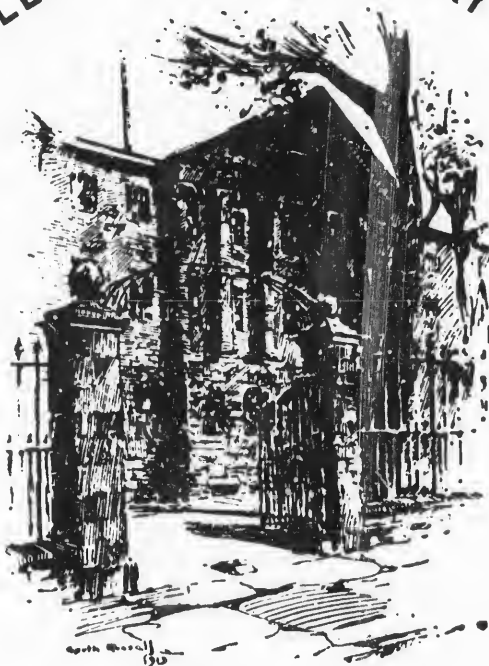
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



NOVA SCOTIA
LEGISLATIVE LIBRARY



PROVINCE HOUSE

PROCEEDINGS
OF A
PUBLIC MEETING,

HELD AT THE MASONIC HALL IN THE CITY OF HALIFAX,
ON WEDNESDAY, THE 27TH OF SEPTEMBER, 1843,
FOR THE PURPOSE OF CONSIDERING THE
GENERAL QUESTION OF

Colleges in Nova-Scotia,

AND THE POLICY OF ESTABLISHING

ONE COLLEGE OR SIX.

—o—
PAMPHLET EDITION—*Carefully corrected.*
—o—

HALIFAX, NOVA-SCOTIA.

PRINTED BY J. H. CROSSKILL & CO., MORNING POST OFFICE.

1843.

NS
378 716
P

MS

272.76
P

1654

PUBLIC MEETING ON EDUCATION.

DURING the week ending the 23d of September, notice was given in the public prints of the city—calling a Public Meeting of the People of Halifax for the purpose for discussing the policy of sustaining the present “denominational system” of Colleges in Nova Scotia, or of founding ONE general University, open to the whole population without religious distinction, and having claims on the affections of the great Body of the people.

This meeting took place on Wednesday, the 27th of September, at the Masonic Hall. It is proper to state here that on the morning of the 27th, the *Morning Herald* newspaper contained an advertisement stating that the meeting would take place on the following Friday; and although this error was contradicted immediately by handbills, it is but fair to suppose that it was the cause of the absence of some persons in the city from the meeting. There was a numerous and respectable audience present, however, who evinced a lively interest in the proceedings.

At half past one o'clock, the Hon. Hugh BELL was called upon to preside, and the meeting was duly organised.

The Honourable Mr. BELL, on taking the chair, explained the objects of the meeting.—He spoke as follows;—Gentlemen, the business on which we are assembled to-day is one of great importance, and one in which we are all deeply interested—THE EDUCATION OF THE COUNTRY. But before I proceed further I beg leave distinctly to state that the opinions I may advance to-day, I express as an individual, a member of the community, an inhabitant of the Province, unconnected with any institution, or with any political relation I may otherwise sustain. Particularly I wish it to be understood, as I happen to be (or rather I should say, have the honor to be,) one of the Governors of Dalhousie College, that, as such I am not here in any way to represent the views or wishes of that Board, and have no authority from them to do so, and that neither his Lordship at the head of that Board, nor any other members of it are implicated in any sentiment I may avow. I simply claim the right of private judgment, which I conceive I do not renounce by my connexion with any Institution, to express my own opinions—opinions which I held and expressed long before I was associated in any manner, officially, with public Institutions or with public life.

Perhaps we shall be met at once with the objection, if not with the sneer—"You are undertaking to decide respecting that of which you are ignorant." Be it so!—But as Freemen and as Britons, we have a right to determine the manner in which our own money shall be expended by our own representatives, and that right we will, to the best of our judgment, exercise on this important subject. We ask then—What is the Education that every country—that every man, should receive? We answer—that which is suited to the circumstances of every country—that which is suited to the occupation to be pursued by every man. What are the circumstances of the country? A state of infancy, almost a state of nature. It has all the capabilities of future strength and greatness—but these capabilities are yet to be developed.—By whom? By the millionaires who can by a superabundant overflowing capital call into operation the labour of a superabundant overflowing population? By the Lords of the ascendant and of the soil, who can command their depen-

wants as they please? No, but by the industry of the yeomanry of the country, whose own personal application—whose own physical and intellectual powers, must sustain and raise themselves, and raise the character and develop the resources of their country. To enable them to do this successfully, education must be called into their aid. But what education? We say again—that suited to the circumstances of the country—that which every man requires in his daily avocations. That every farmer, and fisherman, and mechanic should be able to read, and judge for himself respecting the relation in which he stands, both to God, and to his fellow man—to pursue his enquiry respecting every thing in which he is interested, and to communicate his thoughts by writing to others—to keep his own accounts and judge of the correctness with which others keep theirs with him, and to put on his information with these aids as far as his means, his leisure, and his intellect will permit. The merchant in our infant country need not and seldom does go beyond this. If anything more is necessary, it is that he should be able to correspond in the languages of the different countries with which he trades. “What then!—do you denounce classical learning and all the beauties of Collegiate Literature?” No—we admire them as we admire a beautiful and highly cultivated garden—an elegant and stately mansion, or any beautiful object of nature or art. But we should say that the emigrant or agriculturist, who on going into w^{ild} lands to settle, would cultivate a flower garden before he had got a potato field—the merchant or mechanic who would build splendid mansions and capacious stores and have nothing to put in them—the fisherman who would build a brig before he had got his fishing boats into operation was a fool. “But we are not all fishermen nor farmers, nor mechanics nor merchants. We have arrived at the state of society when many of the learned professions, so called, Doctors, Lawyers—Ministers duly qualified, are necessary”—Yes, admitted—But *one* Collegiate Institution will train as many of these as the wants of the country require, and as many as will find a comfortable support, and as many as the other classes, I might add, are willing to support. One such therefore ought to be provided from the public funds, but not more than one—and that on the broadest and most

liberal basis, alike open to all, and under the domination of none. That there would be consideration of the rich as well as the poor is but equitable. The same argument that would apply in favour of the one would also apply to the other. It is the duty of the state to regard all its subjects, and to distribute the revenues paid by *all* for the benefit of all.

—The rich pay a large proportion of the revenue, and have therefore a claim to advantages in its distribution. It is right, therefore, that they should have the opportunity of receiving in their own country an education suitable to their rank and prospects of life. But let it be in proportion to their just claims. One efficient College will suffice for this, but to support six or more out of the public revenue is sacrificing the interests and the rights of 200,000. When it is considered that nearly one half of the whole amount appropriated from the Revenue, which cannot possibly spare any more for that service, is expended in educating 80 or 100 Boys, to be distinguished and decorated with Collegiate honours, while the thousands of children of the mass of the people cannot obtain the common education which is essential to the ordinary business of life—the folly—the injustice, the absurdity, must be so manifest that to reason upon it is an insult to persons of the lowest understanding. These are the views and the principles which we adopt and to which we wish to lend our aid in establishing, and to effect which is the object of this meeting.—But it may be asked what are the reasons for calling attention to the subject now? We answer, because of the deep interest we all have in the subject, and of the evil consequences that must result from pursuing a different course. Plant a dozen of inefficient cottages in different parts of the country—they will be of no more use to the great mass of the people in the present circumstances of the country than half a dozen pyramids in the desert. They will be only objects to gaze at, but into which few of the inhabitants will ever enter. The rich will send their children to more efficient establishments, and they will return with minds alienated from their native country, instead of being in one seminary at home with their associates of all creeds, and forming those attachments to each other and to their country on which the prosperity and happiness of both depend. But another rea-

son is—it is a subject likely to engross much of the attention of the Legislature the ensuing session, Much dissatisfaction has long prevailed respecting the present system. It has been continued from year to year, and the question continually agitated and left undecided. A crisis has now arrived and the Legislature must dispose of the question in some way or other. If the views we entertain be correct, we should endeavour to have them impressed on the public mind and brought to bear on our Representatives. (*Cries of Yes.*) But our Representatives have already taken a stand on this subject. They have repudiated and denounced the present system. They have expressed their determination to depose it; and it is for us to say whether we will or will not sustain them in the position they have taken. If the country are with them, they ought to know it. They should have evidence of the approbation of their constituents, and should be upheld and encouraged in their efforts. Such demonstrations of public opinion as we are assembled to-day to evince should be made in every part of the country. The discussions of last winter were no doubt designed to elicit the views of the country on the subject, and the country should respond to their inquiries. This is the more necessary, as great efforts are now making to establish a system entirely opposed to views of the Legislature, and we are met to say what side of the question we will adopt. Shall we sustain or shall we denounce the course our representatives have taken. (*Cries of "sustain them."*) And is it not the imperative duty of every man to aid in a work so important, involving so deeply the interests of his country. Is not indifference, apathy, and apathy disgraceful on such a subject and at such a crisis—and is it not still more disgraceful, if we believe the cause to be just and good, to skulk behind and push others into the breach? A struggle it is—a struggle it will be! but what important measure was ever gained without it? It is the old contest of the few against the many. The broad question is—shall the funds of the many be expended for the benefit of the few;—or shall the funds produced by the labour of the many be expended for the benefit of the many?—On this question we have met to give our opinion, and I now submit it to your decision.—[*Applause.*] The

Hon. Chairman then read the following resolutions, as a series, which it was proposed to adopt:—

Resolved—That the time has now arrived when the Citizens of Halifax, and the Inhabitants of the Province at large, are called upon to express an opinion on the subject of general and Collegiate Education, which has lately, and must again, engage the attention of the Legislature.

2. *Resolved*—That a sound system of Common School Education is the foundation of individual and general prosperity; and is alike promotive of public virtue, freedom, wealth and happiness.

3. *Resolved*—That a wise Legislature is called upon, in a young Country, to devote the larger part of the public funds appropriated to Education, to the support of Common schools, as they embrace the Education of the Poor, and extend the blessing of learning not only to the greater number, but to those to whom public aid is most essential.

4. *Resolved*—That a perfect system of Education would, from the best calculations made, require a much larger expenditure than the Legislature has yet been able to afford—that of the £12,000 voted annually for this branch of the Public Service, £7000 are only given for the support of Common Schools, the remainder being devoted to the support of Academies, Grammar Schools and Colleges,—and that it would, in the opinion of this Meeting, not only be unfair, but most injudicious, to alter the proportion so as to increase the means of education for the rich and diminish those for the poor.

5. *Resolved*—That it is consistent with the experience of past histories of all countries, that no effectual and respectable Collegiate Institution can be conducted without a large endowment, or liberal contributions from the public funds.

6. *Resolved*—That the means and population of Nova Scotia are such, that one College, founded on liberal principles, and free from Sectarian influence, is adequate to the public wants, and that this meeting therefore deeply deplore the recent attempts made to agitate the Country in favour of Sectarian Institutions—being satisfied that the success of those efforts would be detrimental to the establishment of a

sound and respectable system of Collegiate Education, fitted for competition with older countries, and eventually subversive of religious and general harmony.

7. *Resolved*—That the plan of founding Denominational Colleges necessarily involves the existence and support of five or six, requiring a constant drain upon the resources of individuals, and grants from the Legislature out of all proportion to the fair claims of the comparatively few who seek Collegiate information and honors, and to the means of the Country.

8. *Resolved*—*therefore*, That this meeting earnestly suggest a concentration of the energy and means of the true friends of Education both in the Capital and the Country, to oppose a system which is intended to lead to the erection and support of five or six weak and inefficient Institutions, under the name of Colleges, and to encourage the Legislature to endow one Central College, which from the number of its professors, the branches of varied learning taught, its Library and Museum, will enable the Youth of Nova Scotia to receive a liberal education at home, instead of being sent, as under the present and contemplated Sectarian system, to be educated abroad.

9. *Resolved*—That the establishment of such a general Institution, conducted on liberal and enlightened principles, does not necessarily involve the destruction of those which now exist—it still being open to the different Bodies to whom they belong to sustain them in such a state of efficiency as their respective funds, and the affections of the People, will afford.

10. *Resolved*—That this Meeting, without attempting to influence the decision of the Legislature as to the site of a College, hold no sympathy with those whose prejudices lead them to decry the Capital as unsuited for, and who believe that the vice and immorality of Halifax are such as to render it more objectionable, as the abode of learning, than Oxford, Edinburgh, or Dublin.

11. *Resolved*—That a Committee be now appointed to communicate a copy of these Resolutions to His Excellency the Lieutenant-Governor—to aid in the or-

ganization of similar meetings as this in other parts of the Province—to prepare Petitions to the Legislature—and, generally, to exercise their discretion in carrying out the views of this meeting.

These resolutions having been read, William STAIRS, Esquire, M. P. P., rose and said :—Mr. Chairman, in rising to submit the first of these Resolutions for the consideration of this meeting, I do not feel called on to offer an excuse for my conduct, on any previous occasion. We have met here, Sir, for the purpose of expressing an opinion on the subject of Education, generally, and to say whether we had better have, in Nova Scotia, one University, properly endowed and rendered efficient, or many Colleges labouring under pecuniary embarrassment, and which may therefore be considered inefficient.

In my opinion, Mr. Chairman, the many Colleges cannot be sustained ; but I am quite satisfied that, (at some future period), by a prudent and right disposal of the Public funds, one University may be maintained with credit and usefulness to the Country. So far as I am individually concerned, Mr. Chairman, I can honestly assert that I have no hostile feeling toward any of the Colleges now existing in the Province. I wish to see all flourish, provided they exist in harmony with each other and be supported in some other way than at the cost and charge of our Provincial Revenue ; but to establish as a principle, Mr. Chairman, that all Sectarian or denominational Colleges are entitled to support from the Public Chest, would be establishing a very erroneous system, and one which might ultimately lead to excessive taxation, and to the destruction of that independence in the Legislature, which ought always to exist. It is not difficult to imagine, Mr. Chairman, how the independence of the Legislature might be destroyed by having many Colleges sustained by and changeable on the Public funds. We will suppose the Colleges to be six in number, each having several friends in the Legislature determined to support their favorite Institution, and that, by a little management, the friends of the different Colleges are induced to unite and help each other by an additional grant. They may, by such combina-

tion, augment the allowance to each College to so large an amount as materially to increase taxation and draw so largely on the public funds as to embarrass the Legislature and retard the general improvement of the country. It is possible, Sir, that at future Elections, Candidates for seats in the Assembly may be denied support unless they pledge themselves to sustain denominational Colleges. Should such a state of things be brought about, important public interests would suffer and the action of the Legislature be injuriously controlled; therefore, in my opinion, the Public allowance to the many Colleges cannot be too soon withdrawn.

It does not follow, hence, Mr. Chairman, that the founding of a University is to do away with or destroy the Colleges at present existing in the Province; but should such be the result, I would not hesitate in the matter, but would go on (provided our Provincial finances will admit) to establish one University, sustained by charge on the Public Revenue, rather than maintain in like manner numerous denominational Colleges. I would act thus, Mr. Chairman, from a conviction that the one University would ultimately lead to good and that the many Colleges would in all probability, ere long, lead to positive injury; and I feel warranted in saying that one Institution, amply endowed, would not cost so large a sum as the many Colleges most assuredly will. If, Mr. Chairman, we want to perpetuate rancour and discord, we have only to support denominational Colleges; but if peace and good will are desirable, let us endeavor to establish *One University*, with its portals and honors open to all, and over which no one shall exercise controul.

There is another view, Mr. Chairman, which we ought not lose sight of in this question. However important an university, as a public establishment, may appear in the estimation of many, and willing as I am to allow that one *efficient Institution* would be of inestimable value, as affording many privileges and as tending to elevate the character and standing of our Country, still, it may be our duty to forego the promised benefits, till our Province is sufficiently prosperous to admit of the requisite expenditure, and in the mean time to direct our

attention and our energies toward the advancement of Common School education, of which the Country stands so much in need. While, Sir, we promote the founding of one University, *for the advantage of the rich*, let us endeavour to provide all parts of the country with Common Schools *for the poor*, so that the humble classes of society may be instructed in the rudiments of Education—sufficiently so, at all events, to admit of their reading the Bible and of their conducting the ordinary affairs of life. Till this is accomplished, Mr. Chairman, I question the propriety of the Legislature providing, (at the public charge,) higher seminaries of learning—particularly if in providing for university education the Common Schools are allowed to languish. Mr. Chairman, to show the great and lamentable deficiency existing in our Common School Department I would turn your attention to the Report made by the Committee on Education, during the last Session of the Legislature, which Report should be made known throughout the Province, in which the Committee state for the information of the Assembly that “there appears to be 755 Common Schools now in operation, exclusive of the County of Inverness, from which County no returns have been made by the Commisssoners for the last two years, but supposing that County to have 34 Schools it will make the total 789 Schools, with 28,807 Scholars—which, compared with the year 1841, shows an increase of 141 Schools and 4899 Scholars. The Common School teachers in 1842 received from Public aid a 749, 12s. ; and the people have contributed £17,484, 14s. 6d—there are in all, including the combined Schools, Academies, Schools in the City of Halifax and Schools attached to Colleges, a total of 854 Schools attended by 29,382 Scholars, towards the support of which the people pay £20,993, 3s. 10½. and the Province £8040, 8s 6d.”

This short extract, Mr. Chairman, gives the number of Schools and Scholars, with the amount expended, but the following extract from the same Report requires particular attention. “In conclusion, this Committee beg leave earnestly, but respectfully, to call the attention of this Honble. House to the deplorable situation of the

people on the Eastern Shore of this Province, between Canso and Halifax. Your Committee have had before them a gentleman who has recently been employed in visiting this part of the Coast, and who appears to be well qualified to judge of the situation of these poor people. It appears from his statement, that the population of Jedore, (distant 25 miles from Halifax) is about 300 souls, that there has never been a regular School established, and but recently a small one has been commenced at the head of the Harbour, where a few children are learning their Alphabet, that there are at hand 200 men, women, and children, who can neither read nor write—that from Jedore to Sheet Harbour, including Little Harbour, Owl's Head, Saunders's Harbour, Ship Harbour, Tangier, Pope's Harbour, and Winchelsea Harbour, there is but one School, and several hundred persons within this district are wholly deprived of the means of Education. From Sheet Harbour to St. Mary's there are two Schools, one of which has but recently been established, from St. Mary's to Canso there are at least 2000 souls in a state of complete ignorance. Your Committee, therefore earnestly appeal to your Honble. House on behalf of those Poor People, and from your well known liberality in the cause of Justice and humanity, they feel satisfied they do not appeal in vain."

This report is signed by John Creighton, Samuel P. Fairbanks, W. F. Desbarres, Richard J. Forrestall, and Thomas Dickson, members of the Committee of Education.

It may be well, Mr. Chairman, to state, for the information of this Meeting, the amount and proportion of the Provincial Revenue at present applied to Educational purposes. There was given for that particular object during the past year, £11,550 12 1, being 1-7th of the entire Revenue of 1842! The Sum so expended may be divided as follows:—say

COLLEGES.—St. Mary's, Dalhousie, Acadia,	
Kings,.....	£1532 8 10
ACADEMIES—including Doctor Twining's	
Grammar School,.....	1696 5

COMMON SCHOOLS, and common and combined Grammar Schools, in rural districts,.....	7444 9 7
Common Schools in the town of Halifax—Catholic, National, African, Acadian, Methodist, and Mr. U-niacke's School, £100 each,.....	600
Poor House School,.....	25
Infant School, Halifax,.....	50
Infant School, Pictou, which allowance has since been withdrawn,.....	25
Salary to Clerk of Central Board, B. Murdock, Esquire,.....	150
Printing School Regulations,.....	27 8 8

making, as before stated, £11,550 12 1, which is as large an amount as the most prosperous condition of our Revenue, perhaps for years to come, will admit of being appropriated for the purposes of Education; and my impression is, that the most inventive genius which we may have among us could not form a Tariff or scale of duties whereby an amount of Revenue could be raised more than sufficient to meet the most important and legitimate objects of our Provincial Government; and I am satisfied, that the Legislature will do well if they succeed in raising funds equal to the expense of the most essential objects, namely—The Salaries of the Public Officers and the Interest in our Public Debt. These services must, at all hazards, be provided for. The Road Service, which is of such vital importance, will require a large expenditure. Then come Common Schools, which take a large portion of the Revenue, and cannot be neglected. Agriculture and the Fisheries, the mainstays of the country, must be encouraged, and contingencies will arise and cause an outlay of Public monies sometimes to no small amount; and after the Legislature have provided for those objects, which they will find much difficulty in doing, the members of the Assembly will not feel warranted in laying additional burthens on the People, so that there seems but little probability of Colleges receiving support from the Public Funds. The poor as well as the rich have to con-

tribute to the Revenue, therefore the lighter the duties are on articles of consumption the better; particularly when the most essential objects are provided for.

GEO. R. YOUNG, Esq. next addressed the Meeting. He said, Mr. Chairman, In rising to second the resolution which has been put into my hands by those who have had the superintendance of the meeting, I will not trouble you with any preliminary remarks in addition to those which have been so ably stated by the Chairman. I feel deeply sensible, Sir, of the importance and responsibility involved in discussing the questions which have this day been submitted for consideration; and, in looking back to the past history of the Province, I recollect no one within the last twenty years, of more deep and absorbing interest. This meeting is called upon to discuss and settle a system by which the intellect of the Country will be best developed and rendered most effective for all the purposes of social life.

But, Sir, I do not intend to discant upon the exquisite pleasures which learning confers—or upon the personal resources, dignity and independence derived from it—the mastery which it gives over the arena and science of nature—leading from Nature, (as has been beautifully said,) to Nature's God, or its fitness to prepare the mind both for its duties here, and an inheritance hereafter. These are subjects for another field, but I put it gravely to this meeting—assembled as we are to found and perpetuate a system best adapted to open and perfect the Provincial mind, and thus to promote the virtue, the skill, and the happiness of the people—from what cause has it sprung that Prussia and Holland on the Continent of Europe, and Scotland in the United Kingdom, occupy so decided a superiority over the nations around them? To bring the illustration nearer home, I ask how it is that the people of New England enjoy so unquestionable a preëminence over those of the sister States in the Union? It has arisen from their admirable system of national education, and from their having introduced into their Common Schools, Academies, and Colleges, all the improvements and principles which have been discovered by the intelligence of modern

times. From the operation of these systems have sprung their skill in manual labor, elevation in public morality, wreath in all the products of intellect which give richness and embellishment to social life. To extend the benefits of these systems, and to place Nova Scotia upon an equality with countries which sustain them, is one of the objects of the present assembly.

I look upon it, therefore, Sir, as a question second to none in importance,—one of pure speculation and philosophy—free alike from sectarian or political influences, and in which all parties—whig or tory—radical or conservative—those who are in favor of the introduction of sound constitutional principles into these provinces, and those who are against it, are alike interested, and to the right settlement of which the talents and sympathies of all ought to be alike enlisted. Mr. Chairman, at the outset, I profess that in the arguments I shall submit to this meeting, I do not intend to treat it as a party question—to assail the religious opinions or even prejudices of any religious body—but shall endeavor to look at it as a citizen of the Province and as a father, bound equally by the obligations which spring from both connections, to exert my humble ability to guide to the sound decision of great Public question.

The first result we have to contemplate under the denominational system—is, that the Province in place of one will be called upon to support five or six Colleges. Its friends admit that five are essential—Mr. Huntingdon and others have shown the necessity of six; but are we positive, Sir, that even this is to be the limit to the number? Suppose the members of the Church of England become divided before long into two great parties—such as are now forming in England, from the Schism, or as some call it, from the heresy of Dr. Pusey; suppose the members of the Kirk of Scotland are rent here as they are in Scotland into two active and hostile parties upon the question of non-intrusion: Presbyterians are already unfortunately, and, as I have ever thought, unnecessarily divided here into two parties—this question may create a third. Suppose, again, the Catholics, by any unhappy combination of circumstances at some future

time, should have their union broken up. - And lastly, let us imagine that the Baptists—powerful, respectable, and united, as they now are, should be split into those separate denominations and sects which exist in the United States—the institutions belonging to them must of course be claimed by one side ; and we have only to carry the proposition a little further, and to suppose that a second institution grows up in the hands of those who are hostile—upon what principle of justice would it be that public aid should be refused to the second? They could press the Legislature and urge their claims with an equal degree of eloquence and argument as the party claiming the public endowment already given. By this principle the number of Colleges may be indefinite and endless.

But, Sir, in all countries—young or old ; but especially in the former, success, and eminence, and prosperity in public objects arise from concentration and union. We speak in these colonies of the want of numbers ; and yet, Sir, it is obvious that we are about introducing a principle into the education of the country, where an increase of population is only to lead to disunion and weakness—as we increase, our divisions must be greater.

Again, what is it that in the old country renders the contest so fierce, and creates such broad lines of demarcation, and such feelings of bitterness between the established Church and dissenters—between, for example, the Orangeman and the Catholic of Ireland. It is because the dominion of one is blended with questions involving the rights of property. Every good man at the present moment, laments the social disunion and prejudices which are fostered in Nova Scotia by political differences ; but, thank Heaven ! those springing from religious opinions are yet unknown. All sects exercise towards each other the kindness and forbearance of a christian brotherhood, and mingle in the closest social alliance. But let there be planted amongst us five or six Sectarian Colleges—each struggling for preëminence—each in want of necessary funds—each coming to the Legislature session after session with rival claims—and claims which the public treasury cannot meet—

each seeking influence without and within the House, at the hustings and on the benches—and we shall soon see here the bitterness of polemical warfare—that charity which in the words of the Apostle “beareth all things, and hopeth all things, and endureth all things,” will soon be forgotten, and even the authority of that second great commandment upon which hangs the law and the Prophets, “of loving our neighbours as ourselves,” will be neglected and despised. It was the fear of these evils that led the present Speaker of the Assembly and other members in the session of '39 or '40, in spite of all entreaty, steadily to oppose the granting of Collegiate privileges to the Academy at Horton. And these, Sir, are part of the reasons which lead me to raise my voice against the denominational system.

But, Mr. Chairman, the second question I put to this meeting is—“Are indeed such a number of Colleges required in this Province with the small population and limited resources which we avowedly possess?” Let us turn for reply to the practice and experience of other countries. Until 1827, England, with her fourteen millions of population and vast wealth was content with two Universities. Since then, the London University and Kings College have sprung into existence, and by the constitution of the former the right of conferring degrees has been extended by permission granted under the sign manual to some other institutions of learning. Scotland is content with four—Ireland with three; and I again turn to the neighbouring States, which on Education at least is well fitted in its history teaching by example, to set before us systems well adapted to our condition—although it is our pride and boast that *all their* institutions are not *ours*. In the “empire state” of New York, with a population of 2,300,000, with a million of dollars set apart for the purchase of school libraries, with one fourth of her whole population in attendance at common schools—(the largest proportion existing in the world—) with a people therefore the best educated—she is content with five Colleges. Massachusetts, with her population of 900,000, has but three; and with all these examples before us, rife as they are with

practical warning and experience, *can* it be seriously urged that in Nova Scotia there is an absolute uncontrollable necessity for six ! I have looked, Sir, into the statistics of College Education in New York, and find that 864 students are all which were in attendance on them in 1839. This gives one for every 25,000 of the whole population. The same ratio in Nova Scotia would give ten or twelve students in all. But let us take the numbers we have—27 students said to be in Acadia—16 at Dalhousie—19 or 20 at Kings—(the number at St. Mary's is at present unknown to me)—80 in all. Are these too many for one College ? Why, Sir, the mere discussion of the question would be almost an insult to the understanding ! In Edinburg University, there are 27 professors and 2200 students—in Harvard, Massachusetts, 21 professors and 900 students ; Hamilton College, New York, 6 professors, 2 tutors and a hundred students ; and I will refer to the latter, bye and bye, as an example for us to copy ; and the Upper Canada College in Toronto has 4 professors, 6 tutors, 160 students and 139 of these receiving the best education the institution can afford. The fact is that the Province can scarcely produce a sufficient number of students to justify the introduction of even one University fitted to stand competition with those of other countries ; and satisfied I am that whenever one *is* established, it will require a combination of all our energy and resources to raise it to that character which any man sighing for the public good would desire. Is it not obvious and consistent with every-day experience that a lecture upon any branch of intellectual philosophy or science can be listened to by hundreds as well as ten. Two or three hundred are frequently present at our Institute ; and the chemical class of the celebrated Dr. Hope, of Edinburg, had often 700 students in attendance. To talk of founding a College for 20 students, appears, when gravely examined, approaches to the burlesque, (*Laughter*,) and might justify ridicule had it not been supported by men whose character and talents entitled them to respect.

But next, Sir, it has been strangely said that to support six Colleges will actually cost less than to support

one. There is something anomalous and startling in the proposition itself, and at the first glance it involves a mystery difficult to comprehend. What! cheaper to build six houses than one!—cheaper to support six sets of Professors than one!—cheaper to educate six boys than one!—and of course cheaper to feed or clothe six than one. It is in vain to reason upon a question of this kind. And yet it was attempted to be proved. Let us come at once to figures, and apply to it that certain and unerring test. Let us see, Sir, in the first place what the Colleges now existing cost the Province. The income of Kings, as shown in the appendix to the Journals in 1836, allowing £200 for fees and including the grant of £500 from the Society for Propagating Christian Knowledge, is equal in round numbers to £1600. Acadia College cost last year £1027. St. Mary's £1100 and Dalhousie, say, 1000—to which there is to be added the interest on the loan of £5000 not claimed by the Province. In all about £4700. From this is to be deducted the expense of the three schools attached to three of these institutions. Allow a thousand pounds for them, and the colleges we have cost the people and the treasury not less than £3700 a year. But mark!—we are trying the cost of two systems. If the denominational principle is to be supported, we have yet to found two other colleges. Now these, in the first place, will involve an outlay of 5 or £6000 each; for in building Acadia College £5000 has been already expended and a debt of £2000 contracted, and yet it is far from being complete, for it was the *extra* demand it made on the assembly in 1841 and '42, of a thousand pounds more for buildings and other purposes, which led the house to pause and enquire into the policy they had pursued.—Add to this expenditure the annual cost of their support £800 or £1000 each, and the system cannot require less than 5 or £6000 a year.

But, again, with all this expenditure, it is admitted that the system must be defective, that they cannot give a university or professional education. What institution exists now, Sir, among them all, in which a young man, either destined for the Bar or for medicine, can

receive that peculiar training, and be instructed in those professional branches, which he can obtain in the institutions of other countries. The necessity of such a university has been suggested by the friends of Acadia College in their printed "Hints on Colleges," handed to the Members of the Assembly in 1842, where, after stating the branches belonging to a collegiate education, it is added :—

"Other Branches, as Law, Medicine, Botany, Modern Languages, &c., fall more properly under the notion of University Education, as not being essential to a degree in Arts, or to a liberal education, as generally understood.

"Professorships in these Branches might be a distinct University appointment, unconnected with the several Colleges, and stationed in Halifax, or the country, as might be judged most convenient. Medical chairs, for instance, would belong more properly to the capital.—One in Agriculture or Botany to the country. And it would always be in the power of each Religious Body, to whose control the respective College Institutions belonged, to enlarge the number of their Professorships, if they chose to raise the necessary funds."

But, Sir, is it not the fact that, notwithstanding these large appropriations, the sons of the rich belonging to various denominations in this Province, are at the present moment sent abroad to receive their education, a practical proof, if any were wanting, of the inefficiency of the present and the future contemplated system. Under it we are to add to the number of our colleges, but no provision is made for additional funds and greater proficiency in those which exist. One of the great benefits of a central institution would be that our young men destined for the Professions, instead of being sent abroad at a critical age, would be educated in the Province, and their affections and sympathies thus preserved in favor of their country and her institutions.

Let us now calculate the cost of one central institution ; and let me say, Sir, that to me at least this enquiry is not new. I have been long examining the statistics of this question, for different objects than that in which we are now engaged. I have studied it for years

past, with a view to perfect the work on Colonial Literature and Education which I have in hand; and in calculating the outlay for one general system of Provincial Education, it has appeared that a large saving could be made in our expenditure for Colleges. I have already said that I would turn the attention of the Meeting to Hamilton College, New York, and I will now read an extract from the returns made to the Senate of that State in 1842, giving a view of its chairs, branches, revenue and expenditure. It is as follows:—

HAMILTON COLLEGE.

Number and description of Professorships and names of Professors and other officers.

- 1.—Rev. Simeon North, President and Professor of Intellectual Philosophy, salary, \$1,500.
 - 2.—John H. Lathrop, A. M., Maynard Professor of Law, History, Polity and Political Economy, \$1,000.
 - 3.—Charles Avery, A. M., Professor of Natural Philosophy and Chemistry, \$1,000.
 - 4.—Rev. Henry Mandeville, Professor of Moral Philosophy and Belles Lettres, \$1,000.
 - 5.—Marcus Catlin, A. M., Professor of Mathematics and Astronomy, \$1,000.
 - 6.—Rev. J. Finley Smith, Professor of Classical Literature, \$1,000.
 - 7.—Rev. Thos. Bradford, A. M., Tutor, \$1,000.
 - 8.—Rev. Ben. W. Dwight, jr., Tutor, \$500.
- A Treasurer and Secretary, Ben. W. Dwight, with a salary of \$500.

REVENUE.

Amount charged for tuition room, rent, &c. for the year ending Aug. 15, 1841. was,	\$2,938,92
Amt. collected for ditto,	\$2,485,71
Interest on permanent funds,	4,003,41
Rents, subscriptions and miscellaneous items,	334,44
Appropriation by the Legislature,	3,060,00
	\$9,823,56

EXPENDITURE.

Amount paid for Salaries,	\$8,150,37
Library and apparatus,	80,24
Interest on debt,	389,70
Miscellaneous expense,	1,108,14
	<hr/>
	\$9,728,35

Some practical men who are present, and whom I have consulted on this question, are of opinion that our expenditure would be even less than that I have just referred to. They give the following scale:—

Principal, to instruct in Natural Religion, Intellectual and Moral Philosophy, Logic, &c.	£450
Professor of History, Rhetoric, Belles Let- tres, &c.	250
Mathematics, Natural Philosophy and Che- mistry,	250
Ancient Languages,	200
Modern Languages,	150
Chair of Law,	150
Chair of Medicine,	150
	<hr/>
Contingencies,	1600
Museum and Library,	250
	<hr/>
	£2100

Now, it will be perceived that, in this scheme, a university education is provided for the professions, and I turn to the systems pursued in Harvard College, Cambridge, and at M'Gill College, in Montreal, as a proof that the scheme is not impracticable. In the first of these, there is a law School conducted by the eminent Judge Story, who is subjected to the exhausting labors of a seat on the Bench of the Supreme Court of the United States, as well as those of authorship. His leisure time is devoted to the management of this School, in which no less than 763 Lawyers have been trained. Here lectures are read upon various branches of Law, and trials conducted and moot arguments had, in the presence of the professor, by students, so as to train

them for the actual business of life and send them from the University to the Courts, not trembling at the sound of their own voice, but with skill and confidence in public speaking already acquired. I do believe, Sir, that with this provision, and the fees derived from a class so founded in the Capital, some mind eminent in the profession would be found to fill this chair, even before an increase of population and resources would yield a more adequate return. There are several examples, both in the Edinburg College and the London Institutions, of professional men enjoying large practice, who employ part of their time in the duties of the chair. When in Montreal last Summer, I took pains to enquire into the Medical School founded in connection with M'Gill College there. Six Medical men who practice in that City, with a patriotism which is in the highest degree creditable, have united together to found a Medical School, which affords, it is said, a medical education as perfect as can be obtained on this continent. I ask my friend, Dr. Hume, and Dr. Grigor, who are now present, if such a school is impracticable here, considering the number of the profession and the advantages to be derived from the extensive practice in our poor Asylum and Military hospitals. All that is required, I believe, Sir, to ensure success, is a commencement.

As for Theology, each sect must provide its own Professor, and train candidates for the pulpit out of their own funds. Here, then, we have a system in which all may unite—free of sectarian influence—offending none, and combining all. Here we have a system far more perfect than that which we do or can enjoy under the denominational, and at a cheaper—*not* at a dearer rate.—The one system involves, as has been shown, an annual expenditure of 5 or £6000—the other can be supported at £2100. Five or six Colleges will draw from the Legislature at the present rate £2600. Of the £2100 required to support a central institution, if Dalhousie be selected as the site, the Province will not be asked for more than 8 or £900. How is this calculation made up? First, we have an extensive stone edifice, in perfect order, with convenient apartments for all the

purposes of a University, and yielding rents sufficient to keep it in repair. If the £10,000 funded in Great Britain be removed to the Province, and invested at 6 per cent, it would yield £600. Eighty students at £10 a-piece, would yield £800. This, Sir, reduces the endowment required from the Legislature to £800—not taking into account the liberal subscriptions and bequests which would be made to such an institution, provided the affections of the Country circulated around it. Is it then matter of wonder that my friend Mr. Annand, who sits opposite me, and a majority of the House should have passed the resolutions which were carried last winter, and that we should now be called upon for an expression of public opinion upon the policy they involved.

But it may now be asked—"Do you therefore contemplate the entire destruction of the existing institutions?" To talk, Sir, in this age, of hostility to the Church of England, considering the eminent and good men who have adorned her pulpits—the services she has rendered to Literature and Science, and the effective aid she has lent to diffuse and propagate the spirit of Christianity, would be offensive to every rightly constituted mind; and is certainly far from the feeling of unfeigned respect I entertain towards the establishment, and to several of her clergy here. In seeking, therefore, to take from King's College the power of granting degrees, and to bring the influence, and the wealth and the affections of the members of the Church to aid the one Central College, I am influenced by no feeling of hostility. To speak again of opposing or oppressing the Baptists—a body so numerous, so influential, with many of its members who are personal friends, and whose talents and position and weight, give them unquestionable claims to public confidence and respect,—would be an insult to you and reflect discredit on the man who would utter such a sentiment. But to seek to reduce their infant College to the standard of an efficient Academy will not, I trust, be misconstrued into any proof either of opposition or of disrespect to the body. I oppose this scheme of Denominational Insti-

tutions, because I believe it to be impracticable, and to carry within itself the seeds of its own dissolution. It is surely no proof of enmity if we invite them to one common institution, and place them upon a level with ourselves. We claim no superiority over them—we are content to be their equals. If then, this central institution be decided upon, let it be the duty of its Governors to select from among the able men who now conduct the different institutions—Dr. McCawley, the Rev. Mr. Stevenson, the Rev. Mr. Crawley, the Rev. Mr. Pryor, or the Rev. Mr. O'Brien—those who are fit for the new Chairs which it is intended to found. Pay a respect thus, as far as practicable to what is called the doctrine of “vested rights;” and if, after these selections, the different sects have the energy and spirit to support these Academies for sectarian purposes, let us say to them, “God speed!”—we shall offer you no opposition to the course you mean to pursue.

The denominational system is not sound in itself—it is against the spirit of the age—it is decidedly against the spirit and the feelings of the people of Nova Scotia. Think you that King's College would not now have occupied a far higher position if its honors had in early times been less exclusive and its portals open to all sects. Its governors have freed it of some of its ancient tests. To obtain a degree it is no longer necessary to subscribe to the thirty nine articles. All this, Sir, shows the advance of free principles, and their yielding to the tendency of the times. Pictou Academy, an institution which it becomes me to speak of with respect, perished and became comparatively a wreck, because it clung too long to the domination of one sect. And, Sir, with what incomparable zeal, and energy, and talent, was it supported! The attachment of the late Dr. McCulloch, the principal of Dalhousie College, whom we but lately followed to his grave,—for Collegiate and liberal education, is above any humble eulogy I now could offer. In his hand, it was open to all, like the treasures of the gospel, “without money and without price.” No young man, who had ambition and taste to improve his mind, ever came to him and was rejected.

His class and counsels were as free and open to the son of the poor man as to that of the rich, and yet, Sir, notwithstanding his preëminent talents, his general learning, his peculiar fitness as a teacher, the enthusiastic attachment of a large and powerful party to his plans, and the affection of every student he ever taught—all of them ever ready to befriend him—the institution perished from the opposition its sectarian character inspired. Acadia College—asserted now to be denominational, although, Sir, I must confess that I find some difficulty in reconciling this principle with its Charter, for I will read to you here the 7th section of that act on which its Charter was granted (3 Victoria, c. 11—acts 1840.)—Acadia College never was and I believe never would have been opposed had its friends not departed from the principles upon which it was established by the Legislature. In this clause, Sir, I see no denominational tendencies; for you will find this exactly similar to a clause contained in the act by which the trust of Dalhousie College was liberalized. Mr. Young here read the section of the act:—

“VIII. And be it further enacted, that no Religious Lists or Subscriptions shall be required of the Professors Fellows, Scholars, Graduates, Students or officers of the said college; but that all the privileges and advantages thereof, shall be open and free to all and every person and persons whomsoever, without regard to Religious persuasion; and that it shall and may be lawful for the Trustees and Governors of the said College, to select as Professors and other Teacher or officers, competent Persons of any Religious persuasion whatsoever, provided such person or persons *shall be of moral and religious character.*”

St. Mary's is professedly a denominational institution—for its act preserves its chairs to professors of the Roman Catholic religion, although it also imposes no religious tests on its students, and its honors are open to all sects alike.

But, Sir, an important—nay, perhaps, the main question has yet to be considered. “Can the Province afford—can it command the necessary funds to support

these several Colleges? And let us pause for a moment and view the singular results to which a consideration of the statistics of our education will conduct us. *We have eighty students in our four Colleges—costing the treasury £2100, or actually £26 per head; but costing the treasury and the people together £3700, or the extravagant expense of £46 for every student!* independent of their board and the personal expenses which their parents must provide. Our system of common Schools has been already lucidly explained by Mr. Stairs. Of the £12,000 devoted by the Legislature to education, £7000 only go to common schools—Divide that sum among the 27,000 Children in attendance upon them; and while we give in this poor country £26 from the public treasury to every student, we dole out the scanty provision of 6s 5d to each scholar attending our common schools! Now Sir, it is admitted that unless our revenue increase we cannot appropriate a larger sum to this branch of the public service. £12,600 is, therefore the largest appropriation which the House can give; and yet it is contended by the friends of denominational Colleges, that they support a system by which it is necessary to lessen the quota to common schools, and increase that to colleges, “*because the system is favorable to the education of the poor.*” No grave fallacy was ever attempted to be palmed upon a credulous people! And, Sir, recollect it has been told you by Mr. Stairs, and his judgment upon these questions of finance is known to be accurate—that we cannot expect our revenue to increase for some succeeding years. As one, Sir, I have no fears for the ultimate rise and prosperity of this Province. Many causes have concurred to produce the present depression. The convulsion of trade in England and other parts of the world, and the probable effects of the late tariff, have affected our commercial relations, and repress for the time all enterprise and speculation.—Our merchants are wisely waiting the course of events, and the issues of experience. But, Sir, we have here an active and industrious population—large capital—resources peculiar to ourselves, which must ultimately find a market and restore the Provincial prosperity. But all

this will require time, and I entirely concur in the opinion that our revenue will not speedily increase. We cannot add to the sum, and it would be the height of injustice to diminish the proportion given to common schools. Alas! Sir, how few men understand the lamentable condition of these primary objects of the bounty of a wise Legislature! In Prussia and in Switzerland, it is found that one in five are in attendance; in New York, as has been already said, one fourth of the population. In N. Scotia we have 250,000—one fifth is 50,000—one fourth is 62,500—and we have in attendance in our common schools at the highest estimate but 28,000—leaving 22,000 children growing up entirely destitute of learning, and many of them the offspring of parents who, struggling with poverty and the difficulties incident to a new settlement, have a strong desire without the ability, to provide a teacher fitted to impart even the rudiments of education. Will it be believed that in the town of Halifax itself, it is estimated that some 1500 or 1600 children are actually growing up in ignorance of letters! Our population exceeds 15,000—3000 of these should be at school. We have 1000 at the public and 400 at the private schools—leaving 1600 entirely unprovided for! It would be an act of crying injustice then to the poor to lessen these common school funds; and to extend a system which only educates the sons of men who are well able to contribute the expense out of their private fortunes. Nay, more! it would be a policy directly subversive of the public interests; for it ought to be recollected that our population are now exposed in all the great branches of our industry—in the sale of our agricultural produce, lumber, and fish—both in the West India Colonies and other markets abroad, to the competition of the New England States; and unless we can raise our provincial system of common school education to an equality with theirs, we must fail, and lag behind in the struggle for wealth and prosperity.

And now, Sir, let me ask, is this free and liberal principle dangerous in itself or unexampled in the history of other institutions. It has already twice received the

sanction of our own Legislature. The Charters both of Dalhousie and Acadia are founded upon it. I call your attention, Sir, to this introductory paragraph in the lately printed statutes of Dalhousie College, under the new trust :—

“This College will be conducted on the principle that it is quite possible to establish and manage such an institution on a footing of entire liberality in point of religion, and at the same time to cultivate in the minds of the students sentiments of piety and virtue. Candidates of any religious denomination, therefore will be eligible to the offices of instruction, and from the students and graduates, no religious test will be demanded, but all the advantages and honors of the Institution will be open to all classes, without distinction.

“It will be the duty of the Professors to carry this leading principle into practice, by avoiding any attempt to bias the minds of the Students in favour of any particular denomination, while at the same time they shall carefully watch over their moral conduct and general deportment.”

There are now several systems of National education in operation where the general principles of christianity are taught, free from sectarian influence. It is the system in Holland, and a full explanation of it will be found in Chamber's Tour, published in the People's Edition. It is the system in Prussia, as fully explained in Mons. Cousin's report to the Chamber of Deputies, translated by Mrs. Austin. It works practically well and is extending in the National Schools in Ireland; and the celebrated Dr. Burns attributes the practical excellence of the Parish Schools in Scotland, to the liberal principles applied to the religious instruction given in them. Several of the Colleges in the Low Countries and in Germany are founded so as to embrace the education of all sects. I refer to one distinguished example, the university at Haarlem; and there is another, celebrated now in the history of education and the church, which is well fitted for our imitation. A soldier in India who raised himself from the ranks, and acquired a large fortune, bequeathed it in his will to trustees, for

the purpose of founding an institution of learning to spread the rays of liberal education throughout the Eastern Empire. Bishop Wilson, a learned and eminent dignitary of the established Church, and who, like Bishop Heber, has acquired a wide spread and well deserved fame, claimed the property in right of the Establishment to which he belonged. That claim was resisted, and with success. The trustees insisted upon carrying out the wishes of the donor, by opening an institution in the honors of which all sects should participate. Bishop Wilson, with a liberality in the highest degree creditable to himself, became one of a Committee of five in carrying out a scheme upon these generous principles. They framed and returned a report setting out all the doctrines in which the five great churches concurred, and the institution has now been, I am informed, some years in successful and vigorous operation.

I feel, Sir, that the time has been too short to permit me to expand upon these various points with that amplitude of illustration which they deserve. I fear that I have already occupied a sufficient share of attention; but there yet remain one or two subjects which require to be treated on before it can be said that a practical and thorough view has been placed before the meeting. We have no power to settle this question here—we can only exert the influence of truth and moral persuasion. A few words then as to the site. I ask not to pledge the meeting upon this subject, nor am I wedded to any particular location. Better to have ONE anywhere in the Province than SIX; but I will be candid enough to confess that my judgment has led me to decide in favor of Dalhousie. First—It has a charter, free as the air we breathe; next, the buildings are substantial and made to our hand. It is central. The facilities and expense of travelling to the capital would be more easy to the greater number, and especially to the inhabitants on the Western shore as well as to the Eastward, than if either King's or Acadia were selected; and the friends of the young men would see them more frequently and at less cost while here on purposes of business, than if they had to travel from the capital to the in-

terior for the sole purpose of seeing them. Dalhousie, in the next place, has already a handsome endowment; and I am satisfied that if once fixed as the site of an University, £2600 would be raised here by voluntary subscription to found a museum and library. Three arguments however have been urged against it. First—the additional expense of founding one. This I have already endeavored to answer. Second—the extra charge of supporting the students. Now, Sir, it has been found by experience in Europe that the students of a College can in no place support themselves so economically as in a city, and that the cost of living at a general boarding house, attached to an educational establishment, is invariably higher than if they are left to the wide competition afforded by a large Town. Let the system once be introduced here, let 60 boys come regularly to live during term, and houses would arise for the purpose of accommodating them, in which the expense would not be higher, I believe, than their support either at Windsor or Horton. But, thirdly, it has been contended that Country Colleges are the best for the education of the poor. I have spoken already of the cost—now as to numbers—take a circle of five miles around a college planted at Pictou, Windsor or Horton, and compare the number of poor students—that is, the sons of men not affluent—which such an area would furnish, in contrast with a similar circle extended from Dalhousie—the latter would furnish 20 for one in comparison with the former—and be it recollected that the instant we pass beyond the limits of this circle, the student must reside from home, and he may as well live in Halifax as in either of the other three places.

But, it has been strongly urged that Halifax is an unsafe and dangerous place to place young men, in consequence of the vices of a seaport and military station. Here, of course from the number of our population, there must be a greater amount of vice; but I am by no means disposed to admit that our young men are inferior in morality to those of the country. Vice, Sir, here, presents but few seductions; and amongst the better and more moral classes with whom students would as

sociate, it is frowned down by the force of example and opinion. Here again, we have experience to guide us. This question was raised and warmly discussed when the University of London was founded in 1827, and I will quote here the writings of an eminent author to show that it was there successfully argued that the morality of young men was best preserved in a large Town where they lived in scattered houses than when congregated together in large masses in collegiate halls.

Mr. Young here read the following extract from the *Edinburg Review*, No. 42, Page 352—3.

“It is not our design here to broach the much agitated question upon the merits of a public and private education, nor has our present purpose a necessary connexion with that controversy; because it is one thing to maintain that boys may safely and could advantageously be sent from home to school, and another to admit that young men, at the most critical period of life, when the passions are strongest and the character only forming, should be launched forth into the world, nay, into a world peopled only by others as fiery and as inexperienced as themselves only to be seen by their parents for a month or two, twice a year. We have, indeed, little hesitation in affirming, that the plan of keeping boys of sixteen, seventeen, and eighteen at public schools is irrational and pernicious in the extreme, the gross abuse of the better and sounder part of a public school system which should always end with fifteen. But we have the most entire persuasion that the plan of sending young men of eighteen or nineteen to live together for the three most critical years of their lives, at a distance from their parents guardians subject to no effectual or useful control, and suffered to drink, dice, and wench as they please, to read what they please, and associate with whom they please, provided only they are punctual in attending at Chapel for 5 minutes in a morning and regular in wearing the proper vestments and showing themselves at the hour of grace—is one of the most extravagant follies that ever entered into the minds of men and would have been deemed so absurd a caricature of human improvidence had it been only known in some

page of Gulliver's travels and not grown silently into an English habit."

"The Scotch plan of uniting domestic habits and parental superintendance with College study, seems to be invaluablely better adapted to form both learned and good men, and is amply sufficient to amount for the superiority of our youth in sober, prudent and virtuous habits, as well as proficiency in their studies: For it is an undoubted fact, that though our Universities cannot produce examples of such rare expertness in verse making and working analytical questions, as the Wranglers and Medallists afford every Christmas at Cambridge, yet, in a thousand young men attending the Classes of Edinburg or Glasgow hardly 50 will be found who are not tolerably well versed in the branches of ornamental and useful knowledge taught by the learned professors of those venerable seminaries."

Lastly, one beneficial result has been dilated upon as flowing from the introduction of these denomination colleges. I allude to the training of school-masters. Far be it from me, Sir, to detract from the merits of these institutions. King's College has turned out many able and respectable men, who have attained high station both here and abroad. Acadia has sent forth several excellent young men, and, I believe, some schoolmasters of superior capacity. But if the latter can be trained in the country at denominational institutions, why can they not also be produced in a central institution, if founded in the city.—With all due respect, however, to those who urge this argument, let me say, that I doubt if colleges here are the best institutions for training practical schoolmasters. It is one thing to be a man of general learning and another to be capable of imparting to others. The practice of collegiate training for masters has been abandoned in the best educated countries in Europe. Teaching has now grown into a science.—The "Normal" school, with its model school, classes, and apparatus, has been introduced, so as "to teach the teacher" the principles, as well as the practice of this art; and one of the collateral advantages I anticipate from the introduction of a central institution in Halifax would be the founding

of a school of the kind, so that a young man coming from the country, who intended to devote himself to teaching, might at once attend the classes of a university, and acquire a practical acquaintance with the principles of his own art.

In the remarks I have addressed to you, Mr. Chairman, I have cautiously abstained from giving this question a political complexion. I have looked at it mainly as one of finance and general policy ; but there is one result we ought to contemplate. If the denominational principle require six colleges, and each of these an endowment, and the funds of the Treasury be inadequate to meet their respective claims,—it is clear that the different sects to which they belong must aim at political influence, and come ultimately in their strife, to effect the independent action of the Legislature. From such a result I trust Heaven, in its goodness, will preserve us—at all events we are bound to use every precaution to prevent its growing into an intolerable evil and oppression. The free, unfettered and independent action of the representative body is the main spring of public freedom, peace, prosperity, and happiness ; and I second this resolution and support so earnestly the claims of one central institution because I believe it will free the great question of education and colleges in Nova Scotia from political action, and keep our political feuds free from the bitterness of sectarian rivalry.

Honble. JOSEPH HOWE, who was cheered by the Meeting on rising, said, that, instead of following the usual course of moving and seconding each particular resolution, as there was a series of them, it might save time, and be more convenient, for gentlemen to speak to the whole, and then, if acceptable, pass them, as had been done at some of the Meetings in the Country, *en bloc*. "In looking round the room, said Mr. H., I see many "old familiar faces," and naturally ask myself, what brings them here? The answer is, to discuss a great public question, and to sustain the view of that question taken by the Representatives of our Country. The House of Assembly, at its recent session, had, after ample debate, solemnly condemned the policy, heretofore pursued, of endowing Sectarian Col-

leges from the public Treasury, and, if possible, with a view to negative that decision, three Meetings had been called in the interior, one at Yarmouth—one at Onslow, and one at Bridgetown; by some of the parties interested in one of these Institutions. These meetings, although the published proceedings were calculated to make that impression, were not public expressions of the opinions of all sects and parties in the Counties where they were held—they were meetings called under the auspices of one denomination, in Meeting Houses belonging to that denomination, and were attended chiefly by its members. To meet a system of agitation which others had got up was the object of this meeting. Met it should be, not only here, but, if necessary, in every County of the Province, until the system of misrepresentation resorted to, to serve a purpose, was effectually exposed and put down. (Cheers.)

It used to be said in old times that there were no agitators in Nova Scotia but the Reformers—that this was a quiet Country if the People were only let alone. I was anxious that the great party with which I had always acted, having carried, in the main, the important principles for which they contended, should live down that slander, and cultivate friendly feelings with those to whom they had been formerly opposed. They have lived it down—they have held forth the olive to all who, unmindful of the struggles of the past, were disposed to labour honestly with them for the advancement of the Country. But, as it appears that we are not to have peace, it is our duty to prepare for war—as it appears that grave dignitaries have taken up our old trade of agitation; it may be as well to let them see that we have not forgotten it—since they are disposed, as in times of old, to *patronize the minority of the Assembly*, it may be as well for us, as we have ever done, to give to *the majority*, constitutional and cordial support.

How the House of Assembly have been treated at these Meetings, may be gathered from Mr. Huntingdon's letter. That gentleman says "I have been thirteen years in the Assembly, and I do not recollect a scene, where any person has been held up to the scorn and indignation of the public with such virulence as the Representatives of the people were at this Meeting (at Yarmouth) *professedly a religious*

one." The question for you to decide to-day is, did the House deserve this treatment, even from those not bound by their stations to respect its character and bow to its decisions.

How stood the question at the last Session? Looking back at the past history of the Country what did experience teach? The College at Windsor, founded in 1789, had been in operation 54 years. It had been supported by one of the most wealthy of our Churches—it draws £1180 Currency per annum, from benevolent Societies and contributors in England, and yet it had never had but two or three Professors and 15 or 20 Students. Taking the amount which King's College now receives from home, and assuming that it has had that income for at least half the time that the Seminary has been in operation, and it appears that while £36,000 have been drawn from the Mother Country to maintain it, £24,000 have been paid from the Provincial Treasury. And yet, with all this lavish expenditure, the Institution, placed on the outskirts of a Country village, and combining the resources and attracting the sympathies of but one denomination, has never flourished. Sometimes it has had but 10 or twelve Students for its Professors to teach, and the value of its honours has been graphically described by the present Solicitor General, who carried them off, but who found, on presenting his degree in England, that it gave no rank and conferred no honor at any Institution, naval, military, legal, or classical, and was worth no more beyond the borders of the Province than the parchment upon which it was written: because the College which conferred it was unknown; or, if known, its inefficiency was as notorious as its existence. Assuming that 3 Students graduated at Windsor every year, and that the curriculum lasted 5, each Student should cost, unless I have made some very absurd calculation, £400 per annum, and £2000 of public and private funds to finish his education. (Laughter and cheers.) This was the experience which the House had before it with regard to one of these Sectarian Colleges, let us turn to another.

The Pictou Academy was founded in 1816, like the College at Windsor, in a small town, which could give but little natural support. It was sustained, however, by a body as

large, as liberal, as zealous, as any that is now rallying round any more modern Institution. It had its President—its Attorney General—its peripatetic agitators, and its Newspaper; and yet, with all these resources, after a sickly existence of 15 or 16 years, during which time it kept the Eastern Counties torn by dissensions, it finally became a wreck on the face of the Province, and had to be abandoned. Its venerable President has gone down to the grave, yet who will say that he has left his superior, connected with any of these Institutions, behind him? Mr. Archibald has now retired from public life, yet no man who recalls his brilliant speeches, studded with Scripture, and compliments to old Ministers, will admit that, in that line, he ever can have an equal. Blanchard has passed away, but will we attempt to compare his vigorous pen with that of any of the modern scribblers in favor of denominational Colleges—or place the racy vituperation of the Pictou Patriot, beside the solemn nonsense of the Christian Messenger? All these resources, I repeat, the Pictou College had, and yet it failed, because it was sectarian, supported but by one religious body, planted amidst a thin population, and endowed by limited and often precarious grants. It cost its friends £3000 in private subscriptions, and drew about £8000 from the Treasury. The cost of each graduate might be given, but, as Mr. Young has gone at large into the statistics, I will not weary you with figures.

Dalhousie College, originally intended to be Sectarian was ultimately made so. It appears to have been the fate of this Institution, to have had foisted into its management those who were hostile to its interests—whose names were in its trust, but whose hearts were in other Institutions. These, if they did nothing against, took care to do nothing for it—their object was to smother it with indifference. Surrounded by such men, and clothed with a sectarian character, for 23 years it stood a monument of folly. £14,000 was expended in its erection, the very interest upon which would swell the cost to £30,000, by this time, and never, till its trust and its Chairs were thrown open, and there was a chance of its becoming the nucleus of a valuable Provincial Institution, did the friends of liberal education rally round it. It had, till Dr. McCull.

loch's death, its two Professors and sixteen Students, but it was and is, like all the others, far from being in such a state as the Country now requires.

Acadia College, founded in 1828 as an Academy, has drawn from the Treasury £300, and latterly £444 per annum. In 13 years it has cost the country about £4500, and the people, in the form of subscriptions, perhaps £5500 more,—it has two or three Professors and 20 or 30 Students. £10,000 has been expended—yet the Institution is in debt, and, if its Professors did not lecture about the Country in the vacation, while some kind friends carry round their hats, and gather miscellaneous collections of gold rings, yarn stockings and shingles, the thing could not be sustained even upon its present footing.

The St. Mary's Seminary grew naturally out of the sectarian system, not that the Catholics wanted a College, or felt that they were able to sustain one—but as they were taxed to maintain other people's hobbies, they thought they might as well have one of their own. It will be kept up, and draw its contribution from the Treasury, as long as the system lasts; but the opinion of its Principal in favour of one Central College, was expressed to the Committee last winter, and the opinions of the body may be gathered from the fact that all their Representatives in the House voted to abolish the present system.

Now, gentlemen, here was the experience of 54 years of Sectarian Colleges, and the results of these five experiments, before the House, ere it took the step which it was compelled to take, and which I am well assured not only this meeting, but the Province at large, will ultimately approve. Now let us count the cost,

Windsor College—People of England.....	£36,000
People of Novascotia...	24,000
Dalhousie	14,000
Pictou Academy.....	11,000
Acadia College.. ..	10,000
St. Mary's	2,000

Here we have an outlay of.....£97,000, and if we add £5000 more, for the time wasted by the Legislature in strife and contention about these Sectarian Col-

leges, we find that they have already cost upwards of £100,000, while not one of them, at this moment, is deserving the name of College, or can give the education which the youth of the Country demand. [A person in the crowd asked, how many acres of land that would have cleared?] Mr. Howe said he could not tell, but this he might say, that looking round upon the great Agricultural body, whose sympathies had been appealed to in favor of these sectarian Institutions—upon those whose toil had beautified the face of his country, and made the wilderness blossom as the rose—and who had earned by the sweat of their brows the larger part of the money thus foolishly expended,—looking round upon that large class, he could scarcely find two successful farmers who had graduated at either of these Institutions, although three of them had been planted in rural districts, and one of them had stood in the midst of an agricultural people for 54 years.

So much for the past, but what was the present aspect of the question when the House were called upon to deal with it? Were the persons who had sustained this system, and spent this money, satisfied? Some of them were—others were not. The Church party was—they asked only to be let alone. The Catholics were quiet. The friends of Dalhousie, thankful for the bounty of the Legislature, were endeavouring to renovate their institution. But there were still three religious bodies in the field. The Presbyterians of Pictou came forward and demanded £444 a year to revive the Pictou Academy, and boldly stated that, while other religious bodies got that sum, they would take no less. The Methodists asked aid for an Institution at Sackville, and this I may say for them, that they pressed their claims with moderation, and were satisfied with what they received. Besides these two new parties, there were our old friends, the Baptist Education Committee, who not satisfied with their grant having been raised to £444 the previous year, came forward and demanded £1000 to add to the buildings of Acadia College. [Laughter.]

The annual cost of the 4 Institutions already in existence was £1720, drawn from the Treasury, to say nothing of the sums raised by the people of England and of this Province. Now what were we asked to do, in extension and perpetua-

tion of this sectarian system? Had we continued it, the Presbyterians must have had their £440, and the Methodists could not—their pride would not have allowed them to have taken less; and the Baptists would have got their £1000, so that we were asked to add £1880 to the grant for Colleges this year, making £3600 instead of £1720, and to make the permanent charge £2600, leaving several small sects still unprovided for, and no provision made for the fluctuations of religious opinion. £7000 is all that the Legislature can afford to support Common Schools—all that the 25,000 children of the poor and middle classes, who are educated at them, cost the Treasury, is about 5s. 7d. each, and yet we were asked to give to Sectarian Colleges, educating but 80 students, a sum exceeding half the whole Common School allowance, and to swell the amount which each of them received from public and private sources to about £45 a piece. Could we do this, and yet hold up our heads, and look the people of Nova Scotia in the face—yet because we would not do this, grave professors and politicians travel about the country to abuse us.

What did we do? Looking to the past, with its experience of 54 years and its enormous waste of money—looking to the present, with its demand for the creation of two more Colleges and the extension of another, we saw it was necessary to call a halt—to count the cost—to break up the system, because, we saw clearly that, by taking one of the Institutions which had a partial endowment, we could, for £800 or £1000, establish a respectable University. There were other reasons which influenced the decision of the Legislature besides the mere question of money, we saw that the sectarian system was poisoning social and public life. We remembered that the Pictou Academy disputes had wasted the time of the Legislature, and lasted longer than the Trojan war, we saw the Professors of another Institution reduced to the necessity of becoming itinerant lecturers and political agitators—we saw combinations forming to exhaust the Treasury and menace the independence of the Legislature—we saw that these Sectarian Colleges, instead of being the abodes of learning, and the depositories of a refining spirit and a rational philosophy—were like feudal Castles in the olden time, each the rallying point of a

42

party whose only object was to strengthen their own position—annoy their neighbours—and levy contributions on the public. These were the aspects of the past, the present, and the future—and surveying them calmly, after ample deliberation, we passed that memorable Resolution, which, I believe will not only find an echo in this meeting, but in the hearts of four-fifths of the people of Nova Scotia.

But it has been said that we committed a breach of faith. A breach of faith! for a Legislature, informed by experience, to abandon a ridiculous system, and go back to sound principles! As well might persons who had taken stock in the Canal, or built upon its line, complain of a breach of faith because the Legislature, finding that it had wasted 20 or £30,000 in a premature or impolitic undertaking, refused to grant any more money. The Legislature formerly gave whaling, sealing, and salt Bounties, and many persons embarked property in the Fisheries in consequence, but whoever doubted the right of the House to discontinue these grants, or complained that, to avoid a breach of faith, it ought to throw the money it had after that which had been already wasted. Every new road that is opened, every old one that is altered, changes some man's prospects or injures some man's property—but do the Legislature commit a breach of faith when they consult the general interest even to the injury of a limited number? The return to specie payments changed the relation of property to an enormous extent and for the time seriously injured many, but was it a breach of faith for the legislature to break up a wretched currency, and get back to a better system? The Incorporation of Halifax, the great changes in the general Government of the Country, all varied the prospects and calculations of parties interested, but surely there was no breach of faith in these changes, or in the passage of the Resolution which has called forth these familiar illustrations of an argument most fallacious and unsound.

But, it is said that the people had petitioned in favor of the system, and there were no petitions against it. Now let it be observed that all the petitioners in favor of the Sectarian Institutions were only about 8000, not half the population of this City, not a third of the population of this Cova-

ty, less than the population of any county, and not above 1-38th of the Inhabitants of the Province. Shall it be said, then, that we, who represented not only that portion of the people who had petitioned, but the other 37 portions besides, had not a right to say, when thoroughly convinced that the system was injurious, that it should have an end?

Another complaint urged against the House of Assembly, and I wish to take them in their order, so far as my memory serves, is, that we refused to hear the Agents of one of these Colleges by Counsel at the Bar of the House. We did so. One would suppose, from the outcry raised on this point, that the Assembly can exercise no discretion in granting this privilege—that it is one frequently demanded and enjoyed. How often does the meeting suppose that it has been granted within the last fifteen years? But twice—once when Doctor McCulloch and the present Speaker appeared on opposite sides in one of these Sectarian College disputes, and once, when Mr. Crawley, one of the very parties who now complain, was admitted to the Bar to plead for his own Institution. So that all the great questions have been discussed and decided—all the great interests of the country have been varied or influenced, from time to time, and yet every body else has been satisfied with free discussion on the floor of the House, but the parties connected with these Sectarian Colleges. Does the House of Commons grant this privilege whenever demanded? on questions affecting private rights it sometimes does, on great questions of public policy very rarely. It lately refused to hear millions of Corn Law Repealers by Counsel at the Bar, because it had already decided upon the question. Why did we refuse? Mr. Huntington has stated two of the reasons—the House had already decided, and it was very late in the Session. There were other reasons, also. Four persons craved to be heard by Counsel at the Bar. One of these was a Member of the House, who could make himself heard within the Bar whenever he pleased—he had spoken frequently on the question, and if there was anything left unsaid, he might have made a speech every hour of the day. Was it reasonable then, for him, *who had been sent there to speak for the people*, to ask to have his sentiments conveyed

to us through a legal or literary speaking trumpet at the Bar? Another of the complainants was a member of the Upper House, and I think I may ask if it is usual for the Peers to ask to be heard, on a question of public policy, at the Bar of the House of Commons? That gentleman could have got up in his place in the Legislative Council, and delivered his sentiments freely, and if he had made a good speech, as he very likely would have done, it is probable that most of the lower House would have gone up and heard him, or that it would have been given to us in the Morning Post for our general edification. I think you will agree with me, therefore, that these two individuals have, on this score, very little cause of complaint. Of the other two, one was a Professor who had been writing and lecturing on the subject all winter, and one was the Editor of the Messenger, who could favor the world, and had favored it, with his opinion on Colleges almost every week. Besides, there was the less reason for hearing these persons at the Bar, because they had presented a memorial, only a short time before, four columns long, arguing the question in all its bearings. These, then, were good reasons, even if there had been no others—but there was another. No sooner had the House passed the Resolution, than one of these very parties had attacked the majority who sustained it, and another had insulted the House, collectively and individually, by declaring that there was not talent or information in it to deal with the question. Under all these circumstances, I state fearlessly, that if the House had permitted these parties to appear at the Bar, they would have reduced themselves to the lowest point of degradation. (Cheers.)

Besides, there were six parties to the settlement of this question—the Church—the Methodists—the Catholics—the Presbyterians, the Independents, and the Baptists—the latter only asked to be heard at the Bar, all the others were satisfied to be heard on the floor of the House through those who participated in their opinions. And here I may as well answer a question which has been asked of Mr Huntington, “who are the Independents?” I answer, the friends of a broad and liberal system of Collegiate Education, free from sectarian influence and controul. *We are the independents,—*

and, before this agitation ceases, it will be found that we are a pretty large sect in Nova Scotia, not ashamed of our name, and able to fight for our opinions. (Cheers.)

Another charge has been made which requires some notice at my hands. It was asserted at Yarmouth, by grave dignitaries, nay even, I believe, made the subject of a Resolution, that some individual had ridiculed and laughed at the Professors of Acadia College "in their absence." As I presume this was meant for me, I may as well plead guilty to the charge, and confess to having kept the House laughing for an hour at these grave professors—I should have taken that liberty, even if they had been on the floor of the house. But is it so great a crime to laugh at and abuse people, who either have not the power, or, at the moment, the right of reply? I have often gone into a Court of Justice, and seen a Lawyer torture a poor wretch in a witness box, whose only offence was, an anxiety to tell the truth—and I have again and again seen him overwhelm some citizen, whom the rules of Court forbid to open his mouth, with ridicule, contumely and invective. When I have seen all this, and reflected that it was done for hire,—and that the only reason why it was done, was because the party doing it had not been feed on the other side, I have come to the conclusion that to ridicule and abuse people, who deserve it, is not so great a crime. [The Solicitor General laughingly observed, that there was no Sectarianism in Court, and Mr. Howe replied, in the same tone, that whenever persons attacked him, he should take the liberty of doing for fun, what others did for money.] But he was well aware that the respect, the strong attachment, which many in that meeting entertained for him, could only be preserved by his being able to show that he only used those weapons in cases of necessity. The question was, had there not been, on the part of those who complained, not only the first aggression, but most ample provocation? Down to the autumn of 1842, said Mr. H. I never spoke or wrote one line in public, attacking any of the Professors, and I argued the question of Colleges solely on public grounds. In the spring of that year six or seven letters appeared in the authorized organ of the Baptist Body, over a signature which one of the Professors

had used, in which Mr. Young and myself were assailed in a most unchristian and vindictive spirit—our motives impeached, and our public characters blackened with misrepresentation and falsehood, for no other reason than because we had, in the previous winter, spoken and voted independently on the question of Colleges. My friend Mr. Annand called my attention to these letters, and urged me to reply, but I did not. I told him to wait awhile—that there were more where those came from, and that my time would come by and by. I was right—subsequently I was assailed by two other individuals, upon personal grounds, and then I gave them their deserts; but you will observe that *I took no part in any public discussion with any person connected with the Baptist Body, for several months after Mr. Young and myself had been traduced in their official organ.* Yet these are the people who complain of being laughed at.

But further. In January, when the strongest stems in my family circle were falling around me—when I could not leave home for self defence, and when a contest with any persons that could be avoided was not only unbecoming, but almost impossible, from the weight of sorrow that pressed upon me, what did these Professors do? Why they assembled a meeting in the back woods of Annapolis County, and there, amidst those who knew no better and to whom their word was law, strove to blacken my character in “my absence” by every description of mean falsehood and misrepresentation, and sent their emissaries to carry their slanders to the head of the Government. Besides all this, *only a week before I made the speech of which these people now complain,* Mr. Crawley had published a letter, aimed at me, full of the gall and bitterness of a malignant and unchristian disposition—then it was that I drew the thong and laid it upon the shoulders of these gentry, and made them understand the difference between a packed audience in the woods, and a deliberative body in the Capital, between the Parliament of Nova Scotia and that of Nictaux. I do plead guilty to making the House laugh at them, and if necessary I’ll do it again. Let them not suppose that their being stuck up in Professors’ Chairs, gives them the right to fire their pop guns at people without retaliation. But it is said I compared them with Truckmen and

Mechanics. Let me explain. One of these Professors had questioned the qualifications of the members of the House of Assembly, freely chosen by the people, to deal with a public question in which he happened to be interested. Was it not competent for me, by a few simple contrasts, to bring him to his senses, and question his qualifications to pronounce such a sweeping opinion? I said I would go down into the Square, and take a man off his market cart, who should teach these Professors Philosophy; and when I name Mr. Titus Smith, is there a person in this audience who will dispute the fact? I think you will agree that not only could he teach them much of which they are ignorant, and that should be taught in a College, but that he has forgotten more than either of them ever learnt.

I said I would find a Shoemaker their equal in Mathematics—the sight of a face in the crowd reminds me that I might have added, and a farmer also—and whoever knows Ben Dawson or Adams Archibald knows that I speak the truth. I might have gone further, and challenged either of them to deliver as neat, as copious and beautiful, a course of lectures on Chemistry at their College, as Mr. McKinlay gives, every winter, at the Mechanics Institute, for nothing.

Gentlemen, there was one thing said which may have seemed presumptuous—that I thought, from the temper they exhibited, even I could open the sacred volume, and show that they had misconceived its spirit. I may have been wrong, but yet when I compare these peripatetic, writing, wrangling, grasping Professors, either with the venerable men who preceded them in the Ministry of their own Church, or in the advent of Christianity, I cannot but come to the conclusion that either one set or the other have mistaken the mode. Take all the Baptist Ministers, from one end of the Province to the other—the Hardings, the Dimocks, the Tupperts—take all that have passed away, from Alline to Burton—men who suffered every privation, preaching peace and contentment to a poor and scattered population; and the whole together never created as much strife—exhibited so paltry an ambition—or descended to the mean arts of misrepresentation to such an extent, in all their long and laborious lives, as these two arrogant Professors of

Philosophy and Religion have done in the short period of half a dozen years.

Let us suppose that the Apostles, instead of going about preaching the word over the Roman Empire, had set themselves to work to build a College, and sought from the Senate an endowment, that they might be stuck up in professors' Chairs—suppose that they had been refused, or had not obtained what they thought sufficient, and that straightway they had got up meetings to defame the Senate, and had exhibited the temper and the spirit of these men of modern days—what would have become of Christianity? A School might have arisen, or an Academy been founded—but where would the vital spirit of Christianity have fled? But did Peter and Matthew and John do these things? No—but what did they do? They imitated their master—they exhibited to the astonished gaze of the Roman people a philosophy which put to shame that of all the Schools, Academies and Colleges of the day—a love of truth which no selfishness could bend—humility so perfect that the willing heart volunteered its reverence—a charity and self sacrifice, the law of which was brotherly love.—Evidence of all this, is to be found in a Book, which a child might open at any page, and put these clerical agitators to shame.

But it has been said, one College will be more expensive than 6? If so, as was well said by one of our friends, why did they not build 6? Six log houses could be built for less than this Hall cost—and six houses like this could be erected for the price of the Province Building. The value must decrease as the number increases, assuming a limit to the funds. But take either Windsor College, or Dalhousie, which has property and permanent endowments, and it is clear that with a grant of £800 a year from the Legislature, an Institution equal to the wants of the whole Province can be maintained. Mr. Young has exhausted the statistics of the question—his calculations and mine may slightly differ, but in the main they lead to the same results. Take Dalhousie College, which has permanent Buildings, and £100 a year of rent to keep them in repair.

Invest its funds at 6 per cent. and you have..... £600
 100 Students at £8 or 80 at £10 will give..... 800
 Endowment,..... 800

2,200

Professor of Moral Philosophy and Rhetoric, £400
 " Greek and Latin,..... 300
 " Chemistry and Natural History,..... 200
 " Natural Philosophy and Mathematics,.. 200
 " History and Political Economy,..... 200
 " Modern Languages,..... 150
 " Law..... 100
 " Medicine,..... 100
 " Library,..... 200
 " Museum and Apparatus,..... 200

£2,050

Here we have the whole College supported, with a surplus of £150, the Legislature being called on for but £800 instead of £2,640, or £3,600, when any of the Sectarian Colleges want wings, and the people not being asked to subscribe one farthing. But suppose the students are not so numerous at first, then a few hundred pounds, raised by the friends of liberal Education, would easily make up the deficiency.

These calculations cannot be disputed—they cannot be overturned, and when paraded, as they shall be before the people of Nova Scotia, will carry conviction in spite of the misrepresentations that have been diffused.

But it is said the different religious bodies want their divinity taught. They should have it. By our plan it will cost each but £100 or at furthest £200 a year; by theirs, if each Church is to maintain a College, the expense must be at least £1000 a year, after £5000 has been invested in Buildings and Property. By our plan each religious Body would teach its divinity without being harrassed, as some of them are now, for extravagant contributions—£800 instead of £2,600 would be the moderate grant from the Treasury—we should have 8 Professors instead of 2, and peace in place of strife.

But then the vice and immorality of Halifax are such

that no Boy is safe in coming here for his education!— I must say it is strange that those who have lived among, and grown wealthy from the industry of, the citizens of Halifax, should thus paint them to the Country. It is unusual for Birds to foul their own nests. But I ask those who utter these things, to show me, within the bounds of Europe, one Collegiate Institution of any name, or standing, that is not in the midst of a City more populous than Halifax. If then the boys of the whole world are subjected to these temptations, what is there in the character of our youth to warrant the belief that they are more prone to wickedness—more apt to yield to ordinary temptations? If it is meant that 20,000 people commit more sin than 20, I admit it—there may be a concentration of vice in all towns, but are not virtues, and restraints, and refining influences, concentrated in the same proportion? I deny that the people of Halifax are worse than their neighbours—and I appeal to you to say whether your children are not as safe now—whether they would not be as safe, drinking at the pure streams of science and philosophy, on the grand parade, as imbibing a sour sectarian spirit on a hill in Horton.

But are there not other reasons which make the capital a desirable site? If a Boy is intended for a Merchant, he is surrounded by Merchants, and Warehouses, and Ships, and may, while pursuing his studies, acquire a fund of valuable knowledge bearing on his peculiar pursuit; if he is to study law, all the Courts are open to him, and all reserved points are argued here before the assembled Judges—the Pulpits are filled with able divines—Libraries, Reading Rooms, and Institutes, offer constant stores of information. If he cherishes a martial spirit there are Military exercises every day—if the Navy attracts him, there are Men of War to inspect—if he has a taste for Mechanics, for Art, or Music, he will see and hear more to cultivate and refine his ear and his taste in Halifax in a month, than any country village can offer in seven years.

It has been said that we want, by erecting a Central institution, to destroy all the others, and “wreat the

Education of their Children from the People." Shame, shame, on the men who have thus deliberately slandered the Legislature of their country. From first to last, we have disclaimed any coercive legislation. The Baptists, or any other body, may maintain a dozen Colleges, if they choose, but they must do it with their own resources. The public funds must be dedicated to public objects, in which all have an interest, and if religious bodies choose to build Colleges as they now build Churches, the Legislature has neither the right nor the disposition to interfere. The House of Assembly wrest from the People the education of their children! Do not the persons who make this charge know that the House has called into existence and endowed, to the full extent of their means, 30 or 40 schools in every County, which are independently managed by Trustees chosen from the people themselves? Do they not know that all these are to be left, as part of our plan, but extended as our resources increase? Do they not know that an Academy has been planted by the Legislature in every County some of them as good, and some of them even better, than that of which so much is written and published? That all these are under the controul of the leading men of the counties, selected by the Executive without regard to sect or party. All this has been done by the Legislature—while those who have erected a single high school and called it a College, at which some 20 or 30 boys are instructed, think themselves entitled to defame the men who have made this judicious provision for \$5,000. These Common Schools and Academies are part of our system—they are to remain. If the religious bodies choose to keep up their Colleges, they will remain also—and then the Central Institution will give to those who require it, a still higher polish and more extended advantages. But we want Schoolmasters! of course we do. And what are 17 County Academies for but to provide them? What do the 30,000 uneducated Children require at our hands? What is the first want—the paramount necessity! of their condition? Reading, Writing, and Arithmetic. These, with Geography, and the Mathematics, are taught in the 17 County Academies, which

ought to, and could, supply the country with schoolmasters if there were not a College in existence.

What then do we seek? To destroy—No, but to extend the existing system. In 1840 an additional £1000 was added to the Common School grant. What was the consequence? 141 new Schools immediately sprung up, and 4897 more children were educated. Will any man pretend that £1000 thus expended will not do more good than if given to one of these Sectarian Colleges? Will any man pretend that, in refusing to add £1880 to the cost of Colleges last winter, when we could not afford to add one farthing to the fund for Common Schools, we did anything but our duty, and wisely stemmed the torrent of Sectarian feeling to protect the interests of the mass—that we did any thing but stand between the Treasury and those who live by and live in Colleges, that education might be extended and not destroyed?

But then these Sectarian Colleges are to do such great things for religion. I believe that in a short time they would banish it from the Province. One of them kept the eastern counties in hot water for 16 years, and another has produced more strife, division, and bad feeling, than any other bone of contention, religious, social or political. One thing is clear, that 800 Common Schools and 17 County Academies, are managed with more tranquility, on the independent system, than a single Sectarian College. Suppose that five or six different religious bodies owned these, and each was scrambling for its own, what a scene of confusion would the education of the country exhibit. Apply the same principle which now governs our County Schools and Academies to higher Education, and peace and permanence will be the result. The People must have One College, as they have one Supreme Court—one Province Building—one Penitentiary—and if others want more, let them maintain them at their own expense. But, it is said, if a College is not sectarian it must be infidel. Is infidelity taught in our Academies and Schools? No—and yet not one of them is Sectarian. A College would be under strict discipline, established by its Governors—Clergymen would

occupy some of its chairs—Moral Philosophy, which to be sound, must be based on christianity, would be conspicuously taught, and yet the religious men who know all this, raise the cry of infidelity to frighten the farmers in the country.

Having gone, I fear at too great length, over the main points of this argument, I ask myself can the persons who have commenced this agitation succeed? I ask myself what interest can the people of Nova Scotia have in maintaining Six Colleges, when one will be amply sufficient for the whole population? I ask what interest have Cape Breton, Inverness, Richmond, Guysborough, Sydney, Pictou, Colchester—one half of the Province, in maintaining a College at Horton, a place which they rarely visit on business and seldom for amusement. What interest have the Counties on the Western Shore? The other day several hundred persons were brought here from Lunenburg in a few hours, for a dollar each,—suppose they had had to go to Horton—what would have been the cost, and when would they have got back? The same may be said of Shelburne and Yarmouth: with Halifax, they have a natural and will soon have a steady steam communication. With Horton they have none, except what denominational pride or feeling may supply. How then can those people hope to succeed? In two or three Counties they may have a majority, but even in these I do not fear the result, when the question comes to be understood. Understood it shall be. We will give them Meeting for Meeting—Speech for Speech, and if it is necessary to carry the war even into Cape Breton, I will not fear to appeal against the views of my hon. friend who represents it, to the constituency, who, upon this question, can never agree with him in opinion.

Having argued the question as one of a purely educational character, I might, if I were disposed, sketch its political aspects. But this is not the place nor this the time. If I am not much mistaken, the period is fast approaching when this duty may be required at my hands—and when it comes, trust me my voice shall be raised, and my pen employed, as in times of old, until the

intrigues and designs, which are now more than apparent, are thoroughly comprehended by the people of Nova Scotia.—(*Long and renewed applause.*)

The following draft of an address was then read and passed unanimously by the meeting.

“TO THE HOUSE OF ASSEMBLY.

“*The Petition of the undersigned, Freeholders and Inhabitants of the County of Halifax,*

“HUMBLY SHOWETH—

“That, heretofore, several attempts have been made to found Institutions for teaching the higher Branches of learning, which, after consuming a vast amount of public and private funds, have either entirely failed, or been attended with little success.

“That your Petitioners attributed the ruin of one such Institution, and the feebleness and inefficiency of others, to the attempt to found them amidst a thin and scattered population, and to maintain them by the resources of some one of the numerous branches of the Christian family into which this Province is divided.

“That your Petitioners viewed with satisfaction the attempt made by your Honorable Body, last session, to put an end to an impolitic and expensive system, and to lay the foundation of an Institution which should be an ornament to the Province, and ensure, by the permanence of its character, and the extent of its resources, a liberal education to our Youth.

“That your Petitioners have seen with deep regret the efforts of a few interested parties, to create, in different sections of the Country, a prejudice against your honourable House, for an act which we regard as founded in sound policy, just to the whole body of the people, and imperatively called for at the present time.

“That your Petitioners regard, with intense interest, the thousand of children, growing up without the common rudiments of Education, unable to read the word of God, or to conduct with advantage the ordinary affairs of life, and they deem it their duty to protest against the establishment of a plurality of Collegiate Establishments for the rich, until the wants of the poor are more extensively supplied.

" That your Petitioners while they feel that independent expression of their opinion is due to your honorable Body, disclaim narrow prejudices against any denomination, or hostility to any particular Institution—all they seek is, that the public funds should be wisely husbanded—learning providently cared for—and the independence of the Legislature preserved."

After the passing of this address, a large Committee was appointed for the purpose of carrying out the objects of the meeting, by *acting* as occasion might arise ; and after a complimentary vote of thanks to the chairman, to which he replied in grateful and feeling terms, the meeting adjourned.

