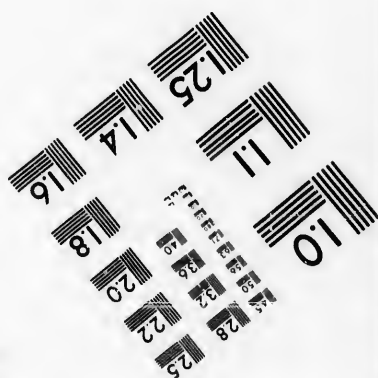
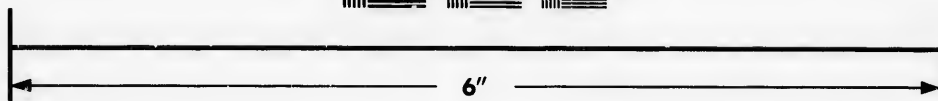
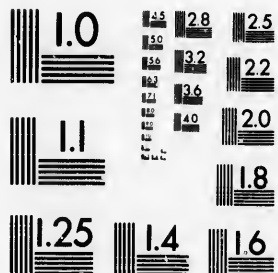


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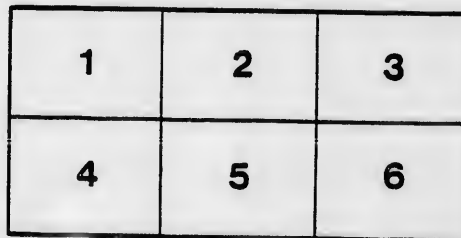
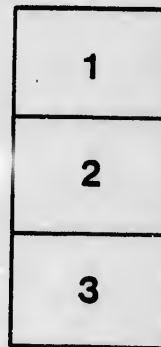
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LETTERS

ON THE

CONDITION AND PROSPECTS

OF

QUEEN'S COLLEGE,

Kingston,

ADDRESSED TO THE

HON. WILLIAM MORRIS,

CHAIRMAN OF THE BOARD OF TRUSTEES,

BY THE

REV. ROBERT MACGILL,

ONE OF THEIR NUMBER.

Inventory 2787

WITH AN APPENDIX AND NOTES.

PRINTED FOR PRIVATE CIRCULATION AMONG THOSE WHO HAVE HAD A
SHARE IN ITS MANAGEMENT.

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LETTER I.

NIAGARA, 24th May, 1842.

MY DEAR SIR,

Among several considerations which induced me to set aside certain hindrances which would have justified my absence from the late meeting of the Trustees of Queen's College, the hope of an unrestrained and confidential conference with you on the condition and prospects of that Institution was not the least powerful. Its affairs, at this very momentous crisis in its history, require the most careful and deliberate counsel on the part of those who are constituted its legal guardians. Permanent results for good or evil are often consequent on primary measures, and, as in my humble judgment the Board has taken one or two false steps from which inconvenience and detriment may arise, I should have been glad of an opportunity to have explained to you personally my objections, the remedies I would propose, and the principles by which in my opinion we should be guided in certain proceedings which must very shortly force themselves upon our attention. As the opportunity of a personal interview was not afforded me, I am sure you will, with candid consideration, excuse me for troubling you with a written statement of my views.

At the outset then, permit me the freedom to express my opinion, and I do it with all deference and with great esteem and affection for every individual composing it,—that the Board has been by much too eager in hurrying on the commencement of the teaching department. To open classes in the beginning of March, unexpectedly and with little previous notification, when the state of the roads and the interruption of water communication rendered it impossible for young men at a distance to proceed to Kingston, when no suitable apartments had been provided for class-rooms, and no boarding accommodation for the students, when no plan of the course of instruction had been fixed upon or published, when even the ordinary class books could not be

procured, when neither library nor apparatus existed, so essential to instruction in the higher branches of education, when it was known that with all these disadvantages the Session could not continue more than three or four months,—with these circumstances before me, I cannot help thinking the commencement we have made premature and injudicious. Our ill-success justifies the conclusion. Some dozen of matriculated students, at stages of advancement so varied that they cannot be classified, and a few boys who, with much advantage to themselves and at less expense to their parents, might have remained at the local schools in which they had been placed, compose the first catalogue of the sucklings of Queen's—their Alma Mater. Our proceedings in this matter, while they have entailed a very considerable expense, without any equivalent advantage, are at variance with resolutions that have previously been passed at full Meetings of the Board, and which ought not to have been reversed except by a meeting equally full, and after the most mature deliberation. Constituted as the Board is and depending upon public opinion for support, nothing can be more deplorable than vacillation in its measures. The loss of mutual confidence among its members must be the result; and the loss of public confidence will soon follow.

I would scarcely have ventured to advert to these circumstances, were it not that I believe our future course of proceeding may be injuriously affected by them, and that it is not too late to apply a remedy. The Principal has declared to the Board that the requisite classes cannot be conducted, unless two additional professors be appointed, and ready to unite with him in October:—and this, he says, at *the very least* is required to constitute any thing worthy of the name of a *professorial staff*. But to me it seems equally clear, that neither in the present rented building, nor in any other likely to be found in Kingston, can suitable apartments be found for four classrooms; and unless the Board undertake the erection of a suitable edifice that shall be completed by October, the resumption of another Session at that time will only pave the way for aggravated disappointment. But, Sir, we have not the funds to defray the salaries of two additional Professors. When the instalments due in May are paid

in, we may perhaps be prepared to support ONE other, but by taking this step, there will remain with the Treasurer not a fraction for building, for a Library and other requisites. In this state of affairs, I humbly submit that we should PAUSE. It would not be wise in the Board to contract debt, not only because the sources from which we expect its liquidation are precarious, but the heavy rate of interest would drain away the revenue, and render us unable to meet the necessary charges. In the prosecution of so great a work there is no dishonour in thus being called to halt until we acquire additional resources for an onward movement. In the foundation of Colleges as of cities, a breathing interval of years is often indispensable. Let me then submit to you my judgment, that we ought not to contemplate the opening of another Session in October next.

Were the Board to resolve upon this delay, the services of the Principal and Professor Campbell might, during the suspension of teaching, be turned to much better account than they are at present, or than they are likely to be, even on the most favorable supposition, during next winter. The former, on his return to Scotland, might prolong his stay, and advocate our cause there, and in the Sister Kingdoms, with much advantage to the ultimate prosperity of the Institution. As the Head of Queen's College, provided he were at liberty to devote himself to this work for twelve or fifteen months, he might succeed in awakening an interest in its favour, which would issue in something more substantial than any aid we have yet obtained from the parent Church. Possessed as he is of great tact and energy, we might indulge the hope that he would bring back with him not only such funds, as would, with the Provincial contributions, enable us to provide for two additional Professors, but such a collection of Books and Instruments as the character of such an Institution demands. Mr. C., in the meantime, might be employed with the same object in Canada. Our subscriptions here have been sadly bungled for want of an efficient Agent. Under Mr. C.'s management we might look for such a replenishing of the exchequer, as would enable us to begin the Session of 1843 under better auspices.

The proposed delay, necessary, as I think, to avert from us the charge of proceeding without due deliberation, and the discouragement of a public exposure of our ill-success, would moreover afford us leisure to bring some other suspended questions to a fair settlement.

To some of them I will invite your attention in my next letter.

I am, my dear Sir,

Your's with great respect,

ROBERT MCGILL.

Hon. Wm. Morris.

LETTER II.

NIAGARA, 26th May, 1842.

MY DEAR SIR,

The actual result of our solicitations for support to Queen's College, since its claims were first brought before the public, may enable us to judge, perhaps with tolerable accuracy, what shall be the total success of our *first effort* for its establishment. I say the *first effort*, for I hold that all that has been done, and all that yet remains to be done, in carrying the work of soliciting subscriptions over such parts of the country as have not yet been visited, is no more than a *first effort* for the accomplishment of this vast undertaking. Two or three years must elapse ere this first movement shall be completed, and the fruits of it fully gathered in; and altho' the sum that may even then be realized, come far short of what a few of the sanguine advocates of this Institution anticipated, yet we are assured it will greatly exceed the amount reckoned on by many who were disposed to very sober and cautious calculations. That within the short space of two years, and amidst the many difficulties under which this Province was laboring, we should have collected £10,000, and have outstanding subscriptions to nearly an equal amount, is certainly no doubtful evidence of the hearty good-will and liberality of the friends of the College,—and should an efficient Agency be appointed both for Canada and Britain, such as I hinted at in my last letter, there is every reason to hope that our subscriptions within two or three years might amount to £25,000. In venturing to express such a hope, I am quite aware, Sir, that the large and wealthy cities upon which in such undertakings we must always mainly depend, as Quebec for instance, and Montreal, Kingston and Toronto, have already paid over large sums, and that the instalments due in those places are pretty well forestalled; yet I remember that it was assigned as a reason, to one who made the remark, that we had few very large subscriptions from wealthy individuals in the cities,—that they declined contributing by instalments,—that they preferred handing over immediately a definite sum, reserving to future applications, as the scheme advanced

and its necessities required, such farther donations as they might see fit to give. Without being chargeable, therefore, with an unseemly importunity, I believe that the Trustees may return again and again to many of the wealthy contributors in these cities, and, provided we can shew a judicious disbursement of funds, and a proportionate attainment of the grand object for which the Institution has been founded, we shall not be sent empty away. In regard to the Parent Country, I can scarcely form a conjecture what an efficient Agent might accomplish there. The perplexed state of ecclesiastical affairs, the depression of manufactures, the innumerable demands made on the benevolent for local objects, very probably of a more pressing nature than ours, together with our great distance and the little knowledge that is diffused of the wants and claims of this Colony, might probably render it difficult to call forth much general liberality in support of a College in Canada; yet we might surely expect from the numerous mercantile houses, more immediately connected with this country, very considerable assistance.

A period, however, must be set to this first effort. It is not to be imagined that those who have already contributed liberally, and perhaps up to the extent of their means, will bear soon to be solicited again for the same object: they have done their part. The second effort must be left to a new generation, and perhaps we do not specify too great an interval, when we say that it ought not to be attempted within twenty years. When this cycle has revolved, there will be another race in Canada and ampler resources. It is our duty meanwhile to manage wisely, for present necessities, the sum entrusted to our disposal. If it should amount to £25,000, of which £5000 may possibly be transferred to us in the shape of Books, £20,000 will be available as a source of revenue, and for buildings: with this sum, stated I fear at a maximum, we shall be required to carry on the whole business of the University for the next twenty years. The plan of College edifices, for which the Trustees awarded their highest premium, cannot be executed at an expense less than £20,000, and though it were deemed practicable to carry on the business of the College for twenty years, with the erection of only one half of the pro-

posed plan, even this would require an expenditure quite incompatible with other necessary demands. In supposing that the Assembly's Committee shall continue to pay the Principal's Salary for the period specified, a condition for which we have no guarantee, the maintenance of other three Professors, without whom, as the Principal states, the objects of a University cannot be attained, would require an investment of at least £15,000; and should there be added to this a farther investment of £5000 for incidental charges, a sum certainly not too large, the entire proceeds of our first effort will be absorbed by our teaching department alone. But, unless there be *four* Professors besides the Principal, the College Senate cannot be so constituted as to confer degrees; and, if it were declared that there is no prospect of its being so constituted for twenty years to come, and that no degrees could be conferred on successful students during that long period, I fear, even though it be admitted that this is not a country in which Academical honours are unduly estimated, that it would make our halls but thinly attended. Students will generally prefer Institutions where all the customary advantages and honours are enjoyed, while the infant College, even though honored with a Royal charter, straitened in its resources and struggling with difficulties, will be passed by, even by such as sincerely wish it were in a more prosperous condition. The abilities and learning of Professors, however eminent, are placed in circumstances of extreme disadvantage, without buildings, books, apparatus, museum, and whatever else is necessary to a seat of learning. But Queen's College is destitute of all these appliances, and having no very certain or immediate prospect of obtaining them on a suitable scale, it seems to me, as if it were beginning its career, like a tender exotic exposed to the severest of our biting north-winds.

If these views of our financial prospects be correct, we could have little claim to the merit of discretion were we to commence the erection of College edifices. The only alternative, therefore, remaining, provided it were resolved on to bring the College into immediate operation with four Professors, would be to make another attempt to rent some building, until the time for a second effort to enlarge our funds should have arrived. It does not appear, however, that any.

building can be found in Kingston at all adapted to our object. The public Hospital, or the Archdeacon's house might perhaps have served the purpose, could they have been obtained on a lease sufficiently favourable and extended ; but all hope of this in regard to both of these buildings seems now to be abandoned. I confess I do not regret the failure of the negotiations to effect a lease of either of these buildings. For I do not see that at the end of three years, and this was the longest period that the lessors would have granted a lease, we would have been in any better condition to build than we are at this moment ; and we should, on the expiry of the lease, have been at the mercy of the landlord for a renewal, or have been constrained to seek after some new tabernacle for the Muses, and the few disciples who might be inclined to follow them, notwithstanding their houseless condition. Besides, in the state of our funds, the abstraction of £300 annually for rent is quite out of all proportion to our income. It would have obliged us to break in upon our capital, contrary to all the pledges that have been held out to the public, I am sure, Sir, I fully sympathize with the Trustees in their eagerness to bring Queen's College into early operation. I acknowledge myself to have been one of the sanguine projectors, who anticipated much greater things than have been actually attained ; and I have feebly endeavoured, in my advocacy of this undertaking, to represent the sad evils resulting to the best interests of this Province from the want of a University, at which the youth destined for public and professional life might obtain a liberal education, and I have constantly declared that, in so far as my counsel had any weight, no unnecessary delay should be permitted in bringing it into operation,—but in this, as happens in many a human scheme, the course of events does not run according to our wishes ; obstacles are found in the way that we cannot surmount ; and wisdom calls on us to search about for a practicable opening in some new direction.

I am, my dear Sir,

Your's with great esteem,

ROBERT MCGILL.

Hon. Wm. Morris.

LETTER III.

NIAGARA, 30th May, 1842.

MY DEAR SIR,

At the commencement of this movement in which Queen's College has resulted, nothing more, I think, was contemplated by the originators than the establishment of a Theological Seminary, to fill up the ministry of the Presbyterian Church. The idea of founding an institution that could be entitled to the name of a University, or that could present all its advantages, was too magnificent to be entertained by the cautious and practical men who took the first part in calling attention to this subject. Such an undertaking, at least to those who have formed their ideas of it upon European models, is fit only for wealthy and ancient nations, and is quite beyond the reach of settlers contending with all the difficulties of a recent colony—and far more impracticable, if a fraction only of their number can, because of religious diversities, be induced to support the measure. For, even though it be attempted on the smallest scale, a large capital must necessarily be invested for the purpose; and in Canada, where capital is so limited, where there are few individuals of great wealth from whom material assistance could be obtained, where the Presbyterian community, upon whom we mainly depend, is so widely scattered, that it is next to an impossibility to concentrate their liberality on one great object—if it were to succeed at all, it can only be after many long years of unusual sacrifice and laborious exertion. Yet, Sir, I am fully persuaded, and no man can be a better judge of the fact than yourself, that such a spirit animates the Presbyterian community in this land, that were it not for the continual demands made upon the surplus of their industry for local objects, we should have made a very close approximation, even in our first effort, to the complete attainment of our wishes in the permanent foundation of a University. What are those continual demands upon our people? They must expend their labour for years, and whatever capital they have brought hither, in clearing away these primeval forests; they must construct roads and bridges; they must build houses and barns; every little neighborhood must combine for

the erection of a school-house and maintenance of a teacher ; in localities more densely peopled, a church must be erected and a minister supported, in almost every case at a charge very burdensome as compared with the disposable means of the parties. These urgent and local demands will always take the precedence of those made for a distant and general object. It is just and right that it should be so ; and I advert to it in connection with this subject, merely because it is one of the peculiar circumstances that increase the difficulty of our general enterprise, and which was fully before us at its commencement. From this consideration among others, the first originators of this measure, who had mainly in view the education of young men for the Church, did not contemplate more than the establishment of a Theological Seminary ; and that the funds that might be obtained from the Christian public for this purpose, would, in addition to the expected endowment of a Theological chair in connection with our Church by King's College, be subsidiary to the endowment of other chairs necessary to render that Faculty complete. We long cherished the hope that the Council of King's College would be so constituted as to remove every suspicion of an undue sectarian influence, and that its Literary and Scientific departments would be available to our youth generally, as well as to such young men as had the intention of entering into the sacred office. These feelings and hopes pervaded all our early deliberations on this question. But the protracted delay in bringing King's College into operation, the pertinacity with which its Council, supported by the Executive Government, persevered in their exclusive *regime*, blighted all hope of a liberal accommodation with them, and turned us, in our great anxiety to remove an evil pressing sorely upon the spiritual condition of our people, aside upon a new position, the attempt to establish not merely a Theological Seminary, but also a Literary Institution, which should furnish instruction in all the branches of a liberal education. This gave rise to the Bill, in the framing of which you gave so much attention, and which you conducted through the Legislature with so much ability—the various provisions of which are embodied in that Royal Charter which Her Majesty has been graciously pleased to confer upon Queen's College.

Though we were thus constrained, as we thought, to change our position in order to secure an immediate and unalloyed good, yet the greatest care was taken on every occasion to make known, that our attempt to establish an independent Institution, should not be held as a relinquishment of any right we possessed to the privileges of the Provincial Institution endowed at the public charge for the benefit of all, and in which neither our own interest, nor that of coming generations, could by us be rightfully relinquished. The unsuccessful negotiation, accompanied by so many mortifying circumstances, to transfer the long-promised endowment for a Theological professorship from King's College to Queen's, did not involve any such relinquishment, except in so far as Theology was concerned. On all other departments in that Institution, we held a common and undiminished claim. Had the negotiation, however, been successful, it would have materially changed the aspect of our affairs. The sum of £1000 annually, of which we had reason to feel ourselves assured, would, under economical management, have endowed the Theological Faculty, and have enabled the Trustees to appropriate the interest of the contributions obtained in Canada, together with the aid received from Scotland, to maintain the Literary and Scientific departments, and to provide, as necessity demanded, suitable buildings; and although, even on this contingency, our means would have been very inadequate to so great an undertaking, we might nevertheless have contributed our full share to the educational improvement of the Province.

But—

“The wisest schemes of mice and men,”

“gang aft agee,”

and the mice destroyed ours.

Upon the manœuvring displayed in this transaction, I at present pass no judgment. My design in alluding to it is, to bring to your remembrance that the promise of this aid formed a very important element in our calculations of success—that, amidst all the sanguine anticipations that we cherished of the liberality of our body, we had sufficient knowledge of the vastness of our undertaking, to be fully aware that we could not accomplish it by voluntary contributions alone with-

out public assistance—and on the faith, as we supposed, of positive pledges, we held out for the encouragement of our friends the sum stated above, that would be obtained for our Theological Faculty. The denial of the obligation to its full extent by the Executive Government, and the manifest intention to resile from it entirely, have cast a very unexpected cloud over our prospects, and seem to me plainly to indicate the necessity of a corresponding change in our proceedings.

With the additional light that two years' experience has shed upon us, I am inclined to think that the frustration of our wishes in this matter must lead us into a path that will promote not only our own advantage, but the general interests of education and religion in the Province. The spirit of monopoly and exclusion is less rampant, or at least less presumptuous and powerful than it used to be; a disposition seems to be awakened among public men to prosecute measures of general utility, and to overlook, perhaps to frown down, the rivalships of sect and party; parties themselves are more under the influence of the attractive power; the legislation of the country has recently been based on more enlightened and liberal principles; and considering the heterogeneous character of our Legislative Assemblies, and the perplexities arising from our peculiar circumstances and the ancient misrule, some progress has doubtless been made in the restoration of mutual confidence. The recent attempt, though certainly very crude and defective in many of its details, to establish a uniform system of common school education, is highly laudable, and, in connection with the more liberal provisions made for district grammar schools, may lead us to conclude that the highest interests of the people—their intellectual and moral culture—will no longer be neglected. The prospect now afforded of the early commencement of King's College serves to confirm these expectations. Are not these signs of a better era? May we not safely reckon upon them, should it be deemed advisable to change our course? It will surely be incompatible with the line of policy out of which these improvements have grown, to permit the reign of exclusiveness in the only Literary Institution over which the Public has control. Will an Institution, founded at the common charge, be permitted to remain under the exclusive government of a party? A

stranger, in reading the account of the late ceremony of laying the foundation stone, would naturally conclude this must be an *Episcopal* Institution,—that the mitre will be on all its pinnacles, and the youth of every name, who are invited to enter it, will be dazzled with its glittering horns. Now, to this supraposition of the mitre the people of Canada could have no reasonable objections, provided King's College were endowed by the voluntary contributions of the Episcopal Church, or had the Royal munificence been specially designed for its advantage alone. Associations of individuals may manage their own as they please—but it ought not to be so with public property. King's College is no more an Episcopal Institution, than it is a Presbyterian, or a Methodist, or a Roman Catholic one. It is public property, not private; it is Canadian, not sectarian; it is designed for the benefit of all, and every class, so far as it may be entitled by its numbers and can furnish representatives suitably qualified, should have a voice in its Council; and if it were restricted, as it ought to be, to objects purely literary and scientific, there could be no just fear of a discordant or misdirected management. Trojan and Tyrian here occupy the same ground, and can act with perfect unanimity. Literature and science is the common inheritance both of the Jew and of the Greek, both can cordially unite in transmitting it to their children, and in such a matter there can be no fair pretext for the Greek's lording it over the Jew. We have heard it stated, that it was the intention of the late lamented Governor, whose melancholy and untimely death cast so deep a gloom over this Province, so to remodel the Council of King's College, as to remove every cause of dissatisfaction arising from the undue influence of party in its management: and that no part of its revenues should be applied to any other than literary and scientific purposes. To extend its usefulness, and to draw to it the youth of every denomination, it was further said to be part of his scheme, to favour the erection of Theological Seminaries around it, but to be maintained at the charge of the respective religious bodies founding them, and to be of course wholly under their own control, while the heads of these denominational establishments might be admitted to a seat in the Council of the University, which should be common to them all. Such a scheme, worthy of the com-

prehensive views which this eminent statesman formed on all great questions, is well adapted to the circumstances of the Colony, and if carried out by his Successor and the Legislature, would prevent some fruitless and impracticable undertakings, and ultimately contribute, beyond all other means, to unite the people of this land in the support of religion and order. This country ought not to waste its educational resources in multiplying, as they do in the United States, half-finished buildings under the name of Colleges, where one or two teachers of no name dole out, amidst sordidness and privation, their scanty stores of learning to the few lads, that, by a forced patronage, are gathered from the paltry villages by which they have been erected. Canada, in its present state, will not furnish students for more than one University; and if more than one be established, there will not only be a waste of capital, but such institutions, according to their number, will emaciate and destroy each other. The learned professions here do not afford numerous openings; they offer no premium to the cultivation of refined and abstruse learning; and so long as merchandise, and agriculture, and the mechanical arts lead to wealth and independence, while the highest abilities in professional life will scarcely suffice to raise their possessor in these respects above the humblest level, we must not expect that parents will very readily run into expense that can bring no very profitable return, in order to procure a liberal education for their sons. If, therefore, the frustration of our views in our negotiation for the transference of funds for the endowment of a Theological professorship from King's to Queen's College, shall prevent us, for the present, from proceeding in a work not required by the circumstances of the country, and shall arouse our people to assert their claims upon all the privileges of the former Royal Institution, both we and the general community will have reason to congratulate ourselves on the result.

I am, my dear Sir,

Your's with high esteem,

ROBERT MCGILL.

Hon. Wm. Morris.

LETTER IV.

NIAGARA, 1st June 1842.

MY DEAR SIR:

According to my recollection of the various reports and discussions that preceded the amendment of the charter of King's College, and of the well known opinions of those by whose untiring energy this important measure was effected, it was evidently the intention of the Legislature to divest it entirely of a theological character. In looking at the special changes in the amended charter, it appears to me that this intention has been fully embodied in it, and that King's College cannot now be viewed with any propriety as a theological institution, but is limited to literary and scientific objects. No particular religious denomination has any special claim upon it for the establishment of a theological chair in which its own peculiar dogmas shall be taught; no subscription to any articles of religion is required from any professor—a provision that seems plainly to imply that there shall be no professors of theology acting under the charter in that University and supported from its endowments. If this opinion be correct, and it seems to be in conformity with that entertained by the Commissioners,* all of them members of the Church of England, who drew up the Report on Education presented to the Legislature in 1840, it would be quite incompetent

* The following is an extract from the report:—It is their conviction that it would be wholly subversive of the order and well being of an University, to have within its walls, chairs for the Professors of different denominations of religion. But, although they would for this reason suggest, that the University in this Faculty, should be assimilated to those of Oxford, Cambridge and Dublin, they would also recommend that provision should be made for affording to the students for the Ministry in other denominations of Christianity, the advantages of academic education. They therefore submit the only plan by which it appears to them the important object of instruction for Theological Students can be obtained, without exciting angry and jealous feelings through the Province, or endangering the peace and harmony of the University. They would recommend that Theological Seminaries should be established (either all in one, or each in a different part of the Province) one for each denomination that might appear to require such an establishment, for the education of their Clergy. On finishing the course of instruction there, the student should receive a diploma, certifying that he had completed the requisite course of Theological study, which might be an essential in the requisites for such titles or degrees in Divinity, as the authorities of each Theological Seminary might be empowered to confer.

for the Council of King's College to establish a chair of theology on the funds of the University, since, except under the authority of its own by-laws, the Council could have no control or jurisdiction over it. If, as has on several occasions been recommended and proposed, "a theological professor of the church of Scotland should be established in addition to that for the church of England, whose lectures the candidates for holy orders in the respective churches should be required to attend"—it would certainly create much dissatisfaction, and would manifestly be at variance with that line of policy which the Government has for some time followed in ecclesiastical matters, and would infringe that equality of privilege which the amended charter was designed to confer. I do not scruple, therefore, to declare my humble judgment, that it would be better far for these two churches to relinquish what they have long maintained as their peculiar claims—to forget past promises—to ask nothing from the funds of King's College for any object that peculiarly belongs to them as distinct religious societies—and to combine, on the same conditions with all classes, for the maintenance and improvement of that education which is common to all. Even on the ground of a free competition, they need fear no rivals, or that aught of their proper influence and just superiority will be diminished, when they cease to bolster them up on the basis of prescriptive enactments. The Bill for the disposal of the Clergy Reserves has levelled all distinctions among religious sects, as to the support granted to them by the State, and it would be sadly unwise and impolitic to persevere in an invidious claim, unsanctioned by positive law, and maintained, if at all, by the accidental circumstance that a majority happened to be in its favour—a circumstance that would soon be reversed, if the indignation of the country should be aroused by their exclusive and partial proceedings. Nor would the risk of popular dissatisfaction be much diminished, on the supposition that our Synod obtained the endowment of a chair in that University, or what has been promised to us in lieu of it—a sum equivalent to its charge transferred to Queen's College for that object. For what then should hinder any other denomination from demanding a similar advantage? And thus new causes of discontent and agitation would arise, which, working upon old remembrances, would soon be able

anew the strife of parties and convulse the fabric of society. Even though our claim were much more indubitable than I think it is, we had better relinquish it. Little is lost, and much may be gained. The resources available for the purposes of general science will then be more ample; the different churches being called on to support their own theological halls, will regard them with a more affectionate interest; the clamour of sectarian favouritism will be silenced; and religious men will be saved the necessity of asking the support of scoffing politicians to a cause which they may regard with indifference, and sometimes treat with hatred and scorn.

The same reasons which discountenance the appropriation of any part of the funds of King's College to theological purposes, will also, in the peculiar circumstances of this country, frown upon the appropriation of any part of the public revenue for these objects. I would not, by this statement, be understood to mean that it is wrong in the State to maintain religion, and as one means to this end, to endow theological schools, for this I hold to be the highest and most sacred duty of every Christian common-wealth; but ecclesiastical affairs may sometimes be involved in such perplexity, as to render public grants in any form, for the support of religion, inexpedient and impracticable. When a nation is divided into numerous conflicting sects, when the balance of parties is such, that it is impossible to grant State assistance to truth without granting an equivalent aid to error, I am inclined to think, that the Christian statesman should not procure State support for truth by such a compromise, and rather than lend any aid to the dissemination of error, he should leave truth to be maintained by the voluntary contributions of its friends. Without entering upon any particular illustration of the morality of this principle, allow me to say that our Canadian statesmen will soon find themselves involved in no small embarrassment, if once they should establish a precedent for conferring public grants in aid of every religious denomination that may petition for it, to enable them to carry out some sectarian project. Even were they to restrict their donations—a restriction that could not be safely attempted in this Province—to evangelical Protestants who are agreed in the fundamental articles of their creed, and who may each be doing some

service to the great cause of truth and morality—I should nevertheless be in doubt, whether more evil than good might not in the end result from a promiscuous liberality in support of permanent and, in some respects, rival institutions. What is the duty of every Christian is pre-eminently the duty of the Christian statesman, to attempt to heal the divisions that have arisen in the church, and consequently to favour no measure that would build up sectarian divisions in a more distinct form, and give them a better chance of perpetuity. I should not like to see in the annual budget of our Chancellor of the Exchequer, a list of donations to colleges that might be set up by the numerous sects in this country—even though he were a sound orthodox theologian, and had rejected the worst of them, and disbursed to the rest the State munificence to the minutest fraction in proportion to their numbers. In my judgment, such a policy would be as much at variance with enlightened statesmanship as with true piety, and every year would aggravate its mischiefs. Nor could it materially diminish those evils, were such grants bestowed upon sectarian institutions, under the colour that they would be exclusively applied to the literary departments within them. Even though this were faithfully done, I still deem it impolitic to commit any portion of the public funds to exclusive and sectarian management, over which the general public, from which these funds were derived, could have no direct control. If the State, as is its duty, has sufficiently provided for the higher departments of education in the country, why countenance voluntary erections by public grants? and why should any party feel inclined to retire from the public seminaries, and to support one of a sectarian order? Such seminaries, unless they are given up to the State, and incorporated under its general scheme, must interfere with it, and be either hostile or unnecessary, and therefore they should be left to their own resources.

Many advantages would arise to the general interests of education by the establishment of only one University, having such a control over all subordinate district and classical grammar schools as would render them subservient to it. In these higher classical schools, students must be prepared for the University. Should there be two or more independent Universities in the country, different in their courses, using dif-

ferent elementary books, or differing even in so trivial a matter as the pronunciation of the ancient languages, no small inconvenience might arise to all the classical schools in the country. Students themselves, as well as their parents, will most usually wish, that they shall be taught in the classical schools at which they are placed, in those grammars and forms which are known to be approved by the University to which they are to be sent—and thus a very serious difficulty is thrown in the way of the classical master. He must either use different elementary books, according as the prospects of his pupils may require, or if he should insist that all must use the same, the result will be that many of his pupils will make their first appearance at the University under great disadvantages—and may perhaps find it necessary to learn anew technical formulæ and definitions, which at their stage contribute nothing to their improvement. The question what elementary books shall be used in the district school, creates not only serious difficulties to the teacher, but threatens to create mischievous division among the trustees, who happen to have different predilections on the point. Were there only one University, cordially supported by the country, a uniform system of instruction could be more easily introduced into grammar schools, a circumstance that would contribute not a little to their greater efficiency; whereas were different Universities established, in which the rivalry of distinct sects and nationalities might prevail, this uniformity might not so easily be attained.

The application which the entire argument is intended to have, in reference to our own proceedings as Trustees of Queen's College, is this: that if no part of the funds of King's College be legitimately applicable to the establishment of theological chairs for any sect, even within that University, we ought no longer to prosecute our claim for the fulfilment of promises that were made to us, when other views were entertained of an endowment for a chair of theology in connection with the church of Scotland; that, as the State has made sufficient provision for the departments of science and literature in King's College, it would be altogether impolitic and unnecessary to grant additional public funds for this object; and until the increasing necessities of the community require it, we should decline any application for aid from

the Legislature in behalf of Queen's College, and make no attempt to carry into effect at present this part of our charter, but should restrict ourselves to the carrying out of that part only which was contemplated in the original design,—the establishment of the Theological Faculty.

The time will perhaps arrive when the growing wants of Canada will require the establishment of another University, and no better locality could be selected for it than that which we have chosen, now and probably then, the provincial metropolis; and when our Sovereign—may it be the gracious Queen who has granted it the honour of her royal name—and the Legislature will feel warranted, in their patriotic concern for the public welfare, to grant it a permanent endowment, even more ample than her Royal grandfather, of pious memory, granted to the University at Toronto. Should you, Sir, and I, then have the honour of a seat at the Board of Queen's College, and should that millenium not have arrived, which some of our brethren are said to look for, when the whole world shall have become very staunch Presbyterians—if Canada should then unhappily present the same aspect of religious division that it does now, I will be ready to second your motion for a petition to the Queen for an amended charter, in which every hard-lined Presbyterian peculiarity shall be expunged, and our theological chairs being turned out to the bare rock on the bleak side of the north wall, it shall be agreed that all the comforts within shall be devoted to the science which is common to all.

In my next I hope to be able to show that the interests of true religion and the church of Christ will suffer nothing in such circumstances by such exposure, and that in the meantime the Trustees of Queen's College may adapt their measures to their means without either dishonour or detriment.

I am, my dear Sir,

Your's with great respect,

ROBERT MCGILL.

Hon. Wm. Morris.

LETTER V.

NIAGARA, 7th June, 1842.

MY DEAR SIR :

The friends of general education, and in this class we may charitably comprehend the great body of the people, would be disposed to rejoice in the exclusive appropriation of the funds of King's College to that department ; nor would those be more than sufficient to provide in the best style for its several branches. For not to mention the chairs of Philology, and of Mental, Moral, and Political Science, it seem to me that in a country like this, Natural and Mechanical Science, upon which our prosperity is so immediately dependent, should be fostered with a liberality which they have not shared in some of the older seats of learning in Britain, founded under the patronage of the Church, and chiefly for ecclesiastical purposes. It might be desirable to establish not fewer than six distinct chairs for this object, viz.—for Mathematics, pure and mixed ; for Physics ; for Natural History and its cognates ; for Chemistry and its cognates ; for Engineering in all its branches ; for Botany and Agriculture. Some of these chairs, it is true, might for a time be united, and the duties discharged by one professor ; but it should never be forgotten that it belongs to learned men in Universities, not only to teach what is known in their respective departments, but to push on in the career of discovery and to extend their boundaries. For this a division of labour is necessary, and any proposal, which offers an enlargement of means for this object, should not hastily be rejected. My main design, however, in this letter, is not to prove the obvious proposition, that the cause of general education will be a gainer by the appropriation of larger funds for its support ; but to show that the interests of true religion, in the circumstances of this Province, will suffer nothing, by requiring the different religious denominations within it, to make provision for the theological education of the young men among them designed for the ministry, in the manner that may be most agreeable to their own order and views of duty.

In presuming to offer a suggestion of this nature, I trust I shall not incur the charge of even wishing to divest the University of its *religious* character, or to place Divine science,—so essential to the

present and eternal well being of man, in the back-ground. Religion, in my estimation, is the first and most important interest of man. Nothing must be allowed to take the precedence of it ; and any system of education not based upon its principles, and any seat of learning not pervaded by its influence, will never receive the blessing of God, without which no human scheme can prosper. I have never heard of a literary institution from which religion was formally excluded, save one, and the failure that has attended it, may be pointed to as a beacon to admonish against a similar impiety. Religion should preside every where, and, above all, in the sanctuaries of learning. Unless it shed its blessings upon them, all human science will prove as the waters of bitterness. But while this is freely admitted, it surely is not essential that religion should be patronised and paraded under any sectarian costume in halls consecrated to the study of science. Has true piety not a substantial reality, a distinct spirit, that may be seen and felt, and express its divinity, whatever its possessor's notions may be on many points respecting which theologians have keenly debated? Men of extensive erudition and profound science indeed, and such only should be honoured with offices in an University, are not the most likely persons to attach an undue importance to minute and doubtful things ; and the reformers of the charter of King's College have done well in requiring no precise confessions from them. To whatever denomination of Christians they belong, if they be Christians in reality, their spirit and example will have a salutary influence upon their students ; and it will detract nothing from the excellence of a demonstration in mathematics, though the teacher in that chair should entertain, like Pascal, a superstitious reverence for the Pope ; nor would it mar any prelection or experiment in physics, should the lecturer, like Brewster, have leanings towards Presbytery. The religion of such men will be acknowledged, though marked with none of the peculiarities of the particular church with which they are connected, in circumstances at least where any display of such peculiarities would be altogether gratuitous and irrelevant. While, therefore, it is right that the best guarantees should be demanded, which the nature of the case admits of, that professors in arts and science be sincere believers in the Christian faith and

exemplary in their lives, it is enough that they be eminently qualified for the departments to which they have been preferred. Religion will never be thrust out of its proper place in any Institution over which religious men preside.

But if any one be inclined to maintain that proper homage is paid to religion only when the peculiar forms and customs of his own denomination are introduced, though the University be frequented by youth, the greater part of whom are of a different persuasion, I should dissent from his opinion. Where such forms are expressly enjoined by divine authority, the exclusion of them would be tantamount to the exclusion of all religion, and the observance of them would be a dutiful homage; but should there be no divine authority claimed for them, should it be admitted that an acceptable worship may be presented unto God in other forms, and should it happen that many may have objections to them on what they deem scriptural and conscientious grounds, then the obtruding of such forms could not with any propriety be called a doing homage to religion. But apart from these considerations, such a measure might be objected to, on the grounds both of justice and expediency. If King's College were the only University in Canada; and, in so far as public endowment is concerned, it is, and were the students attending it nearly in the ratio of the various denominations respectively, and should it be carried that the forms of the Episcopal Church must be observed there as a fundamental part of its order and discipline, it is clear that a sort of violence would be done to the religious feelings of at least one half of the College, by which parents, and the religious denominations to which they severally belong, would in some degree be affected, and in the resenting of which, they could scarcely fail to take a part. If conformity were imperative, it would be tantamount to the converting of King's College into an Episcopal institution, and to the exclusion of all but Episcopalians: and even though attendance and conformity were not indispensable and imperative, it is not unlikely that the religious guardians of the youth connected with other denominations, might feel it to be their duty to fortify them with such warnings, and instructions, as would have no favourable bearing upon the religious forms adopted in the College, and the more so, if, as it might

be deemed, the measure were a mere usurpation on the part of the Council. There are better modes of doing homage to religion in a seat of learning designed for the benefit of all, than by the establishment of religious worship in any one of its sectarian forms. "This may appear in the sequel.

The amended charter, however, evidently contemplates the possibility that the professors and officers in this University, as well as the students, may not be adherents of the same church, and it would clearly be inconsistent with its just and liberal spirit to enforce or countenance any sectarian mode of worship within it ; and since, as I view the case, no portion of its funds can now be rightfully appropriated to Theology, the perplexity that might have arisen from the conflicting pretensions of the different sects is removed out of the way. Science is left in possession of the property. Theology can look for no more than perhaps the permission to *squat* within the enclosures. Inhospitable as this may seem to a branch of science more important than all the rest, if may be shown that, in the present circumstances of the church among us, some advantages may result from it.

The first of these respects the appointment of the Professors of Divinity. Had the Council possessed the power of endowing theological chairs, it would probably, as the custom is in such cases, have claimed the right of presenting to them. Now the right of appointment, or at least of nomination, ought undoubtedly to rest with the spiritual authorities in each church, and not in any council over which the church can have no control ; and for this there will be the stronger reason should the council be composed of persons belonging to different denominations, of whom there may be now and then a few who have no religious character at all. The right of nomination and of supervision of the Professors of Theology would be esteemed, I think, by the Bishops of the Church of England, and I am sure it would be held by the Synod of Canada and the Methodist Conference, a thing that could not be surrendered on any conditions. The piety, the orthodoxy, the fidelity of such office-bearers, must have so much influence upon the well-being of the church that has entrusted to their care the training of young men for the sacred office, that not to watch over them with a

vigilant eye, might soon bring into peril the most valuable interests. When each denomination is left to provide for its own theological professors, no difficulty is likely to arise respecting their appointment and supervision.

Another benefit would result from this independence of the theological faculty,—each church would be at perfect liberty to direct the course of study in that science. The Presbyterian Church has always claimed, and it seems to me the inalienable right of every church, to prescribe the extent and course of study to be pursued by candidates for the ministry, and professors of divinity are required to conform to these regulations. But I see nothing in the constitution of King's College to guarantee this right to any religious body, not even to the Church of England. If the Council for the time being were obsequious to the prelates, such an authority might perhaps in courtesy be conceded: but it could not rest on any sure or constitutional right. The body that holds the purse-strings might on some important occasion set at nought ecclesiastical authority. Were the professors of theology appointed and maintained each by their own body, and made subject to its jurisdiction alone, such an evil could never possibly occur, or might speedily be remedied.

Further, it is held to be indispensable that students in divinity, throughout their entire course, shall be under the immediate superintendence of the church. It claims the right of prescribing the standard of literary attainment that must be reached previous to entering upon the course of theological studies; of examining every applicant previous to his admission into the Divinity Hall; and at any time afterwards, to inquire into his proficiency, and whether his conduct be suitable to his views. Such a power would scarcely be acknowledged in any department not under the entire control of ecclesiastical authority. College corporations have always manifested a very sensitive jealousy of foreign interference. In the Scottish Universities, which are of ecclesiastical origin, the supervision of the established church is secured by law. But is the origin of King's College the same, and would any supervision, not secured by law, be granted to one church or more, out of courtesy? I doubt it: no one could safely trust in the courtesy.

I discover, moreover, very serious objections, should the Faculty of King's College, as it may possibly be constituted, go beyond its province, and so far intermeddle with theology as to grant degrees in that faculty. There is a vast deal of absurdity in the proceedings of our Scottish Universities, and I presume many others are equally absurd, in this particular. Some dozen of professors constitute the College Senate, only two or three of whom belong to the department of theology, the rest not knowing, some of them not caring, much about the matter. One of them wishing to procure a clerical title for a friend, diligently canvasses the rest; their consent is obtained, and in due time the said friend is pronounced a Doctor of Divinity. Now even let us make the large supposition, that such an honour is never conferred upon an unworthy person, we may nevertheless gravely question the authority of the persons presuming to confer it. The chairs of these Collegiate Institutions, be it remembered, at their first foundation, and so long as Romanism was the established religion, were all filled with churchmen and divines, and there was no incongruity in a senate so composed conferring degrees in divinity; for individually they were ecclesiastics, and corporately they belonged to the prevailing church and were subordinate to it. But, in Scotland, in modern times, the case is very different. With the exception of the professors of theology, the members of the College Senate may be very loosely connected with the church, and may even entertain sentiments very much at variance with the established standards of orthodoxy. For such a body to confer such a title upon an officebearer in the house of God—a title which is supposed to be conferred by the best judges only upon persons highly distinguished for their knowledge of sacred learning—is a bold and preposterous intrusion into a province not rightfully submitted to them. Now, Sir, are not the same absurdities likely to rise up in King's College, should its Faculty not be restricted to the department of art and science? It is not required by the statute that the professors in this department should be very minutely orthodox,—that they should all be ecclesiastics of one order, or ecclesiastics at all;—even should the old system of exclusion be persevered in under the reformed charter, there will not be more than two or three members of the theological faculty in

the Senate, who may be high-church or low-church, Puseyite, or anti-Puseyite ; and why should it be thought desirable to commit to such hands the disposal of ecclesiastical honour ? The most enlightened members of the Episcopal church would surely wish it otherwise, and in this wish all other denominations would heartily join, for no beam of academical honour would ever shine on them, and if it did, they could not consistently esteem it of any value. In short, Sir, to remove the possibility of such an absurdity, and the evils that might arise out of it, a Senate so constituted should have no power to confer degrees, except in Arts, leaving to the Faculties of Theology and Medicine the distribution of honors to their own *alumni*. It is, however, with degrees in divinity that I am at present chiefly concerned ; and I fancy that I can discover in the establishment of distinct ecclesiastical schools by the different religious denominations, a method of granting degrees in divinity more consistent with reason and the holy Scriptures. The office of DOCTOR or teacher in the church is of divine institution, and the church alone has authority to confer it. The custom of Colleges conferring the *title* as a mark of honour, we owe, I suppose, to the Church of Rome ; and if it should be thought necessary to preserve the custom, we might with some advantage consult His Holiness the Pope, or the College of Cardinals, as to the particular rules by which the custom should be governed ; and I apprehend we might find authority for thus expressing them :—“ The conferring of degrees in theology belongs exclusively to the Faculty of Theology ; this should be composed of ecclesiastics alone, and be directly under the authority of the church, and only with its consent, expressed or implied, can this honour be lawfully conferred.” Were such the practice, I am persuaded the degree would have far more value attached to it ; and it would really be more significant of its true object, were it never bestowed except on the recommendation of the spiritual rulers, founded on the peculiar eminence and merit of the candidate. By the adoption of such a rule, every church would act independently through its spiritual rulers and its theological faculty. We should then have denominational doctorships, which would be respectively estimated for so much as they were worth. This scheme would demolish the walls of exclusiveness, that party has built

around the fountains of academical honour ; it would leave it in the power of religious bodies, according to the standard they might adopt, to affix their own value to their own degrees ; and what would prove a still more substantial benefit, it would probably unite more perfectly the title with the qualification. For these reasons I should prefer the establishment of theological seminaries for the different religious denominations, to be under their own jurisdiction, and to be maintained at their own charge, either out of their proportion of the Clergy Reserve fund, or from the voluntary contributions of their respective adherents.

To draw from this scheme, however, its full advantage both to literature and theology, it is necessary that all the theological seminaries should be in the immediate vicinity of King's College. Were this the case, all scruples and suspicions would be removed from persons of different Christian denominations sending their sons thither, since the duty of spiritual guardianship over them might be committed to the professors in their own Theological Institution ; and were proper boarding-houses established under the general supervision of the professors, and the more direct and personal superintendance of the advanced students of divinity, as Tutors, the evils that often arise in such places might be prevented, and the literary and moral improvement of the junior students greatly promoted. It is very clear that, in the present state of society in our large towns, it would be quite impossible to procure, at any moderate charge, lodging for five or six hundred young men in private houses ; and I very much doubt whether, even if it were practicable, greater evils might not be generated than those which have sometimes arisen, where young men are collected in numbers in the same edifice. However this may be, there seems to be no alternative, and, in my opinion, a measure thus rendered necessary may even be turned to advantage. By appointing the advanced students of divinity to act as Tutors in these boarding establishments, disorder and irregularity may be prevented, and the junior students assisted in their private studies, while an opportunity may be offered to parents who possess larger means, to obtain chambers in the edifice for their sons for whom they may, if they think fit, engage the entire services of a Tutor of the highest qualifications. With such conveniences, it might be expected

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that the youth of all classes for whom a liberal education is designed, would avail themselves of the advantages presented in connexion with the University, and the public would be satisfied that, under so liberal an administration, neither the endowments granted by the state, nor those raised from private liberality, had been bestowed in vain.

But it is more closely connected with my present object to state my opinion of the general effect of such a measure as that now recommended upon the study of sacred literature. It might perhaps be thought hazardous by some to favour the erection of theological seminaries by different denominations, in which jarring creeds would be taught and angry controversies kindled both among the teachers and their disciples, from which heats and strifes might be engendered, as unsuitable to the quiet of academic groves as they are unfavourable to piety and truth. To affirm that there is no danger to be apprehended on this quarter, would be to speak in the teeth of many an instructive lesson presented in the histories of literary warfare. But is the danger of such a magnitude as to form an insurmountable obstacle in the execution of the proposed plan? The doctrinal symbols of the leading protestant denominations in this country are substantially the same: and it is very unlikely, were the best men in each denomination appointed to preside over its own Seminary, that they would give an undue Prominence to subordinate and controverted questions; and even should this happen in any particular case, it would probably attract little attention beyond the Hall where the folly was displayed. But while we look at the hazard, let us not turn away our eyes from the advantage. Little is gained to the cause of truth, and to the intellectual energy of the inquirer, by limiting the range of investigation, by concealing the objections of an adversary, or by exhibiting every subject always in the same aspect; and I should deem it no small advantage for students, at least in the higher stages of their course, to have men distinguished in different sections of the church, as Paley and Pusey, Hill and Chalmers, Wardlaw and Smith, Booth and Hall, Wesley and Watson, expound each their peculiar views of doctrine and ecclesiastical order; and I believe that in erudition and perspicacity, they might be not a little benefitted. Nay, Sir, I should not even wish to restrict advanced students to Protestant

teachers, but if an opportunity presented itself of listening to a lecture from the ghost of Peter Dens, or some learned doctor of the Sorbonne, I think it might probably be turned to good account both in their private studies and public ministrations. In some cases they would gain more by listening an hour to such men, than by a month's reading on the same subject. Moreover, Sir, I do not imagine that the evil would overbalance the good, were the disciples of Maynooth and Queen's to pitch their tents on the opposite sides of a quadrangle in the College Avenue, and come out daily, Sundays excepted, upon the intermediate area to try which had the best in argument. Among generous youth, such contests might neither be bitter nor unseemly; and even though truth for a time should make few proselytes, the extremes of error would be moderated in a region of free discussion, and intolerance and superstition would become less pernicious in the near neighborhood of liberality and evangelism. My chief hope of success, however, rests on the character of the men who should be appointed to teach in these theological seminaries. Should the evangelical professors be men of extensive erudition and eminent ability, of enlightened and scriptural views, heartily disposed to a mutual submersion of dogmas, doubtful and unimportant, and sincerely desirous of promoting the unity of the church, they might, by affectionate conference, and united prayer, and hallowed investigation, attain to such a harmony of judgment, and of feeling in sacred things, as, in its communication to their respective classes, and by them to the congregations of which they may become the spiritual guides, would prepare the way for the healing of those divisions which are the reproach of our Common Faith, and a sore hindrance to our religious and political well being. When we contemplate the mighty influence which one or two men holding an exalted station in an university may exert upon the ministry of the church, and through it upon all its members, the hope that I have ventured to express ought not to be denounced as chimerical and delusive. It would not be easy to estimate the effect which the labours of the late venerable professor of divinity in the University of Glasgow, or of the present celebrated professor of divinity in the University of Edinburgh, had in reviving a more evangelical temper in the ministers of the Church, of Scotland; and from the result

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of Dr. Pusey's labours in Oxford, we may learn also what an influence for evil may rest with one individual. If, in an age like the present, such a man, from his learned reputation and the influence of his office in the University, could originate so vast a slide towards the marshes of Rome, what might not Protestant doctors, of equal learning and greater wisdom, accomplish in the same station towards perfecting that reformation for which we have so many reasons to bless God? As most of the remarkable schisms that have rent the Church have originated with the learned, and in seats of learning, we look to the same quarter for the instruments that shall heal them. When the Gamaliels are perfectly joined together in the same mind and in the same judgment, we shall probably see unity among those that sit at their feet; and I can see no more likely way of accomplishing this, than by placing in friendly juxtaposition, around the same University, the most learned and pious men of all parties, devoted to the study of divine science, who may together occasionally look into the gulfs of mystery that they cannot fathom, define the points about which it is not worth while to dispute, and agree to take their place, side by side, as brethren, on the sure and common ground clearly prepared for them by the revelation of God.

Were the Council of King's College on the one hand, and the several religious denominations on the other, to act in conformity with these views, the cause of general education would be a gainer by the inheritance of ampler funds and a wider diffusion,—and sacred science would flourish more under the care of the Church, its proper guardian.

I am, my dear Sir,

Your's with high esteem,

ROBERT MCGILL.

Hon. Wm. Morris.

LETTER VI.

NIAGARA, 13th June, 1842.

MY DEAR SIR :

Although little has yet been done for its advancement in Canada, education has always been a favorite topic among the people, and their representatives in the Provincial Assembly have not failed for some years to give it a large space in their deliberations. The appropriation of monies, for its support, from the public treasury would always have been a popular measure, a circumstance that would, naturally lead to the conclusion that the benefits of education were duly appreciated among us. But, Sir, I think I have observed certain indications on the part of the people in certain quarters, since the attempt has been made to carry into effect the present Common School law, which have awakened in me the suspicion that, notwithstanding all the noise upon the subject, education is not really held in high estimation among us, and is very far from being sure of a liberal maintenance. The munificent appropriation of £50,000 annually is indeed a very well-liked part of the measure, but taxation to an equal or a larger amount by the District Councils, is by no means so palatable ; and although the school fees have been reduced in lieu of this, by more than one-half, and although the amount to be raised by taxation, at least from families in which there are children to obtain the benefit of the law, will probably be less than the sum saved to them by the reduction of the school fees, yet, I greatly fear the scheme, by this condition, will drag heavily ; and that our Canadian love of education will, in the end, be found no match for our Canadian hatred of taxation. It will by and by, I think, appear that a grant from the public treasury is a popular measure, only so long as it is drawn from sources not directly connected with the people's pockets, preventing a drain upon them, rather than creating one. I confess to you, Sir, that I have seen nothing within the range of my own observation that would authorize me to conclude, that there existed any very general disposition among the people, either by a voluntary liberality on their part, or by a willing submission to be taxed, to afford to Common Schools a secure and sufficient maintenance. CHEAP education is wanted ; I have not seen much

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desire for any improvement in **QUALITY**, and I rather fear that the low priced article, hawked about by illiterate itinerants, who are too lazy for manual labour, for which alone they are fitted, will preclude the possibility of very generally introducing that better ware which can be expected only from educated and well paid men. I make this allusion to the popular feeling as respects Common School education, to introduce my opinion, that we must not look for much sympathy from this quarter in behalf of Collegiate Institutions, and how desirable it is that these should be placed upon a foundation which the *vox populi* could not, by any of its sudden and capricious warblings, disturb. The existence and support of Colleges should not rest on the uncertain issues of a vote in our House of Assembly, but should be drawn from sources, the permanent gift of the State, which, though it may have left itself the power to regulate, shall not have left itself the power to revoke. Because King's College is thus endowed, I should cling to it in preference to an Institution that depended on voluntary contributions, or on the no less precarious chances of the vote of a Legislature, composed of such heterogeneous materials as ours.

If it were contemplated to derive any support from the Legislature for Queen's College, several causes would operate powerfully against it. The tedious delays and provoking mismanagement of the Toronto University would probably deter the Legislature from granting much aid to another, until the one already endowed were brought into operation, and it were made fully evident that a second was required. Besides on many peculiar grounds, I fear, we might not always be able to ensure a successful application. Our charter, notwithstanding it contains some liberal provisions, possesses undeniably a sectarian character; its whole hard-lined countenance is Presbyterian: and though this has endeared it to not a few, it might have a very different effect should Queen's be introduced as a suppliant before a political body, the majority of whose members would probably mistake **HER MAJESTY** for a veritable effigy of John Knox. It would be impossible, and I am sure, Sir, you will agree with me in thinking, that it would be very far from being desirable, to divest our Church of those characteristics by which she has been distinguished from the earliest period of the Reformation. With all our liberality, and I believe we are not more deficient in this

virtue than any of our neighbours, we can never as a body be brought to shake hands with the Pope: our zealous clergy will never cease to dash their Genevan battle-axes at the "Man of Sin:" and your own experience will enable you to judge what effect these warlike movements are likely to produce upon the FRENCH, should we ever come before them asking an alms for our Presbyterian College. But the fact is, Sir, prelacy owes us as bitter a grudge as popery, for since the olden time, and the spirit has of late been revived, the Presbyterian gorge rose as high in looking at the mitre, as at the triple crown. To our confused optics, they are taken for "brither's bairns," and on their part both are inclined to deal with us very much in one style, as may be seen *passim* in our Canadian chronicles. I say nothing at present of the friendship we might purchase from the representatives of the smaller sects, and at how much it might be estimated:—my design, in adverting to these points, is to dissuade from making any application to the Legislature for aid to Queen's College. It will certainly be denounced by our charitable opponents,—the trick of a Yankee slaver displaying the flag of liberty,—a cruize of sectarian piracy under the colours of science. Now, Sir, I abominate all deception whether in Jesuit or Presbyter. I would do much to free our name from the very suspicion of it, while in the manner of an Aberdeen diplomatist in an analogous instance, I would publish a manifesto, "that it was not consistent with the honour of Presbytery to allow any other body to prosper through such deceitful stratagems." Let the state act in consistency with its avowed principles. Let it sustain by a liberal patronage the branches of education that are common to all, in institutions bearing its own name and under its own control, and let the different religious denominations sustain and govern what is peculiar to themselves by any method they may like best.

And if the state should exercise this liberality, as it has already done in a measure by the ample endowment of King's College, and should we, availing ourselves of the privileges afforded in that institution, be exonerated from all charge for the support of secular literature, we might then begin to inquire how far we are prepared to accomplish that which peculiarly belongs to us as a religious denomination. I take it for granted that, in this new view of the case, no objections would be

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started on the part of any of the subscribers. Should they be convinced that the cause of general education will be promoted by this arrangement, they will without hesitation approve of the conduct of the Trustees in appropriating the entire fund to the department of Theology. We have obtained aid, I believe, from none who are not quite as favourable to the Church as they are to science, or who will refuse to acquiesce in any measure by which both may be most effectually served. The truth is, the arguments which were employed by those who most actively solicited subscriptions, were chiefly drawn from the religious destitution of the country, and the necessity of educating young men for the ministry amongst ourselves; and hence it was thought not inconsistent with the sanctity of the Church and the Sabbath, to avail ourselves of them in the work of solicitation—a liberty we should never have used had not the interests of religion entered mainly into our design. General literature indeed was pleaded for, but chiefly as a preliminary to the other, and though it was our design that Queen's College should afford the means of a liberal education to the sons of the wealthy who had no profession in view, as well as to those who might intend to follow the professions of law and medicine, yet our most prominent object was to secure facilities for educating candidates for the holy ministry. To have called for the liberality of a Christian people, in the circumstances of this country, in support of secular education, except in so far as it is subservient to a sacred object, would, in my judgment, be altogether illegitimate. The Church has far more than enough to do in sustaining her own proper undertakings. In so far as I had any part in this College movement, I constantly declared, agreeably to the first step that the Commission of Synod took in the initiative, that our main object was to secure endowments for Theological Chairs, stating at the same time that the Professors who might be appointed to them, would be required to teach in the preliminary branches, until it should be found practicable to appoint distinct Professors for them. We have no doubt, therefore, that all the subscribers to Queen's College will rejoice, should it be found safe and practicable to return to our claims upon King's College for arts and literature, and to appropriate all the funds that have been or may be collected, to the maintenance of our theological faculty.

Should it appear in the progress of negotiation that this course is left open and safe to us, there is still a vast deal to be done, in order to carry out even that part of the charter which is peculiar to us as a religious body. Our subscriptions are very from having reached the sum that our sanguine calculators anticipated. Though many of our friends have come forward with their £5, £10, £25, £50 and £100, the beautiful conception of *a single* dollar, from each of 100,000 Presbyterians has not been realized. This statement is not intended for complaint, but rather to suggest the difficulty of carrying out a project so extensive in a thinly peopled and recent Colony, at a time we had scarcely recovered from the disastrous effects of anarchy and rebellion. Considering how small a part of the field has yet been brought under contribution, we ought rather to be encouraged by the progress we have made than mortified with the idea of failure. Let them reproach us who have done better. Our success contrasts by no means unfavourably with that of the Presbyterian Church of the United States, in a similar effort, though its communicants alone in 1837 were 220,557, and its adherents probably not fewer than *one million* of souls. This Church, with which we have numerous kindred relations, began their Theological Seminary at Princeton, New Jersey, in 1809: and it was announced to the General Assembly in 1821, that foundations for *three professorships* had been commenced, and that for this purpose a capital sum of £20,000 should be raised within the bounds of four of their wealthiest Synods. I learn from a report, made after an interval of twenty years, that not one of these endowments had been fully completed, and that a considerable deficiency was required to be made up every year for the Professors' salaries by congregational collections; and all this, be it observed, amidst a people remarkable for their liberality towards public objects, in a period of great commercial prosperity, and while the chairs were filled by men who have few superiors on this continent. With all the experience of the past that may be fitted to repress extravagant expectations, considering that we have money and other property already in possession, exceeding £12,000, and £6,000 of uncollected subscription, and a large portion of our people yet unsolicited, we may

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assure ourselves that funds will be obtained to complete our undertaking within the fourth part of twenty years from the date of its commencement.

It may be well to inquire what capital sum may be needed when our scheme is narrowed down to that which properly belongs to us,—the establishment of the Theological Faculty of Queen's College. For this object a Principal and two Professors at least are necessary, besides edifices, a library, and bursaries for the assistance of poor students. To each of those purposes I affix conjecturally the following capital sums, viz :—

	Currency.
For the Principal's salary	£6,000
For the salaries of two Professors	10,000
For public buildings, including chapel, library, three class rooms, and boarding accommodation for 100 students	5,000
For three dwelling houses for the Professors	4,000
The first instalment for a library	1,000
	£26,000

The first of these items may be considered as already guaranteed to us by the General Assembly's Committee in the shape of an annual salary to the Principal, to be converted as soon as practicable into a fixed capital sum of £5,000 sterling. To meet the second, there are funds already in the hands of the Treasurer. To meet the third, there are about £6,000 of uncollected subscriptions, and lands to some amount, which taken together, and making due deduction, we hold to be more than sufficient for this item. To meet what remains we would require an additional sum of £5,000, which, considering we have received but little aid from England and Ireland, may possibly be raised there. Another item I would very gladly add to the preceding, namely, a capital sum as a foundation for twenty-four bursaries, at £25 each per annum, to be held for the space of four years. A goodly number of these is indispensable to the success of the Institution. The Presbyterian Church of Canada, like her mother of Scotland, "is planted

upon *the rock of poverty*," and, in the natural course of things, it is not to be expected that young men will be very ambitious to ascend it, nor that parents will be much inclined to disburse sums, large in proportion to their means, upon the preparatory education of their sons, when there is no prospect at the end of their course but a precarious dependence. Unless advantages of this sort be conferred upon meritorious competitors, many young men, who might become ornaments to the Christian ministry, will never be able to enter it. This circumstance, arising chiefly from the want of an Established Church, and a competent provision for the Clergy, has given rise in the United States to Education Societies, whose object is to grant aid to students of divinity, on certain conditions, that they may be enabled to prosecute their studies. I observe, also, that twenty-six scholarships have been founded in connection with the Theological Seminary at Princeton for the same object. The first plan of raising funds, namely, by Education Societies, is immediately within the reach of the Synod, and I trust this body is fully prepared to provide, by annual collections or otherwise, for the maintenance of twelve students of divinity; and from what was some time ago intimated to us by the Colonial Committee of the General Assembly, I have no doubt that twelve more would obtain support from the fund under their control; and thus there may be twenty-four meritorious students supported at College, *six* of whom will be annually introduced to the ministry of the Church in Canada. Meanwhile it may happen to Queen's College in Canada, as it did in the fourteenth century to Queen's in Oxford, that some pious founder or founders shall resolve to endow twelve fellowships "after the number of Christ's disciples, who, to further their education, shall be called together for their meals in the public hall, *by the sound of the horn*." This restricted scheme, and the project of ways and means, though still impracticable without energetic measures, we can accomplish, if we only remain united and heartily disposed.

I beg in this place to offer a single remark in explanation of the third item in the preceding estimate. You will bear in mind that, according to the scheme which I prefer, the Theological Seminary will

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be somewhere in the vicinity of the University, and subsidiary to it. A chapel will be needed, in which, under the pastoral care of the Professors, all the students belonging to the Church shall assemble for divine worship. I suggest three class-rooms, on the supposition that there will be three distinct Professorships. If economy should require it, the chapel might not only be used as a library, but also as a lecture-room for the Professor of Divinity, and by a suitable arrangement of their hours of lecturing, one class-room might suffice for the other two Professors, and thus a material saving in space and cost might be attained. I have specified boarding accommodation for only 100 students, a number which our denomination will probably not exceed for many years.

The following extract from "The Brief History of the Theological Seminary at Princeton," presents to us the course pursued by Presbyterians in the United States, in circumstances very similar to our own:—"The General Assembly (of the Presbyterian Church of the United States) which met in May, 1815, taking into consideration the great inconveniences resulting to the Institution from the want of suitable apartments for the recitations and other exercises of the Seminary; and more especially the numerous privations, and even danger to their health, to which the students were subjected by the want of convenient places of lodging; determined to erect a public edifice in Princeton, which should contain all the public apartments indispensably necessary for the present, and also lodging-rooms for the comfortable accommodation of the pupils. Accordingly this edifice was commenced in the autumn of that year; was first occupied by the Professors and Students in the autumn of 1817, when about one-half of the apartments were prepared for their reception; and was soon afterwards completed. This building is of stone; one hundred and fifty feet in length, fifty feet in breadth, and four stories high, including the basement story. It has been admired by all who have seen it, as a model of neat and tasteful, and at the same time of plain, economical, and remarkably solid workmanship. Besides the apartments necessary for the library, the recitations, the refectory establishment, and the accommodation of the steward and his family, this edifice will furnish lodgings for about EIGHTY pupils."

To establish anything that could fairly merit the name, or that could afford the advantages of a Theological Faculty, at a cost less than that specified, cannot, I think, be practicable. I am aware that it has been proposed to begin with two Professors, and even with *one* in this department. I know, Sir, that many admirable divines and most exemplary ministers have never been within the walls of a College, and I have no doubt that some such might be formed, were our Seminary committed to the care of two Professors, or even of one, were he peculiarly gifted for his office. But the general fact nevertheless is, that in order to the most successful culture of the mind for the sacred office, and it holds of every other liberal profession, the greater the variety of talent in the instructors, the greater the effect on the diversified characters of the students; and though *one* Professor may contain in himself the learning, ability, and industry of *three*, he would not on that account be qualified to communicate to those under his care the benefits to be derived from three. But even were a threefold division made of this Faculty, namely, into Didactic and Pastoral Theology, into Ecclesiastical History and Government, into Sacred Philology and Criticism, each department is sufficiently ample for one Professor to cultivate and teach; and the public good would be greatly promoted by our resolving on no more limited and imperfect distribution.

The statements and remarks contained in this and the preceding letters are sufficient to show that it is quite beyond our actual resources, or any that we can reasonably calculate on from voluntary contributions alone, to bring into operation both the Literary and Theological Departments of Queen's College. By attempting both, we shall inevitably emaciate and destroy both; our choice must be the one or the other. It is a happy circumstance, that should the preference be given to Theology, and on every ground it is entitled to our preference, we are able to complete this part of our scheme almost immediately, and in a highly respectable manner; while, by availing ourselves of our rights in King's College—provided that Institution be immediately brought into operation—our students will obtain instruction in literature and science at the public charge. What is necessary in our present circumstances, is practicable, and the practicable, if

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all parties are wise, may be rendered not only safe and agreeable, but highly conducive to the general interests both of science and religion in Canada.

I am, my dear Sir,

Your's with great esteem,

ROBERT MCGILL.

Hon. Wm. Morris.

LETTER VII.

NIAGARA, 20th June, 1842.

MY DEAR SIR :

Deliberating upon the expediency of availing ourselves of whatever advantages may be presented in the Literary Department of King's College for our Students, it is proper that we should narrowly examine the charter of that Institution, to be assured that nothing exists in it that might in any way compromise our character and interests as a religious body. I have once again read it with attention, and it appears to me, that we have no very urgent reason to considerate any farther amendment in its fundamental structure.

For it is now wholly divested of a sectarian character. Every trace of the exclusiveness of the old charter is obliterated. The whole patronage, indeed, is in the Chancellor, as Her Majesty's Representative, and if this officer should think fit, the University may still in fact, be rendered sectarian ; but this would be an obvious contravention of its whole spirit. The present Bishop of Toronto, also, is President, and all its visitors, with a solitary exception, and all the Members of the College Council, belong to the Episcopal Church ; but the charter does not require this, and evidently contemplates a very different reckoning of its Office-bearers. Who, and what the Professors shall be, will be known by and by, and whether the stream of court favour will continue to flow always in the same channel. In these days of responsibility, however, and pretended deference to public opinion, if this sluice be not duly regulated, *the people* themselves will be to blame. I have a lively remembrance of the prudent anxiety you displayed on your mission to London, to secure our interests in King's College, and to prevent the Royal assent from being given to the amended charter, until these were sufficiently guaranteed. This caution was especially just and necessary under the *old regime* ; what it may be under the *new*, I am too little acquainted with its Administrators and principles to conjecture. Notwithstanding the spirit of the charter and the professed liberalism of the times, it would not surprize many, " were the old fashioned Geneva gown excluded

from the precincts of the College avenue." The Chancellor in the exercise of his patronage may not be aware that persons of competent qualifications for Professorships could be found in North Britain. Oxford and Cambridge are invested with a splendour that renders our small Northern Universities invisible to a Southern's eye, and the broad Doric prevailing there, to say nothing of certain prelatical antipathies, might be rather at variance with his own predilections. If, however, he should have caught any portion of the spirit of Lord Chatham, and the present crisis of this country would require a kindred genius to preside over its Administration, he may perhaps adopt as his own the language of that illustrious statesman:—"I have no local attachments. It is indifferent to me whether a man was rocked in his cradle on this or on that side of the Tweed. I sought for merit wherever it was to be found. It is my boast, that I was the first Minister who looked for it, and I found it in the mountains of the North. I called it forth, and drew it into your service,—a hardy and intrepid race of men!—men, who when left by your jealousy, became a prey to the artifices of your enemies." Sir, I wish that our Governor may be such a statesman; and were some one to administer to me a lethean draught sufficiently potent to wash away all remembrances of the past, I might be able to declare it as my conviction, that in the exercise of his patronage, no national or religious jealousies will be awakened and the interests of learning alone will be regarded.

The University, in so far as it can be brought constitutionally under the direct controul of the Council and of the College Senate, is in my judgment purely literary and scientific,—Theology being virtually excluded. There may, indeed, be Faculties of Theology, as of Medicine, constituted under the By-Laws and Regulations of the Council, but these must be independant in their own department, and no farther under the controul of the Senate, than may be necessary to the public order and discipline of the University. If admitted on the foundation at all, they must really be distinct bodies under their own government. Certain prohibitions in the charter must materially affect the proceedings of all its Officers in reference to the Faculty of

Divinity. All subscriptions, tests, and qualifications except in a very general form, are removed. The Members of the Council and Senate, and the Professors also, may be of any faith, consistent with the declaration, "that they believe in the authenticity and divine inspiration of the Old and New Testament, and in the doctrine of the Trinity." This clause must be designed to admit the Theological Faculty in any variety consistent with it, or to exclude it altogether, for a body which has not itself any definite symbols, cannot prescribe them to others. The Select Committee of the Legislative Council appointed to report on the King's College Amendment Bill appear, though their language is somewhat ambiguous, to have entertained this view of the clause: they say—"Under this Bill no degree in Divinity can be conferred, if literally interpreted, it must have By-Laws and Regulations." The Committee on Education, altho' they recommend the establishment of an exclusive Faculty of Theology, do it on the ground of *expediency* and not on that of positive enactment, and they are not so far forgetful of the liberal spirit of the charter, as to propose altogether the exclusion of other denominations. "It is their conviction,"—(all the Commissioners, be it remembered, are of the Episcopal Church,) that it would be wholly subversive of the order and well-being of an University, to have within its walls, Chairs for the Professors of different denominations of religion. But altho' they would for this reason suggest, that the University in this Faculty, should be assimilated to those of Oxford, Cambridge, and Dublin, they would also recommend that provision should be made for affording to the Students for the Ministry in other denominations of Christianity, the advantages of Academic education. They, therefore, submit the only plan by which it appears to them the important object of instruction for Theological Students can be obtained, without exciting angry and jealous feelings through the Province, or endangering the peace and harmony of the University. They would recommend that Theological Seminaries should be established, (either all in one or each in a different part of the Province,) one for each denomination that might appear to require such an establishment for the education of their Clergy. On finishing the course of instruction there, the Student should receive a Diploma,

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certifying that he had completed the requisite course of Theological study, which might be an essential in the requisites for such titles or degrees in Divinity, as the authorities of each Theological Seminary might be empowered to confer." My opinion is thus variously borne out that the University is literary and scientific in its prominent character; that the charter has made no provision for a sectarian Theology; that Theology is virtually excluded from its funds, controul and protection; and all sources of sectarian rivalry being thus removed, every sect may, without suspicion, send its youth up to contend in generous emulation on one common and equal arena.

If these views be correct, it does not appear to me how the government of the University could be provided for in a more unexceptionable manner than that which the charter prescribes. Endowed by the munificence of the Sovereign, its patronage, according to the custom of Britain, is vested in the Crown, and it becomes us to look for an enlightened and faithful exercise of this high trust on the part of Her Majesty's Representative in Canada, on whom it devolves. The visitors, whose consent is necessary to render valid all Statutes, Rules, and Ordinances, are the Judges of the Queen's Bench,—men, it may readily be admitted, the most enlightened in the country, raised above local and party prejudices, of suitable habits and sufficient leisure, devoted to the advancement of learning, too discerning not to see the spirit of the charter, and too upright not to respect it. Such men are not usually bigots, and if at any time an individual among them should be hurried away by strong partizanship, his zeal will probably be restrained by the rest, or, if need be, will be subjected to some extraneous controul. And if any of the older residents in the country should yet cherish the suspicion, that, its first President is disposed so far as his influence can go, to mar the liberal spirit of the charter, let it be borne in mind, that time is a rectifier of evils as well as senates, and that his successor "who is not required to be the incumbent of an Ecclesiastical office," may not be tainted with a churchman's bigotry. Again, when we look at the composition of the Council, we find it may be very much what the Chancellor chooses to make it. It belongs to him to appoint the President: the Speaker of the Legislative

Council is ex-officio a Member, but then the Speaker is appointed by the Governor : so, also, with the Attorney and Solicitor General, and the Principal of the Minor College. The other five Members whether as now, they be persons not holding an office in the University, or whether they shall be persons filling Chairs within it, owe their seats to His Excellency's patronage. The only person who may be independant of that patronage is the Speaker of the House of Assembly. It is quite clear, therefore, that the character of the Council and Senate will just be what the Governor chooses to make it. If a right commencement be made in the free spirit of the charter, no class in the community should allow themselves to suspect any malign influence on any of their interests. Mismanagement may arise ; some attempts may be made to secure party objects ; but unless an extreme case be supposed, which no scheme of regulations can be framed to meet, sufficient checks exist for the abatement of that evil.

Had my leisure permitted, several points remain on which I could wish to offer a few remarks in farther confirmation of the opinions I have advanced, and the mode of proceeding I would recommend. I might enter upon a statistical examination of the number of students in the liberal arts, and for professional life, that the population of Canada may probably furnish, and deduce an argument against the attempt to bring the Literary Department of Queen's College into operation at present ; I might show that the funds of King's College are adequate and immediately available for a *complete* establishment of Teachers in Art and Science, and argue the wisdom of claiming our privilege there ; I might, on the supposition that the Theological Department of Queen's College, shall, after the proper steps have been taken, be established in the vicinity of Toronto, explain a method by which the capital sum to be invested in buildings there, together with all the endowments, shall be transferred to Queen's College at Kingston, when the proper time shall have arrived ;—I should, moreover, have explained a scheme for the encouragement of learning, by rendering University degrees necessary, not only for all the members of the learned professions, but in order to the holding of every valuable office at the disposal of the Crown ; and

I should gladly have expatiated on the importance of framing all the educational Institutions of this new country on a broad and comprehensive basis:—But these questions I must decline for the present, and I regret this the less, as at the approaching Meeting of the Trustees, an opportunity may be afforded of explaining myself fully upon them. I shall be extremely happy to find that my views are in accordance with yours, or through your larger experience to correct my own.

I have addressed myself to you, on the present occasion, freely, with affectionate confidence in your candour, and with the utmost license of epistolary writing, not only because I have presumed on your good will to me personally, but, because you fill the honourable office of Chairman to the Trustees of Queen's College, and have rendered to this whole enterprize your zealous and able support. I have a very lively persuasion, that if the scheme which I have suggested, be right and agreeable to your own sentiments, no individual in the Province will engage more heartily or more efficiently in carrying it out than you. I know that you are possessed of large and liberal views on all questions of Canadian policy; and I rejoice that the warm attachment you have always manifested for the Church of Scotland; does not diminish your regard for the Church universal, and that no mere feelings of nationality can ever turn you aside from promoting the best interests of your adopted country.

Praying that you may obtain from the Eternal source, all temporal and spiritual good.

I am, my dear Sir,

Your's with high esteem,

ROBERT MCGILL.

Hon. Wm. Morris.

NOTE.

THE preceding seven Letters, written at their respective dates, were sent to the Honorable Gentleman to whom they are addressed, and who was pleased to express a general concurrence in the views and opinions contained in them.

The Appendix and Notes, promised in the Title Page, were intended to embrace extracts from various public and official documents, explanatory of the movements in which Queen's College originated, and of its actual condition and prospects, as the writer viewed them, when these Letters were written. It is found, however, that the extracts would be too voluminous to be inserted here.

The Rev. Dr. Liddell, who had been appointed Principal of Queen's College, by the Colonial Committee of the Church of Scotland, arrived in Canada, in January, 1842, and, after a short session which commenced in March, he returned to Scotland, and was there when these Letters were written. Had the writers' views been entertained by all parties concerned, the Rev. Principal would have continued in the United Kingdom for a year or more, advocating the cause of Queen's College, securing that endowment for our Divinity Chair, for which the General Assembly's Committee had virtually pledged itself—collecting a Library, and other requisites, for the success of our object. Mr. Campbell's call to the discharge of the duties of Professor of Languages, which could not be regarded as otherwise than temporary, and which in the circumstances of the case ought not to have been made at all, would not have prevented him from returning to his Pastoral charge. The writer ascribes to this hasty and ill-advised step,—a step that led subsequently to a series of false movements, the results of which aggravate our present embarrassments,—that we are now without any secure and permanent

endowment for the Divinity Chair in Queen's College, derived from subscriptions on which we counted from Scotland ;—that large expenses have been incurred for Professors salaries, when there was no adequate number of students prepared to enter the College ;—that the capital fund has been diminished contrary to the pledges given to the subscribers ; and that such unpopularity has fallen upon the Institution, as will render it impossible to collect the instalments that may be still due.

The writer had hoped also, that it would be in his power to present an abstract of the financial affairs of the College, and of the attendance during each Session respectively on the different classes. These matters, he is persuaded, when they are fully inquired into, will corroborate the opinions he has expressed in these Letters, and at various times to the Board of Trustees, that the Literary Department of the College ought not, in the circumstances, to have been commenced, and that the appointment of two Professors to this Department, has been, and still is a source of embarrassment, and wasteful expenditure.

From the views expressed in Letter VII. on the amended charter of King's College, the writer has seen no reason to depart. If, in spite of its liberal provisions, that Institution has assumed a decidedly sectarian character, the fault lies with the GOVERNMENT, and it alone is to blame for the prevailing discontent, and the clamour for farther change, in order to the correction of a grievous mal-administration. What avails a just and liberal charter, if it be not carried out in a just and liberal spirit ? In the absence of this, even Mr. Baldwin's or Mr. Draper's Bill might not greatly improve the condition of King's College.

The writer abstains from saying any thing on the present position of Queen's College. The ship is on the rocks. Whether she can be brought safely off, and afterwards made any thing of, will depend on the wisdom of those who may come on board.

R. M.

